THE EXPOSITORY TIMES.

AUG 14 1959

Presented to
United
Theological Seminary
Library
Dayton, Ohio

by

Harold D. Halderman

THE EXPOSITORY TIMES.

EDITED BY

JAMES HASTINGS, M.A., D.D.

LIBRARY OF
United Theological Seminary
E 965
T582 42,398

VOLUME THE THIRTY-THIRD.

October 1921 – September 1922.

EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.

PRINTED BY
MORRISON & GIBB LIMITED,
FOR
T. & T. CLARK, EDINBURGH.

LONDON	SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED.
MANCHESTER	JOHN HEYWOOD.
EDINBURGH	JOHN MENZIES AND CO.
GLASGOW	JOHN MENZIES AND CO.
NEW YORK	CHARLES SCRIBNER'S SONS.

CONTENTS OF VOL. XXXIII.

AUTHORS.

E. L. Allen, M.A.— PAGE
The Theophany at Horeb . . . 230

Rev. J. Murray Ballard, M.A.—
The Fourth Cry from the Cross . . 332

Right Rev. Sir David O. Hunter Blair, Bart.—
The Life of Lord Bute . . . 43

Albert Bonus, M.A.—
Hebrews 2^{16} in the Peshitta Syriac Version 234

Rev. Arnold Brooks, M.A.—
Salvation and Loss in the Story of Zacchæus 286

Professor C. J. Cadoux, M.A., D.D.—
The Early Christian Church in Egypt . 536

Rev. F. Bertram Clogg, M.A.—
Is the Statement of the One Faith in the Form of a Creed necessary or desirable in the Re-united Church? . 297

Rev. W. E. P. Cotter, M.A.—
The Meek 280

Professor Adolf Deissmann, D.Th., D.D.—
'Friend, wherefore art thou come?' . 491

Professor C. Harold Dodd, M.A.—
Changes of Scenery in Luke . . 40

Rev. Ernest Elliot, B.D.—
'When He had tasted' 41

Rev. George Farmer, A.K.C.—
Judges 5^{22} 93

Rev. W. J. Ferrar, M.A.—
Modernism and the Person of Christ . 487

Rev. H. J. Flowers, B.A., B.D.— PAGE
The Convicting Power of the Spirit . 247

Professor Edward S. Forster, M.A.—
The Papyri and the New Testament . 343

C. J. Gadd, B.A.—
Thirty Years' Progress in Assyriology 392, 439

Professor Lucien Gautier, D.D.—
Gideon and his Men 520

Rev. Arthur J. Gossip, M.A.—
'They went both of them together' . 56
The Prince of Believers . . . 365
A Beginning 548

Principal E. Griffith-Jones, D.D.—
The Man at the other End of the Sermon 182

Edward Grubb, M.A.—
The Raising of Lazarus . . . 404

Professor Alfred Guillaume—
The Peshitta Syriac New Testament . 519

Rev. Thomas Harper, B.D.—
The Publicans 42

J. Rendel Harris, Litt.D., LL.D., D.D.—
The Sinless High Priest . . . 217
A Singular Reading of Codex B justified 312
Enoch and 2 Corinthians . . . 423
Pindar and St. Paul 456

Professor George Henslow, M.A., F.L.S., F.G.S.—
Paul's Religion 330

Professor W. F. Howard, M.A.—
Exegesis or Emendation? . . . 479

UNITED THEOLOGICAL SEMINARY
AUG 17 1950

PAGE

G. F. Jackson—
Hypocrite 279

Rev. A. T. S. James, B.A., M.Sc.
The Redeemed Life 26

Edmund D. Jones, M.A.—
Was Mark the Gardener of Gethsemane? 403

Rev. John Kellas, M.A., B.D.—
A Manual Greek Lexicon of the New Testament 424

E. E. Kellett, M.A.—
The Prodigiously Long Ages of the Patriarchs 167
The Ages of the Patriarchs 231
Some Old Testament Notes and Queries 426

Rev. R. Kilgour, M.A.—
The Peshitta Syriac New Testament . 332

Rev. V. T. Kirby, M.A.—
Did St. Luke know the Old Testament? 227

Rev. F. Warburton Lewis, B.A.—
The Disciple whom Jesus loved . . 42

Rev. J. P. Lilley, D.D.—
Dante 8

Rev. H. D. Lockett, M.A.—
Salvation and Loss 522

Rev. Innes Logan, M.A.—
The Article before Proper Names . 520

R. A. S. Macalister, Litt.D., F.S.A.—
Thirty Years of Palestine Exploration . 87

Rev. G. H. C. Macgregor, B.A.—
The Rearrangement of John 7 and 8 . 74

Rev. D. M. M'Intyre—
The Earliest Witness to the Gospel Story 309

Professor H. R. Mackintosh, D.D.—
Holl's Luther 508

Rev. John Hare Maclean, M.A., B.D.—
The Epistle to the Ephesians through a Missionary's Eyes . . . 200, 264

Professor D. S. Margoliouth, D.Litt.—
Genesis 37^{28} 39

PAGE

Rev. J. Mathew, M.A.—
Jesus' Reception of the Children . . 331

W. H. Mitchell, M.A.—
'Convict of Justice' 92

Professor James A. Montgomery, D.D.—
Targumism in the New Testament . 92

Rev. John G. Morton, M.A.—
Christ's Diagnosis of Disease at Bethesda 424

Professor Wilfrid J. Moulton, B.D.—
The Relay Race 73

Edouard Naville, D.C.L., LL.D.—
The Seventeenth Chapter of Genesis . 127

Rev. T. Nicklin, M.A.—
The Angel of God, or God the King? . 378

Rev. W. D. Niven, M.A.—
Recent Foreign Theology . . . 326
Two Commentaries on the Apocalypse 419
Are the Gospels in Verse? . . . 458

W. M. Flinders Petrie, D.C.L., Litt.D., LL.D., F.B.A.—
Thirty Years in Egyptology . . . 110

Rev. A. M. Pope, B.D.—
The Forensic Interpretation of the Cross 323

Rev. J. F. Radley, M.A.—
The Angels' Song 230

Rev. H. Rigg, M.A.—
Was Lazarus 'The Beloved Disciple'? . 232

Rev. C. J. Ritchie, M.A.—
Joshua and the Miracle of the Sun . 521

Professor A. H. Sayce, D.Litt., LL.D.—
The Latest Results of Old Testament Archæology 37
The Khabiri 43
Naville on the Pentateuch . . . 458
Conteneau's Babylonian Civilization . 508

Rev. Harry Smith, M.A.—
Gideon's Three Hundred 93

PAGE

A. O. Standen, M.A.—
Dives and Lazarus 523

Rev. A. H. Stanton, M.A.—
Convince or Convict 278

Principal J. Ross Stevenson, D.D.—
Professor Warfield 152

Rev. R. H. Strachan, D.D.—
'The Man borne of Four' . . . 470

Principal J. G. Tasker, D.D.—
Evangelical Catholicism . . . 179
Dr. Loofs on 'Russellism' . . . 266

Achilles Taylor, M.A.—
The Old Paths 522

Rev. Vincent Taylor, B.D., Ph.D.—
Proto-Luke 250

Rev. P. Thomson, D.D.—
Epiousion 42

PAGE

Rev. S. Tonkin, B.D.—
The Parable of the Hidden Treasure . 330
The Psychology of the Twelve . . 562

Lieut.-Col. L. A. Waddell, C.B., C.I.E., LL.D.—
The Chaldee Father-God and the Pillar of Cloud 501

Rev. George P. Wallace, B.D.—
Joshua and the Miracle of the Sun . 187

Rev. T. H. Weir, B.D.—
Matthew 8^{9} 280
Gideon and his Three Hundred . . 330

Rev. Walter G. White, M.A.—
Thy Kingdom Come 523

William E. Wilson, M.A.—
Ephesians 4^{32} 279

Rev. A. W. Wotherspoon, M.A.—
Note on John 16^{10} 521

Rev. H. J. Wotherspoon, D.D.—
The Church as an Ethical Society . 504

SUBJECTS.

	PAGE
Accidy	426
Acts, Early Chapters	340
,, Theology	388
Anxiety, God's	410
Archæology, O.T.	37
Art, Prehistoric	13
Ascension	339
Assyriology, Thirty Years' Progress	392, 439
Beyond	381
Bible, Local Colour	193
Christ, Divinity	51
,, Example	150
,, at Nazareth	238
,, Person	390, 487
,, Person and Teaching	149
,, Resurrection	50, 391
,, Teaching, Severity	291
Christian Literature, Primitive	138
Christianity, Meaning	71
Church as Ethical Society	504
Coincidence	380
Creed, Modernist	54
,, Necessity	297
Cross, Forensic Interpretation	323
Culture, Christian	3
Dante	8
Darwinism	99, 120
Death, Three Forms	194
Discovery	115
Dives and Lazarus	334
Dulness	97
Egyptology, Thirty Years	110
Elements	338
Ephesians, Epistle	200, 264
Evolution	99
Faith in Christ	411
Feeding of Five Thousand	380
Fourth Gospel, written in Aramaic	389
Fruit	46
God, Humanness	172
,, Imitation	264
,, Names	127
Gospel, Earliest Witness	309
,, Simple	435
,, Strenuous	436
Guidance	280
Healing, Spiritual	470
Hearer, Personality	182
Heaven	483
History, What it is	16
Humility	223
Hypocrite	279
Ideal	381
Ideals	476
Imitation of God	264
Immortality	516
Inspiration, Roman Doctrine	5
James	365
Justice	222, 321
Khabiri	43
King, Title of Yahweh	378
Kingdom of God	3, 84, 290
,, ,, ,, and Church	35
,, ,, ,, Present	85
Laws of Nature, Violation	101
Lazarus	47, 232
,, Raising	404
Life, Lengthening	115
Light	408
Lord	54
Lost	522
Love, Perfect	1
Luke and Apostles' Creed	388
,, ,, O.T.	227
,, Scenery	40
,, Sources	40
Mark, as Gardener of Gethsemane	403
Mercy	222
Millennium	483
Miracles	53, 101
,, Power to do	484
,, in Science	434
Missionary Statesmanship	518
Modernism	49, 433
Modernism and Christ's Person	487
Monasticism	145
Money, Use	30
Nothing	269
Old Testament, Social Life	91
Optimist	482
Ownership	415
Palestine Exploration	87
Papyri and N.T.	343
Parables, Jews and Gentiles in	6
Paraclete	247
Patriarchs, Longevity	167, 231
Patriotism	431
,, and Brotherhood	478
Paul and Peter, Discovery of Bodies	433
,, ,, Pindar	456
Perfection	274
,, Demand	1
,, God's	1
Pessimist	481
Pillar of Cloud	501
Power	177
,, Scientific Objection	101
,, and Telepathy	566
Prayer, Ultimate in	515
Preacher, Personality	184
Promises unfulfilled	485
Publicans	42
Religion, Definition	67
Religious, The	145
Renewal	32
Response	513
Resurrection, Christ's	50, 277, 531
,, ,, Difficulty	146
Revaluation	81
Roman and Reformed Churches, Difference	145
Sacrifice, Church Teaching	125
Salvation by Heroism	385
Satisfaction, Sense of	535
Second Coming, unfulfilled	486
Self-culture	431
Self-surrender	26
Shaddai	127
Shakespeare, Chief Interest	19
Sin, Reality	295
Sleep	82
Spirit, Convicting Power	247
Stillness	319
Suffering	58
Syriac N.T.	519
Tediousness	97
Telepathy and Prayer	566
Temptation	524
Testimonies	217
Theobiography	45
Tolerance	317
Tongues, Gift	523
Transfiguration	142
Trusteeship	96
Unjust Judge	337
,, Steward	337
Virginibus Puerisque	27, 78, 130, 169, 219, 268, 313, 369, 407, 460, 510
Vision	464
Warfield, Professor	152
Witchcraft	155
Women in Church	465
Worry	295
Zacchæus	286

BOOKS.

	PAGE
Abbott-Smith, Greek Lexicon of N.T.	349, 424
Alexander, Biography.	161
Allen and his Friends	355
Allnatt, Soul Tending	547
Allo, Apocalypse	419
Aquinas, Summa Theologica	545
Ball, Book of Job	289
Barbour, Unity of the Spirit	303
Barnes, Anglican Orders	495
Blake, Book of Job	335
Boylan, Thoth	451
Brill, Psychoanalysis	495
Bull, Lectures on Preaching	539
Burkitt, Prehistory	13
Burney, Aramaic Origin of Fourth Gospel	389
Burton, Galatians	100
Cabrol, Liturgical Prayer	303
Caird, Life and Philosophy	252
Cambridge History of American Literature	60
Cambridge History of India	445
,, Medieval History	397
Campbell, Bantoland	302
Campbell, Life of Christ	61
Chantal, Letters	544
Charles, Lectures on the Apocalypse	494
Charles, Revelation	419
Churchward, Human Race	65
Claridge, Tropical Africa	304
Cohen, Babylonian Talmud	20
Condamin, Jeremiah	328
Conklin, Human Evolution	62
Croce, Ariosto, Shakespeare, and Corneille	19
Croce, Historiography	15
,, Poetry of Dante	539
Darragh, Resurrection of the Flesh	117
Davidson, Theistic Discussion	153
Dowden, Scottish Communion Office	398
Driver and Gray, Job	196
Eckenstein, History of Sinai	117
Eucken, Autobiography	208
Evans, Borneo	355
Farnell, Greek Hero Cults	206
Faulkner, Modernism	350
Firminger, Colossians, and Philemon	338
Flügel, Psycho-Analytic Study of Family	244
Foakes-Jackson, History of Christianity	353
Freud, Delusion and Dream	62
Fry, Memoir	157
Gentile, Mind as Pure Act	351
Hall, Jesus Christ in the Light of Psychology	63
Harrison, Pastoral Epistles	208
Hastings, Encyclopædia of Religion and Ethics	103
Heffern, Apologetic of the N.T.	543
Heiler, Katholizismus	179
Hogg, Redemption from this World	484
Holdsworth, Wesleyan Methodist Missionary Society	153
Holl, Luther	508
Hunter, Biography	245
Hutton, Angami Nagas	64
,, Persistent Word of God	195
,, Semas	496
Jackson and Lake, Beginnings of Christianity	387
Jastrow, Gilgamesh Epic	243
,, Song of Songs	255
Jesperson, Language	255
Jones, Faith that Enquires	352
Jones, Quakerism	117
Kidd, History of the Church	444
Lidgett, Sonship and Salvation	120
Lindsay, Corpus Glossary	14
Lofthouse, Altar, Cross, and Community	18
Loofs, Russellism	266
Lyttelton, Letters on Education	385
Macalister, European Archæology	158
Machen, Paul's Religion	204
Mackintosh, Divine Initiative	165
Mackintosh, Zambesi	542
Maclean, Life of Cameron Lees	494
Malter, Saadia Gaon	254
Matthews, Studies in Christian Philosophy	2
Metchnikoff, Life	115
Miller, Latin Orient	203
Moffatt, Approach to N.T.	197
More, Religion of Plato	205
Moxon, Doctrine of Sin	295
Murray, Witch-Cult	155
Murray, Essays and Addresses	159
Naville, Pentateuque	458
Palmer, Odyssey of Homer	356
Paton, Spiritism	354
Patterson, Mithraism and Christianity	66
Percival, Life	202
Peters, Bible and Spade	541
Ragg, St. Luke	540
Rathenau, In Days to Come	18
Rivers, Instinct and the Unconscious	293
Roe, Carlyle, and Ruskin	357
Roscoe, East Africa	253
Rosebery, Miscellanies	60
Saints, Book of	162
Schmidt, Gospels in Verse	458
Schweitzer, Primeval Forest	301
Simon, Religious Societies	116
Skinner, Prophecy and Religion	532
Smith, Theophagy	454
Soper, Religions of Mankind	350
Souter, Pelagius	446
Stevenson, Patriotism	305
Stone, History of Labour	65
Strack, Talmud und Midras	326
Sturt, Socialism and Character	448
Symes, Evolution of N.T.	160
Tayler, Stages of Human Life	256
Teresa, Letters	121
Unamuno, Tragic Sense of Life	257
Welch, Visions of the End	483
Westermarck, Human Marriage	300
Wilmshurst, Masonry	541
Windelband, Introduction to Philosophy	118

TEXTS.

	PAGE
Gn i 22	430
vi. 16	426
xvii. 1	127
xxii. 6	56
xxxvii. 28	29
xlix. 4, 18	426
xlix. 24	426
Ex xxxiv. 1	32
Nu i. 18	131
xxii. 5	426
Jos x. 1	187, 521
Jg v. 22	93
vi. 12	378
vii. 5	520
vii. 5, 6	330
vii. 7	93
viii. 18	268
x. 1	187
2 S xxiv. 24	169
1 K i. 5	314
viii. 29	510
xix. 1	230
Job ii. 4	529
xiv. 14	516
xix. 20	530
xix. 23–27	197, 290
xx. 11	474
xxvi. 7	269
Ps xviii. 28	408
xix. 2–4	33
xxii. 3	426
xxiv. 1	415
xxx. 5	178
xlii. 5	270
xlvi. 10	319
lxviii. 1	94
cxxxvii.	148

	PAGE
Pr xx. 27	78
Ec v. 1	378
x 2	29
Is xl. 4	140
lv. 2	270
Jer xxxi. 35	219
Ezk xviii. 2	94
xxx. 21	27
Hos ix. 6	44
Mic vi. 8	222
Hag i. 6	552
Mal iv. 2	219
Mt ii. 11	79
iv. 17	84, 85
v. 17	172
v. 20	321
v. 31	347
v. 48	274
vi. 10	35
viii. 9	280
x. 13	331
xii. 42	313
xiii. 31, 32	404
xiii. 44	330
xvi. 15	133
xxi. 22	515
xxii. 14	7
xxiii. 8	333
xxvi 50	491
xxvii. 34	41
xxviii. 7	371
xxviii. 19	518
Mk ii. 3	470
iii. 5	221
x. 24	30
xiii. 36	82
xiv. 51, 52	403

	PAGE
Mk xv. 15	348
Lk ii. 1	347
ii. 7	135
ii. 14	230
ii. 30	137
iv. 2	376
v. 8	140
vii. 19	132
viii. 16	41
ix. 49	317
xii. 5	374
xiv. 18	369
xvii. 33	553
xviii. 27	221
Jn i. 5	390
i. 14	390
v. 6	424
vii. 38	390
vii., viii.	74
viii. 56	390
xi. 25, 26	435
xii. 29	171
xiii. 15	460
xv. 1	413
xv. 14	535
xvi. 7–13	247
xvi. 8	92, 278
xvi. 10	521
Ac i. 1	548
i. 8	177
x. 3	464
xvi. 31	411
xvii. 6	407
xix. 13	201
xix. 19	347
Ro viii. 18	316
1 Co iv. 6	479

	PAGE
1 Co viii. 6	312
xiv. 34	465
2 Co v. 17	512
Gal ii. 2	467
ii. 20	283
iv. 25	100
Eph iii. 8	175
iii. 20	417
iv. 17	201
iv. 26	559
iv. 32	279
v. 8	174
vi. 10	273
vi. 13	271
Ph iii. 13, 14	220
Col iii. 23	460
1 Th iv. 13	348
v. 21	380
1 Ti vi. 7	380
2 Ti i. 12	380
He ii. 10	223, 225
ii. 16	234
xi. 13	485
xi. 16	130
xii. 1	73
Ja i. 1	365
iv. 8	513
1 P i. 3	277
i. 16	558
ii. 11	561
v. 7	410
1 Jn ii. 12	462
Rev i. 14, 15	135
xxi. 5	81
xxii. 3	466

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

What is it that makes us turn away so decidedly from the perfectionist? There is no doubt that perfection is demanded of us. It is demanded of every Christian man and woman. It is demanded by Christ. Whether the Sermon on the Mount was all spoken on one occasion or not, we recognize the words which close the first great chapter of it as its sum and substance: 'Be ye therefore perfect, even as your Father which is in heaven is perfect.'

Three elements enter into the antipathy. First, our dislike to a claim which we cannot ourselves make. Next, our inability to see that the claim is made good. And, thirdly, our conviction that 'freedom from known sin' is not the highest expression of the Christian life.

Now it must be evident to one who gives a little candid consideration to the matter that there is nothing in the first two objections. And if there is anything in the last it is due to a mistake which may at any time be rectified. We have no right to resent the claim to perfection which another makes, seeing it is demanded of us all; let us rise to the height of it. We have no right to doubt the validity of that claim, unless the manifest signs of sinfulness are thrust upon us. We have only the right to say to our perfect brother that he must see to it that he is perfect *as his Father which is in heaven is perfect.*

In what respect is the Father in heaven perfect? That question is asked by the anonymous author of a book entitled *How to Live the Victorious Life* (Marshall Brothers; 2s. 6d.). The author is a perfectionist. He writes the book in order to tell us so. And he is most particular to say that the perfection which he has reached is the perfection of the Heavenly Father.

How, then, is our Heavenly Father perfect? He answers, 'Surely in everything. But He is *God* and we are *men.* Jesus does not command us to be perfect as God. The Father is perfect in absolute sinlessness; in majesty, in glory, in power, in wisdom. Such perfection cannot be attained by mortal man. In what, then, are *we* to be perfect? "Be ye *therefore* perfect." That word "therefore" evidently refers to what has been said just before. What is that? Simply a command to be full of love. Godless men love their friends: the followers of Christ are to *love their enemies* as well. Our Lord is commanding perfect Love. This thought came to me with overwhelming power. The Victorious Life is simply a life of *perfect love.*'

So far well. Nor is it necessary for the author to prove that perfect love is enough. He proves it by quoting St. Paul's 'wonderful thirteenth chapter of 1st Corinthians.' 'Love is enough, for

"love suffereth long"—it drives away all impatience; "Love is kind"—it leaves room for no unkindness; "Love envieth not"—all jealousy is banished; "Love vaunteth not itself"—boasting and self-assertion disappear; "Is not puffed-up"—pride finds no place in the heart'; and on to the end of the chapter.

That is all very well and quite acceptable. The question remains, How am I to love? How am I to love perfectly? How am I to love as my Father which is in heaven loves? To that question also this unknown author has his answer. The answer is the meaning of his book.

We learn to love, he says, by receiving Christ into our hearts by faith. Nay, we do not need to learn; we love. We love at once, and perfectly, as soon as Christ by faith enters into our hearts to dwell there. *For the love which we then have is not our love, it is the love of Christ expressing itself in us and through us.* As St. Paul says, 'I live; yet not I, but Christ liveth in me,' so he might have said, and would have said had it occurred to him, 'I love; yet not I, but Christ loveth in me.'

There is a brave metaphor used in the Old Testament of the indwelling of the Spirit of God in a man. It occurs first of all, and of all places, in the Book of Judges. The metaphor is that the Spirit of God clothes itself with the man's personality. The phrase in the Authorized and Revised Versions is 'came upon'—'the Spirit of the Lord came upon Gideon' (Jg 6^{34}); but the margin of both versions gives the meaning accurately—'the Spirit of the Lord clothed itself with Gideon.' When the Spirit of the Lord Jesus Christ clothes itself with a Christian believer that man loves and is perfect as his Father which is in heaven is perfect.

When St. Paul wrote his first letter to the Christians in Corinth he found himself faced with the fact that Christianity had made little progress among educated people. He explained the fact by saying that they had not been called. It may be that he even said, as the margin of the Revised Version suggests, that they had no part in the Gospel. But we may be sure that he was not indifferent. For it was indifference on their part that made them miss their opportunity. And the last thing that a preacher can be indifferent to is indifference.

The time came, though scarcely in the lifetime of the Apostle, when the educated Greek or Roman could no longer be indifferent to the preaching of Jesus and the Resurrection. Then arose the apologist. For as soon as the Gospel demanded attention from the scholar, it roused his opposition and received his criticism. Two movements now were seen together. The Gospel was still preached to the ignorant, and the ignorant received it gladly; Christianity was vindicated before the learned, and the learned disputed in the school of Tyrannus or another, and went on writing commentaries on Plato and Aristotle.

And since that day both movements have proceeded side by side, while the results have been ever the same. We see them most unmistakably in India. The outcastes are gathered in by the thousand: the learned Brahmin disputes and denies and endeavours to raise his ancient philosophy to life again. The temptation is strong to leave the wise to their wisdom.

But it must be resisted. And never in all the history of Christianity more hopefully than now. Great teachers, as Ward and Sorley and Pringle-Pattison, who some ten or twenty years ago, would have emphasized the distinction between philosophical and Christian ethics, have drawn very near to the teaching of Christ. The opportunity has been seized by the Rev. W. R. Matthews, Professor of the Philosophy of Religion in King's College, London, to commend to the wise, to the Scribe, to the disputer of this world, the Gospel of the grace of God.

If the Gospel is to be commended to the philosopher, it must be commended philosophically. And so, in issuing his book entitled *Studies in Christian Philosophy* (Macmillan; 12s. net)—it is the Boyle Lectures for 1920—Professor MATTHEWS says: 'My main object in these lectures has been to suggest that Christian doctrine rests upon a few simple affirmations of a philosophical character, and to indicate a line of thought which seems to lead to the conclusion that these affirmations are rational.'

The question is of the interpretation of the world. For if it is the business of poetry to interpret life, it is the business of philosophy to interpret the universe. 'Why does the world as we experience it exist, and what is its significance and the meaning of life? That, as I suppose, is a question which is devoid neither of import nor of importance. It is in fact, as I believe, the mainspring of all philosophical inquiry.'

And Mr. MATTHEWS believes that no hypothesis other than the Christian one has any answer to give to that question. In most cases, he says, the impotence is confessed. In some cases it is disguised under a denial that the question has any relevance. Christianity alone has an answer. What is it?

The answer is that 'the world exists because it was created by the love of God. Its purpose is to educate and fashion finite spirits, through free effort, into the status of children of God; to bring them to a condition of intellectual and moral development such that they may enjoy that complete communion with God which is the consummation of their being, and may form that community which, by the harmony of the selves with one another and with their Creator, constitutes the Kingdom of God.'

'Constitutes the Kingdom of God.' But what is that? The philosopher is at fault at once. He is not familiar with the phrase. He does not know its meaning. For we have never yet been able to introduce 'the Kingdom of God' into our speech—not into our philosophical and not even into our familiar speech. There are few facts more puzzling than that. Even Professor MATTHEWS, Dean of his College and Bachelor of Divinity, is not at home with the phrase. He rarely uses it. When he arrives at the place where he has to tell the philosopher what the Kingdom of God is, and to prove its superiority to all other ways of interpreting the world, he drops it altogether and uses the expression 'Christian Civilization' instead.

Why have we not been able to naturalize the Kingdom of God? The sensitive Republican may be shy of the word 'kingdom.' For a kingdom involves a king; and here the King is supreme and all-determining. But that is not the reason. It is due to religious reticence. It is due to the religious reticence of our spoken and our written language. And reticence is often indistinguishable from cowardice. We should have welcomed from so outspoken and accomplished a writer as Professor MATTHEWS a steady adherence to the heroic word.

But he does not use it. He uses 'Christian Civilization' instead. And no doubt he can offer reasons for his choice. His purpose is to prove the superiority of the Christian to all other types of culture, and the phrase 'Christian Culture' or 'Christian Civilization,' he may say, enables him to make the comparison with least misunderstanding or offence. In what, then, does Christian Culture show its superiority?

First in this, that it is progressive. 'The illustration of this property which occurs most readily to our minds is the scientific advance which has revolutionised life and thought during the last hundred years; but this is neither the most important nor the most fundamental aspect of the phenomenon. Social organisation and social ideals have shown the same character. Compared with all other civilisations, Christendom

has possessed a freedom of adaptation and a forward impulse which is without parallel.'

But the fact of progress is not the most important thing. Greater is the idea of progress. 'We are apt,' says Mr. MATTHEWS, 'to overlook the uniqueness of the idea of progress because it has entered so intimately into the constitution of our minds, so that we are scarcely able to imagine a civilisation in which it does not exercise a like influence. Yet a comparison with the ancient civilisations and with the still existing cultures of China and India is sufficient to establish the fact of the difference on which we have been dwelling. Great as are the debts which we owe to the thought of Greece, the idea of progress is not among them. Let us quote a few words from one who will not be suspected of underrating the Greek legacy to humanity. "That a single principle or will lies at the root of nature, and is also embodied in the mind and actions of man, is the inspiring conviction of every progressive society, as of all science and practical energy. We can hardly realise the depth of the change by which this Christian doctrine initiated the belief in development, so characteristic of the modern world, unless we compare the timid social ideas of the wisest of the Greeks with the audacious metaphors which were the first that occurred to the Galilean peasant. . . . The future is quite differently regarded, not as the painful preservation of equilibrium, but as a free and natural growth towards perfection. . . . For almost the first time in the world's history the golden age is transferred to the future."' The quotation is from Professor Bosanquet's *Civilization of Christendom*.

Again, Christian culture is superior to all other in that it is characterized by 'enlarging unity.' For 'Christian civilisation has exhibited an unexampled power of assimilating various nations and races and, while preserving their individual characters, organising them into some sort of whole. It is true that every civilisation which has been able to survive for any considerable period must have had some unifying power within it; and it is certainly remarkable that this unifying power has been the existence of a common view of life expressed in a common religion. In a wide sense it is true that the formation of society is due to religion, and the continuity of social existence is conditioned by the continuity of religious beliefs. But though other civilisations have had the faculty of preserving self-identity through a long period and through many changes, not one has approached the capacity which Christendom has shown of integrating an ever more complex material.'

'A third characteristic of Christian culture is the development within it of the ideals of political freedom and equality. As a conscious movement the battle for freedom has doubtless been associated with a revolt against dogmatic religion; but the rebels themselves have drawn their strength from the same social culture as that against which they protest. It is a fact that Christian civilisation alone has produced the democratic social ideal.'

A great deal of confusion, says Mr. MATTHEWS, has been 'caused by the habit of describing some of the slave-states of ancient Greece as democracies; but it is clear that a social system which rests on a class of forced labourers is quite different from what in modern language we mean by democracy. It is, of course, true that perfect democracy has never existed anywhere; but the idea of it has never dawned upon the minds of men except within the sphere of influence of Christianity. It is destined, as every one can see, to be a dominant conception in the future. "The law," St. Paul said, "was a schoolmaster to bring men to Christ, and the Christianity of eighteen hundred years has been a schoolmaster to bring men to freedom."' The quotation is again from Professor Bosanquet.

A fourth, and last, feature of Christian culture is its characteristic type of humanism. 'Only

within Christendom has the idea taken root that human personality as such is worthy of reverence and possesses rights. Compared with this the humanism of the great period of ancient civilization was narrowly limited and hardly contained the thought of the value of humanity as such. To Plato and Aristotle the slave and barbarian are almost outside the sphere of interest, forming, as it were, an intermediate species between the Greek and the beast. Even Plato's ideal city is a system of castes in which the highest activities, those that are truly and characteristically human, are reserved for a strictly limited few. It is not until the rise of the Stoic philosophy that we come across a belief in the common dignity of all members of the human race. In modern Christendom the humanistic spirit has taken a dominant place in the social conscience.'

In the month of July a 'Catholic Bible Congress' was held at Cambridge. The occasion was the fifteenth centenary of St. Jerome, and the purpose was to encourage the study of the Bible. For in his day St. Jerome gave the Bible to the people in their own tongue, just as Luther and Tindale did in their day; and the Roman Church now desires to encourage the people to read the Bible. The addresses delivered at the Congress have been published by Messrs. Heffer of Cambridge, with the title of *The Religion of the Scriptures* (3s. 6d. net). The motto of the book is a quotation from St. Jerome's writings—'Ignoratio Scripturarum ignoratio Christi est.'

Of the first address, delivered at the Congress and published in the book, two authors are given, the Rev. J. P. Arendzen, D.D., M.A., and the Rev. R. Downey, D.D., both of the Catholic Missionary Society, London. We are not told in what way they collaborated, and it does not matter. Their subject was inspiration.

Now the doctrine of the inspiration of the Bible has been so severely handled of late that we can scarcely be sure if there is a doctrine left, and for the most part we have lost interest in it. Not so these men. To them it is a real thing, even if not a perfectly intelligible thing. It is in the first place *unique*, differing not in degree but in kind from the inspiration of Shakespeare. And in the second place it is Biblical, being the inspiration not of the writers whose writings are found in the Bible, but of the Bible itself. It is the Bible itself that is inspired, and every word of it.

So there are no mistakes in the Bible. None. 'Inspiration necessarily involves the absolute veracity of every statement of the Bible; for as God wrote it, and God cannot lie, the Bible cannot contain error of any kind.' So they say. And again: 'Though we do not hold verbal inspiration in the sense that the words were directly supplied to the human author by God, nevertheless God is immediately responsible for, and acknowledges as His own, the whole of the Scriptures and every word of it, so that we cannot say either that now and then words or sentences slipped through which were uninspired and merely human, or that the words are human and only the underlying thoughts divine. The ultimate result of inspiration is the written book, not the internal thoughts of the writer.'

It follows—and they have no hesitation in drawing the conclusion—that no part of the Bible is more or less inspired than any other part. Second Maccabees belongs to the Bible of the Roman Church. Very well: 'the Fourth Gospel and II. Maccabees are equally inspired.'

It follows, further, that no text in the Gospels or elsewhere can be better attested than another text. Does the prayer on the Cross, 'Father, forgive them,' occur only in St. Luke, or the formula of Baptism only in St. Matthew, or does the text which means so much to the Church of Rome, 'Thou art Peter, and on this rock I will build my church,' occur only in the First Gospel?—that is not of the least importance, 'for the complete

weight of divine authority is at the back of every text in St. Matthew on account of its inspiration.'

That is a doctrine of inspiration indeed. Perhaps it is wise not to look more closely into it. But these two theologians, who have no desire to do that, find one or two difficulties even on the face of it. Thus they are sufficiently in touch with modern thought to realize that the narrative of the Creation in the very first chapter of the Bible cannot be taken as literal history. They do not say how they take it, but they prepare for some other way by saying that the 'complete inerrancy of Scripture does not of necessity imply that every statement must be taken in a literal sense, and as true in that literal sense.'

They are also a little disturbed over 'the prodigiously long ages of the Patriarchs.' How do they meet that difficulty? 'Some fact,' they say, 'not merely a moral or philosophical idea—underlies them. Above all they are not merely childish folklore to fill up gaps of unknown history. But what that fact is the Church has never authoritatively settled. At present we seem to have lost the key to those enormous numbers, perhaps we are on the eve of rediscovering their meaning through the finding of the lists of the Babylonian or Sumerian antediluvian Patriarchs corresponding not in sound, but in meaning apparently to the biblical names. If once we could ascertain what they conveyed to Abraham and his tribe, who came from Ur in the Chaldees, we would have solved the riddle.'

Whereupon follow the last words of the address: 'Thus Catholic scholarship will go on with utmost freedom, yet in utmost security, ever venturing farther out into the ocean because never severed from the Rock on which Christ built His Church, ever forward, yet in utmost safety, for the Infallible Interpreter of the Bible is always on the alert and living and teaching in the bark of Peter.'

One of the addresses contained in the volume just noticed was delivered by the Rev. Ronald A. Knox, son of the late Bishop of Manchester. Mr. Knox, it will be remembered, recently entered the Church of Rome and afterwards gave his reasons for the step. On that account, and still more on account of his own personality, his address must have been looked forward to with exceptional interest.

Its subject is the Church. The first few sentences must have been a disappointment. He says that in order to defend the Roman doctrine of the Church 'it is necessary to prove in the first place that our Divine Lord meant to leave behind Him an organized body of followers, and in the second place that He meant to leave that body organized in a particular way, and not in any one of a dozen different ways which have been proposed or adopted as rival interpretations.' He then says that his purpose is to defend the doctrine of the Church not in the second sense but in the first. In other words, he is to prove that Christ meant to leave behind Him a Church, but not that He meant to leave the Roman Church. We need not therefore consider the lecture further. But three things were said in the course of it which are worth a moment's attention.

The first is a very surprising thing. Mr. Knox was at one time a Fellow of an Oxford College. Yet he says that 'the rejection of the Jews as a race, and their displacement (in large measure) in favour of the Gentiles under the New Dispensation is the secret of nearly half the parables.' You wonder which parables. He does not leave you wondering. 'The Jew,' he says, 'is the son who undertakes to work in the vineyard and does not; the Gentile is the one who refuses and then relents. The Jew is the elder son who has never left his Father's house; the Gentile the prodigal who is welcomed (it seems so unfairly) on his return home. The Jew is the early-hired labourer, who has borne the burden of the day and the heat; the Gentile, called at the eleventh hour, is made equal to him.

The Jew is the rich man who fares sumptuously every day, and, though he has Moses and the prophets, has not learned to believe; the Gentile is the beggar who seeks to feed on the crumbs that fall from the rich man's table, "and no man gave unto him," the very same phrase that is used of the prodigal. The Jew is the invited guest who accepts the invitation and then cancels his acceptance; the Gentile is called in from the highways and the hedges. The Jew is the Pharisee who thanks God that he is not as other men are; the Gentile is the repentant publican who goes home justified. The Jewish people are the fig-tree which, fruitless, still cumbers the ground; even now the Gardener of Gethsemane is praying that one more chance may be given to them. The Jewish people are the unfaithful husbandmen who are to murder the King's Son: the Gentiles are those "other husbandmen" to whom the vineyard will be given.'

It is a pretty long list. And a pretty amazing one. For it is as certain as anything in the interpretation of the Bible that the Gentiles are not once thought of in any of these parables.

How could they be? What occasion Jesus had to come in contact with Gentiles during His ministry in Galilee, in Samaria, or in Judæa we do not know. Thrice only are Gentiles definitely mentioned in the whole course of His ministry—two men and a woman. And on the occasion of His contact with the woman His attitude of aloofness was such that it has been a painful perplexity ever since, and has to be carefully scrutinized to find the essential meaning of it. On that occasion also He uttered the words, 'I am not sent but unto the lost sheep of the house of Israel.'

That He created a gospel, good for the Gentile as for the Jew, there is no doubt. But neither is there any doubt that He left His disciples to offer it to the Gentiles. During His own lifetime He had to do with a division among the Jews themselves, which was as flagrant as the division between the Jews and the Gentiles, and much more fundamental—the division between the righteous and the sinners. That was enough to occupy Him, and it occupied Him entirely. It determined the whole method of His ministry. And every one of the parables referred to by Mr. KNOX has to do with it.

How can Mr. KNOX ignore the circumstances under which the parables were written? Take the best known of them all—the Parable of the Prodigal Son. Says St. Luke: 'Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them.' Then follow the three parables of the Lost Coin, the Lost Sheep, and the Lost Son without further introduction to any of them. Whether they were all spoken at the same time or not, it is quite certain that they were spoken under the same circumstances. We have often felt that this division among the Jews is not sufficiently recognized—it is clearly enough recognized by modern Jews who write on the Gospels—but we never expected to find a scholar like Mr. KNOX unconscious of it.

The second thing is more difficult. It is the meaning of the sentence, 'Many are called, but few chosen.' Here Mr. KNOX is less to be blamed, for he adopts the usual interpretation: 'Many are members of the Church, but few are true members.' Even here, however, he soon goes his own mistaken way. For his argument is that the visible Church on earth is the only Church. The idea of an invisible Church is abhorrent to him. Therefore this Visible Church, which is, of course, to him the Church of Rome, is the true Body of Christ. What the sentence means, then, is that only a few of those who make up the true Body of Christ really belong to it—a conclusion which is pretty nearly absurd.

But what does the sentence mean? 'Many are

called,' that is, invited. We ought to think at once of the marriage feast. Many were called to it—it is the Gospel invitation. But few accepted the invitation. And when they did not accept the invitation, our Lord did not say that they had not accepted it, He said that they were not *worthy* of it: 'The wedding is ready, but they which were bidden were not worthy.' He looked at the matter from the side of God. They refused the invitation, but that meant that God refused them. It is the same manner of speech as we find, and are so puzzled by, in the case of Pharaoh. As it is said that God hardened Pharaoh's heart, while we know very well that Pharaoh hardened his own heart, so here it is said that God chose or elected the few, but it was just the few who accepted the invitation.

The third thing is the most mysterious. Mr. KNOX comes to the words of the Institution of the Supper: 'This is my body: this is my blood.' He takes them literally of course—'this bread is my actual body; this wine is my actual blood.' But notice how he persuades himself.

He says that when Jesus 'uses allegory, the idea which He treats allegorically is the predicate of the sentence, not its subject; "I am the Way," "I am the Good Shepherd," "I am the true Vine." This habit of speech might cover such a phrase as "I am the living Bread," and an allegory might exhaust its meaning. But it quite certainly does not cover the phrase "This (*i.e.* that which I hold in My hands) is My Body." "This which is being poured out for you is My blood."'

The Sexcentenary of Dante's Death.

BY THE REVEREND J. P. LILLEY, D.D., EDINBURGH.

AT the news of a celebration like that of the sexcentenary of Dante's death (Sept. 14, 1321–1921), one readily calls to mind the old saying enshrined in the maxims of the Book of Ecclesiastes (ch. 7[1]): 'Better is the day of death than the day of one's birth.' The proverb runs counter to our ordinary human feeling. The day of birth appears to be better than the day of death, because it is the beginning of the time when the cup of life is put into our hands. But when death arrives, the contents are drained and, in the phrase of Omar Khayyám, the glass is turned upside down.

On the other hand, who can miss the profound truth that lies in the heart of the paradox? Let a life be spent in harmony with the will of the Divine Parent of the universe and death shall be only the entrance into a new and stainless existence in a more congenial and enduring sphere than earth affords. In truth, death itself shall then be just our final birth into a higher, though at present unseen, world, in which all that is richest in the old life shall be conserved and beautified and immeasurable opportunities of grander progress developed.

Clear it is at least that the death of a great writer is the most appropriate standpoint from which his work should be estimated. For then his achievement is complete. The seed has been sown and the harvest ripened and reaped. All that is needed is to beat out and grind the grain and then adjudge its quality as a part of human nature's daily food.

The people of Italy, therefore, carried with them the full sympathy of every cultured nation, when in the middle of September last they joined in appraising the work of one of the four greatest poets which Europe has produced. We also can rejoice with them in finding that after long tracts of years, in which his writings were misunderstood and neglected, Dante Alighieri has come into his kingdom, and will henceforth abide in it not only as the foremost man of letters in the history of Italy but as one of the great teachers of the human family. With an enthusiasm that does them infinite credit, the people of Ravenna, where Dante spent so much of his exile from Florence, began a full year ago to study his works afresh and make arrangements for commemorating his death; and all the tidings that have reached us go to show that this example has now been

followed in every other city of Italy, in some cases even on a larger scale. No poetic work has been more carefully studied and commented upon than Dante's has been in Italy; and now the whole population of the land calls upon other nations to claim the fruit of their labour and quaff the vintage they bring to our lips.

Happily it cannot be denied that the English-speaking races have taken a foremost place in yielding to Dante the honour he deserved. England can point with pride to the studies of his works made by writers like T. B. Macaulay, Paget Toynbee, Edmund Gardner, Edward Moore, D. G. Rossetti, E. H. Plumptre, J. A. Symonds, and Philip Wicksteed; and also to the encomiums of poets like Milton, Coleridge, Byron, Wordsworth, and Shelley. Scotland can recall the studies of Dr. John A. Carlyle and his more famous brother Thomas, and make honourable mention of such later expositors as Dr. J. S. Carroll; while from America we have the valuable contribution of J. R. Lowell and C. A. Dinsmore, and the translation in verse of H. W. Longfellow, and in prose of Charles E. Norton. Indeed, as Benedetto Croce, Italy's most eminent philosopher, has said, the work of exposition and comment has been well-nigh completed. What is needed now is that, with the best available helps at hand, the cultured students of literature should everywhere begin to enjoy the poetry of Dante itself and let its full intellectual, moral, and spiritual influence tell upon their minds and hearts.

It is as a slight contribution to this special object that I venture to offer this paper to my fellow-readers of THE EXPOSITORY TIMES. On the details of Dante's life I need not dwell: they have been long familiar to us all. I am not so sure, however, that the leading purpose of his great poem, the *Divina Commedia*, has always been fully discerned even by diligent readers; and I hope that I shall not be regarded as attempting a work of supererogation if I devote the rest of this paper to the removal of one or two sources of misunderstanding and to a brief consideration of some of the main points in its spiritual teaching.

I.

One of the first stumbling-blocks to be overcome in reading the *Commedia* is found in the very name it bears. Why, it is asked, should a poem dealing with a theme so serious be known as a 'Comedy'? Dante regarded this question as important enough to be anticipated and answered by himself in a Latin letter to his friend Can Grande. Here he tells us that the original title of the poem was *Incipit Comœdia Dantis Alighieri, florentini natione non moribus.* The epithet Divina, therefore, must have become attached to it by admirers of the poem in later years to mark their view of its noble literary qualities and its potent influence as an apocalypse of the grace of God. It is called a Comedy, he goes on to point out, to exclude the idea of Tragedy. The latter word, derived from the Greek words for a goat (τράγος) and a song (ᾠδή), always denotes a work which, however calm and pleasant in its commencement, ends in a fashion that is repulsive and horrible. Comedy, on the other hand, derived from the word for a villa (κώμη) and the same word for a song, starts with what is harsh in its theme but reaches a happy ending. 'In like manner,' he adds, 'these two poems differ in their style of speech. Tragedy is couched in language that is exalted and sublime: comedy is a mode that is restrained and humble. Hereby it becomes plain why the present work is called a comedy: for from a beginning, awful and repellent as in the *Inferno*, it proceeds to an end as in the *Paradiso*, that is happy, desirable, and welcome.'[1]

Even those who are prepared to accept this explanation of the title and style of the poem, however, are not so ready to fall in with its elaborate pictures of the localities in which the stages of Dante's pilgrimage are set. Why, it is argued, should one have to traverse such an intricate piece of external mechanism to gain an insight into his meaning? The answer is to be found in a fuller recognition of what was in the age of Dante a very widespread method of teaching spiritual truth. The mediæval mind was pervaded by an overmastering sense of the value of allegory, especially in poetry. The kindred arts of painting and sculpture gloried in presenting spiritual ideas in scenes and accompaniments that caught the eye and stimulated the imagination. The very tessellated pavements which the feet of worshippers trod in many churches were laid out with this object in view; and the poet could so little afford to ignore the prevailing fashion that he too must needs adopt for his thoughts a local

[1] *Le Epistole*, xi. p. 516 (Fraticelli).

fabric that in its main parts as well as in its minute details should harmonize with the spiritual lessons he intended to give. This kind of material Dante found ready to his hand in the cosmography that was widely accepted in his day; and he had only to supply from his own vivid fancy what the ordinary scheme might seem to lack, to rear a structure in which his great poetic soul could have ample room and verge enough to receive every single truth he desired to suggest to his reader's mind. I feel sure that this simple explanation will be helpful to all who, like men that cannot see a wood for the trees, find their thoughts hampered by the multitudinous pictures of places which the poem contains. Like the elaborate details of a vast Gothic cathedral, every one of them will be found to be a starting-point of some spiritual idea the poet longs to show.

But why, it may still be urged, should the poet have recourse to the world of the unseen and eternal for the material of his representations? Is not our own visible and tangible sphere of existence on earth interesting and symbolic enough to afford material suggestive of all the lessons we need for our guidance through the labyrinth of life? Dante evidently thought otherwise: and not without good reason. The present, which is so near to us, often acts as a veil which hides the real meaning and issues of our actions from the heart and conscience. The world around us presses so strongly and continuously on our attention that it prevents our giving due heed to what is going on in the unseen world of our own spirits. Human experience holds out to us so much that is pleasant and soothing even in the midst of wrong-doing that we fail to win a clear vision of the reality of sin and its hatefulness in the sight of God. Its exceeding sinfulness as essentially selfish rebellion against His creative and parental Love is hid from our eyes. Hence also the worth and method of penitence and the triumph of a new life in communion with God are too apt to be overshadowed and obscured. To see these great truths in their naked reality we have to go to the future, where the harvest of our present life on earth is reaped, and, guided by the teaching of Heavenly Wisdom, survey them now, as we are to see them there, in the light of God's Spirit and Word. It is because Dante undertakes to help us in gaining this clearer vision throughout the three parts of his poem that he has rendered such priceless service to the spiritual life of humanity.

Whence, then, it may be said, did the poet himself gain the vision he displays? There is but one answer: it came to him as the result of deep personal experience. Dante does not give any formal description of his own entrance into the kingdom of heaven. He has not, like so many eminent Christian writers, left us any letters or hymns expressing directly the rapture of his spirit as he stepped into intimate communion with God. It is with extreme paucity of words and even under the veil of allegory that he alludes to the great change that swept over his spirit. Yet there cannot be the shadow of doubt that he did pass through the strait gate. The *New Life* (*Vita Nuova*), which he wrote as the introduction to the *Divina Commedia*, is not, as some have suggested, to be rendered his 'early career,' but rather as, in the Biblical sense of the words, the higher Christian life which sprang from a veritable new birth of the soul.

This 'conversion,' as E. H. Plumptre did not hesitate to call it, may have been very gradual; but it reached one marked stage after the death of Beatrice, and, after his exile from Florence, it rose to a climax that left his soul irradiated with the light and love that flow from the heart of God. It was this gracious experience that made the *Commedia* such a drama of the soul of man and so rich an apocalypse of the way by which alone he can reach his goal in the bosom of the Father. The Lord and Master of us all said that, when His Spirit came into the world, He would convict our fallen race in respect of sin and righteousness and judgment.[1] In the three divisions of his poem, Dante indirectly shows how he himself had passed through this process, and vindicates the necessity of its repetition in every one who would be fully saved now, even as in the great day. Indeed, in its essence, the poem is a spiritual autobiography, a record of Christian experience as real as that of Bunyan's *Pilgrim's Progress* or even *Grace Abounding*; and therefore practically an abiding invitation to all its readers to face the same pregnant crisis and win the same crown.

II.

In the light of these explanations, the real aim of the *Commedia* becomes clear. The three parts of it shine each with its own lustre.

[1] Jn 16^{8-11}.

What is the *Inferno*, for example, but simply a drama of the soul under the conviction of sin? The very form of it is suggestive of the depths of evil. For the abyss is in the shape of an inverted cone reaching down into the depths of the earth. In the various circles that surround it are imprisoned the souls of the impenitent wicked; and there they undergo suffering proportionate to the kind and gravity of the special offences that stained their character on earth. In Dante's thought, the whole picture of the eternal future is fitted to exhibit 'Man as in the exercise of free will making himself by good or ill desert liable to the justice of reward or of punishment.'[1] Hence, and with special reference to the *Inferno*, no man can be regarded as being fully saved, unless he is cherishing a deep conviction of the reality and heinousness of sin as antagonism to the will of God and thereby also of the certainty of retribution in proportion to the nature of offences.

The specific form of sin mentioned by Jesus, namely, refusal to believe in Himself, is included by Dante under the head of heresy. The archheretics are assigned to a degraded circle (the sixth) between those of the incontinent and the malicious. It is to these that 'the Messenger of Heaven,' whom I cannot but regard as the Lord of all the angels Himself, says, as He said to Saul at Tarsus:

> Why broods this arrogance in you? Why lift
> The heel against the Holy Will, whose end
> Not all your force can thwart, while many times
> The pain your struggle wakes more keen becomes.[2]

This is a lesson, the poet held, that like himself men should learn now and in all time. Dante illustrates it by a long train of instances from the fate of men and women of whom he had read, and even of not a few whom he had known personally in this world. There he saw them, each in the appropriate circle, bearing the due penalty of wilful disobedience. In certain cases as, for example, that of Filippo Argenti, the punishment seems so severe that some critics of this part of the poem have accused Dante of callousness and even personal bitterness towards the victims of sin: but without sufficient reason. Dante has a great lesson to teach, and he will spare no pains to have it engrained on the conscience of his readers. When a master of surgery appears in the operating theatre with a resolute air and carries out his task with perfect coolness, there are sure to be some pupils who imagine that he is devoid of feeling. But if they saw their teacher in his home after a day of such work, worn out and exhausted by the very effort of repressing his sympathy while trying to save a precious life, they would feel bound to revise their impression. It is thus we should think of Dante. He had 'the scorn of scorn' and 'the hate of hate' in relation to sin because he was in full harmony with the mind of God; but he had also 'the love of love' for his fellow-offspring. As Thomas Carlyle insisted, no tenderer heart than Dante's ever beat in a human bosom. Like the surgeon who severs a limb to save the patient, he exhibits the worst doom of sin to save the soul; and in this view, as Rabbi Duncan said, 'Hell is no blot on God's universe.' Nor is it a blot in the preaching of the Gospel, so far at least as it simply proclaims the absolute certainty of retribution for persistent sin.

A notable example of Dante's power of allegorizing on this theme is given in the image of the old man he sees in a mountain of the *Inferno*. This he uses to set forth, as in Daniel's vision,[3] the inborn weakness of our sinful race as alone responsible for all the suffering it has to endure. It is the sins and woes of men that form the dark streams of Hell.

> Within the mountain stands a huge old man[4]
> Who holds his shoulders turned towards the East,[5]
> And looks at Rome as if it were his glass.
> His head is shapen of fine gold: his arms
> Of silver purified and so his breast.
> Then far as to the fork he is of brass;
> But downward further of choice iron framed,
> Save that his right foot is of baken clay
> On which he stands erect more than the left.
> Each part, except the gold, a fissure shows
> That droppeth tears which, gathering force,
> Pierce through the cave. Thence down the vale
> They flow from rock to rock until they form
> Acheron, Styx and Phlegethon in turn.
> At last their course is through this strait defile
> Down to the point where more descent is stayed:
> And there they make Cocytus.[6]

Equally clear also becomes the brighter side of human experience given in the *Purgatorio*. It is a rich and varied drama of the soul under the con-

[1] *Le Epistole*, ut sup. p. 518.
[2] Canto xi. ll. 94–96.
[3] Dn 2^{31-33}.
[4] Cf. Eph 4^{22}, Col 3^{9}.
[5] Lit. Damietta on the Nile, *i.e.* in the direction of the first Paradise.
[6] Canto xiv. 103–119.

viction of righteousness. For righteousness here is not mere inexorable justice. As the Lord Jesus indicates, it is rather the Divine motive power which led Him to the right hand of the Father on high, and now directs His present unseen ministry there, while He calls men to repentance and by His Spirit gives them strength to exercise it for the salvation of their souls. In the *Purgatorio* Dante depicts the method and operation of this believing penitence. Accordingly, he turns the pilgrims into an entirely different sphere. The scene of this part of the poem is no longer in the depths of the earth but a very lofty mountain in the antipodes of Jerusalem and apparently rising out of the Southern Pacific. Here again, as in the descent into the *Inferno*, there are stages in the journey; but now these are marks of ascent to the summit in the shape of terraces, symbolic of growth in the varied graces of the Christian character. For the denizens of this fair region have made a full surrender to the will of God; and in spite of the suffering for past sin which they have still to endure, they are full of aspiration and hope of reaching the blessed life of the highest communion with God.

As evangelical Protestants, we of course dissent from the representation which Dante, in accordance with the only doctrine he knew, gives of the suffering believing souls may have to undergo after death as a satisfaction for sins not adequately dealt with in the course of earthly life. For we believe in a present forgiveness of sins that is as real and full as it is gracious and everlasting. But this difference does not prevent our belief in spiritual progress in the heavenly world; and it certainly summons us, as Dante intends, to make our calling and election sure now by a growing holiness of heart and life. Happily, also, our Protestant creed only sets us free to insist the more earnestly that believing men and women are bound to make now on earth full satisfaction for every act of injustice or deception or fraud of which they may have been guilty before conversion. It was a constant element in the teaching of the American evangelist, D. L. Moody, that, if we shall not have to face any Purgatory hereafter, we have one we are bound to pass through now. In his creed, confession followed by restitution was a condition of real peace and progress as definite and inexorable as in that of George Macdonald. Without it the soul could not get finally right with God or man. In this respect the *Purgatorio* may well be taken as reminding us that no atonement means simply no complete harmony with the righteous will of God as it operates in the life of men.

Where penitence assumes this form, the soul receives a wonderful impulse to advance in the path of sanctification and to exhibit every form of holy obedience that the glorified Lord expects. Prayer, for example, and especially in the form of intercession, becomes a delight as well as a duty: and in this connection the Lord's Prayer is found to be fraught with new meaning and force, not merely as a form of supplication or as a summary of prayer themes but as a matchless compendium of Divine truth. With a beautiful appropriateness Dante introduces a striking version of it which he heard sung at one point in his ascent of the sacred Mount.

Finally, and of necessity more briefly, I have to add that in the *Paradiso* the drama of the soul is presented as a conviction of judgment: not, however, in the sense of a judgment to come. It is the self-vindicating energy of God, seen in the condemnation and expulsion of Satan and, by implication, the final enthronement of the Prince of Life and Love and the introduction through Him of a new victorious reign of grace, the whole atmosphere of which is saturated with righteousness and peace and joy in the Holy Spirit.

After Dante and his guide reach the top of the lofty Hill of Purgatory and enter into the Earthly Paradise there, Virgil, the type of the highest human wisdom, gives place to Beatrice, 'the Lady' of his earthly choice. It is she whom he so loved and honoured that is now to be his guardian and teacher. After her death she became to him the type of glorified womanhood. By the time he reaches the last stages of his poem, to his ardent soul she seems a veritable revelation of the wisdom of God, and, by her very eyes which look upon the Divine Face, a channel of its communication to his mind.

Paradise then becomes pictured to us as a succession of spheres, enfolding one another yet also rising one above another, in the order of the planets in the solar system. While virtually one, heaven is thus conceived as made up of ten heavens, each of which represents some distinct truth that has to be received or some special grace that has to be attained. First come the

infra-solar heavens, that is, the Moon, Mercury, and Venus. It is in one of these that Dante meets Piccarda Donati. When he asks whether she is enjoying real happiness where she abides, he receives an answer that has ever been very precious to many readers:

> The power of love, my brother, holds our will
> And makes us long only for what we have,
> Without imparting any other thirst.
> Did we desire to take a higher place,
> Then would our longings only ill accord
> With His most blessed Will Who placed us here.
> . . . . . .
> In His Will is our peace: it is the Sea
> To which all moves that it creates
> Or nature itself hath made.[1]

The four heavens that succeed are the Sun, Mars, Jupiter, and Saturn, representing the four cardinal virtues of Wisdom, Fortitude, Justice, and Temperance. Then follow the two heavens of the Fixed Stars and the *Primum Mobile*, the former being honoured by the manifestation of the glorified Word made flesh, the latter by the revelation of the celestial mysteries. Beyond these is the Empyrean, where the ransomed are brought into the immediate presence of God and the fulness of the beatific vision of His face.

[1] Canto iii. 70–75; 83–85.

So the drama of the soul is completed by the victory of the Love which moves 'alike the Sun and all the other stars.' What poem has ever presented to the heart of man such an entrancing prospect or such a potent stimulus to seek now the things that are above where Christ is, seated on the right hand of God, and to be here changed into His image from glory unto glory? Surely the death of the poet who wrote it is worthy of all the commemoration that has been lavished upon it. As I lay this humble tribute at his feet, I recall the earlier part of the proverb I quoted at the beginning: 'Better is a good name than precious ointment'; or, as E. H. Plumptre, to bring out the play of the original words, suggests: 'Better is a good name than good nard.' Such is surely the everlasting heritage of the great Florentine whom Italy to-day reveres as the glory of her national literature. Dante's name itself is 'as ointment poured forth.' When Mary of Bethany broke her flask of costly nard and poured its contents on Jesus' head in the presence of the guests, the fragrance of it filled the whole chamber where they reclined. At this time we can say without exaggeration that the fragrance of Dante's name seems destined to make itself felt throughout the whole world.

Literature.

PREHISTORY.

Prehistory is the short and easily to be remembered title which Mr. M. C. Burkitt, M.A., F.G.S., has given to his Study of Early Cultures in Europe and the Mediterranean Basin (Cambridge: at the University Press; 35s. net). It is one of those scientific manuals for which the Cambridge Press has become famous—their very appearance being expressive of the best modern workmanship. The cost of publishing may be great, but there is no suggestion of that in these beautifully printed and abundantly illustrated volumes. This volume itself has no fewer than forty-seven full-page illustrations printed on specially prepared paper.

The object of the book is to instruct the student on all that has been discovered about men as they were before the writing of history began. Something reliable has been learned about his body and brain, his home, his tools, his animals, his civilization, his art. Considering the difficulties of the study, it is a surprise that it has yielded so much. Mr. Burkitt's descriptions are clear, and when he is convinced he is very convincing.

One chapter brings up to date the discoveries of skulls and other bones of Prehistoric Man. And that is always and universally interesting. But the chapters of most account are those, seven in number, which describe the Art of Palæolithic Man. This has been Mr. Burkitt's special study. In the pursuit of it he has travelled over Europe. He has been 'able to take part in several important diggings and to study nearly all the painted caves, etc., on the spot.' Such travel, he says, is necessary. 'If a serious student really

wants to get into the atmosphere of these magic temples he must sooner or later make up his mind to visit at least one of the groups. Also, a short time at some of the diggings in Dordogne or in the Pyrenees will teach the student more than months of book-work. Here in England we are excellently situated for the elucidation of many of the geological problems—Man's relation to the Ice Age and the like—but, as far as we know, we have little or no Art in our caves, and indeed after Acheulean times the climate never was favourable for any flourishing cultures until Neolithic times. This does not mean that there is not plenty for us to do in England, but for the student, in process of learning his subject, there is no place like France or North Spain, as regards the Archæology of the Stone Ages in Western Europe.'

Where are these painted caves to be seen? 'There is one centre in Dordogne, with a concentration round Les Eyzies. Here are to be found such caves and grottoes as Gorge d'Enfer, Tayac, La Mouthe, Font-de-Gaume, Combarelles, Bernifal, La Calévie, La Grèze, Cap Blanc, and Comarque. As outliers to this district may be mentioned Teyjat, which lies north-west of Périgueux, near the little village of Javerlhac, not far from Nontron; and Pair-non-Pair, which lies close to the junction of the rivers Dordogne and Garonne near the little town of Bourg-sur-Gironde.

'The second centre is the Pyrenees. Starting from east to west, we find in the Ariège district the caves of Niaux, Bedeilhac, and Le Portel, the latter close to the station of Baulou on the railway line from Foix (Ariège) to St. Girons. Further westward, close to St. Girons itself, we have the famous Tuc d'Audoubert. Close to this is another cave, not yet described, called the Trois Frères, which contains a human figure, partly painted, partly engraved, which is represented as if wearing a mask of stag's horn on its head and a tail. There are also drawings of lions and owls. At the great cave of Mas d'Azil a few poor drawings of Palæolithic age are found. Further westward again, not far from the little town of Salies-du-Salat, is the cave of Marsoulas, at the entrance of which deposits containing Upper Aurignacian and Upper Magdalenian industries have been found. Another place further west where Palæolithic art occurs is the cave of Gargas before mentioned, which lies not far from Montréjeau, near the little hamlet of Aventignan. Still westwards at Isturitz there are said to be bas-reliefs of Solutrean age. These may well be a cultural survival from Upper Aurignacian times.

'The third centre is in North Spain, north of the Cordillera Cantabrica, which is really a continuation of the Pyrenees. Here we find a large number of paintings and engravings in caves.

'Amongst others may be mentioned Venta de la Perra, with its engraving of a bear; Covalanas, with its frieze of hinds made in the punctuation or dotted style; Castillo, famous not only for the many and varied manifestations of art that occur, but also for the extraordinary number of deposits found at the entrance of the cave, there being twenty-five layers, twelve of them containing archæological remains. Close by is the cave of Pasiega, specially rich in early styles of painting. Not very far from Pasiega there is Hornos de la Peña, which contains hardly anything but engravings, and those mostly of Aurignacian age. Nearer Santander is El Pendo, with its two engravings of birds, and Santian, with its frieze of conventionalised human hands. Still further westward we come to Altamira itself, not only justly famous for its wonderful painted ceiling, but also for the deeper galleries which show us a rich and varied art. Going still westward we have a very primitive form of art in the cave of La Clotilde, and varied styles in the cave of Pindal.

'Another example further west must be cited, Bolao Llanes, not because it contains anything of any great beauty, for it has nothing to show us but a single frieze of tectiforms. These tectiforms, however, are on the arched roof overhanging a subterranean lake, and they may have been made by old Stone Age Man, as an indication of the spot where he could get cool water, or in connection with some water magic.

'Finally the two decorated caves of Buxu (Asturias) and of Candamo (Asturias) must be mentioned. The former contains figures of horse (common), bison (one), stag (common), fallow-deer (one), ibex (three) and signs. There are three series of different ages. The latter cave contains stags (ten), ox (fifteen), bison (five), ibex (four), wild boar (one), horses (eleven), chamois (two), Anthropomorphic figures (two) and signs.'

THE CORPUS GLOSSARY.

The Professor of Humanity in the University of St. Andrews, Dr. W. M. Lindsay, has rendered a

notable service to the study of English in editing the Glossary which is preserved in the library of Corpus Christi College, Cambridge, and is known as *The Corpus Glossary* (Cambridge: at the University Press; 40s. net).

The editing of a Glossary is a work of quite extraordinary difficulty. Two things have to be done. First, each gloss has to be traced to its origin; and next, every word of each gloss has to be reproduced in the most accurate form attainable. It demands the exercise of unfaltering perseverance and unfailing judgment. No man could do the work alone. Professor Lindsay freely acknowledges assistance. Miss H. M. Buckhurst's name is given on the title-page as the compiler of the Anglo-Saxon Index, which occupies four-and-twenty pages in double column at the end of the book. And in the Preface Dr. Lindsay particularly names Dr. Henry Bradley, joint-editor of the Great Oxford English Dictionary, 'who kindly undertook to look through all the bilingual items and correct any error in an Anglo-Saxon form. To his painstaking in the discharge of this labour of kindness the accuracy of the Anglo-Saxon side of our edition is due. But further, being attracted by this research in his own field of lexicography, he subjected the Latin words too to a careful scrutiny, keeping our MS. for many months and writing in it a very large number of very valuable suggestions. *Nihil fere quod tetigit non emendavit.* His services to the book would be more adequately expressed by the mention of him (as co-editor) on the title-page than by a mere acknowledgement in the preface. If our readers will ascribe to him nearly everything that is good (and new) in the following pages, they will not be quite wrong.'

The Glossary itself is followed by notes. In one of these notes Professor Lindsay shows how incessant, and how insistent, was the demand for the exercise of judgment. The entry in the Glossary is, Ab(n)egato: venenato. How is that equation to be explained? 'If there were no clue,' says the Editor, 'we might give our imagination free scope. We might guess, *e.g.* Abigeiato (Imperative or Participle of the late Latin verb *abigeiare*): venenato, "Remove(d): kill(ed) by poison." Or (since plant-names often shew barbarous spelling) Apiatum: σελινᾶτον (a Philoxenus gloss, II. 19, 33). Or (a conceivable Philoxenus gloss) 'Απ' ἀγαθοῦ: bene natus. Or Apic(ul)ato: venenato, "poisonous." And so on—ad infinitum. If the Corpus Glossary could be edited only in this happy-go-lucky fashion, an edition would not be worth printing.'

What clue, then, is there? The source must be discovered. Some of the words before and behind are taken from Orosius' *Histories*. A careful examination shows that this word must be looked for in Orosius, between 4, 16, 9 and 5, 15, 16. Now 'there are two mentions of poison in ch. xx. of Book IV (4, 20, 28 Demetrium . . . legatum . . . veneno necavit; 4, 20, 29 Hannibal apud Prusiam . . . veneno se necavit). Was the source of our item a marginal index-heading at 4, 20, 28 LEGATO VENENATO, or the like? That is a barely possible explanation and might almost get a place in the apparatus criticus, if for nothing else, to indicate Oros. 4, 20, 28 (or 29) as a possible source. But it is far from convincing and could never claim a place in the text. Far more convincing is the appearance of the phrase *abnegato cibo* at 5, 14, 6 (alli suspendio, alii abnegato cibo sese consumpserunt). In the English (?) MS. of Orosius *abnegato* has been miswritten *abegato*. The puzzled annotator conjectured the meaning to be "poisoned." (Or else, finding the true reading *abnegato*, he misunderstood it as "poisoned.")'

Besides Orosius' *Histories*, the original sources of the Latin words seem to have been Jerome's *De Viris Illustribus*, Rufinus' version of Eusebius' *Church History*, Phocas' *Grammar*, the Vulgate Bible, and Gildas' *De Excidio Britanniæ*. But the greater number of its entries come from four great storehouses which were already in existence—the Abstrusa Glossary, the Abolita Glossary, Hermeneumata, and the Philoxenus Glossary.

The Anglo-Saxon words are often of intense interest. To take an early example—'Anguens: breer.' In his Notes Dr. Lindsay says: 'This expressive name ("worrying," "the worrier") for the briar or bramble (W.W. 350, 16 Anguens: bremel) is wrongly doubted by the Thes Ling. Lat. (s.v.).' The word reminds us of Jotham's Parable, in which the point is that the bramble was to be the tormentor.

CROCE ON HISTORY.

Mr. Douglas Ainslie, B.A., M.R.A.S., has translated into English a volume of papers by Benedetto Croce, which appeared in the Proceedings of Italian Academies and in Italian journals between

1912 and 1913. They form part of a general scheme and are appropriately brought together into a single volume. Indeed, the volume is spoken of as the fourth in that series entitled 'The Philosophy of the Spirit' to which belong the 'Logic,' the 'Philosophy of the Practical,' and the 'Æsthetic'—all of which have been translated by Mr. Ainslie. Croce himself says: 'The description of the volume as forming the fourth of my *Philosophy of the Spirit* requires some explanation; for it does not really form a new systematic part of the philosophy, and is rather to be looked upon as a deepening and amplification of the theory of historiography, already outlined in certain chapters of the second part, namely the *Logic*. But the problem of historical comprehension is that toward which pointed all my investigations as to the modes of the spirit, their distinction and unity, their truly concrete life, which is development and history, and as to historical thought, which is the self-consciousness of this life. In a certain sense, therefore, this resumption of the treatment of historiography on the completion of the wide circle, this drawing forth of it from the limits of the first treatment of the subject, was the most natural conclusion that could be given to the whole work. The character of "conclusion" both explains and justifies the literary form of this last volume, which is more compressed and less didactic than that of the previous volumes.' The title is *Theory and History of Historiography* (Harrap; 15s. net).

The volume is concerned with answering the question, What is History? Well, what is it?

First of all, it is not Chronicle. 'Chronicle and history are not distinguishable as two forms of history, mutually complementary, or as one subordinate to the other, but as two different spiritual *attitudes*. History is living chronicle, chronicle is dead history; history is contemporary history, chronicle is past history; history is principally an act of thought, chronicle an act of will.' 'The discovery of the real distinction between chronicle and history, which is a formal distinction (that is to say, a truly real distinction), not only frees us from the sterile and fatiguing search after material distinctions (that is to say, imaginary distinctions), but it also enables us to reject a very common presupposition—namely, that of the *priority* of chronicle in respect to history. *Primo annales* [chronicles] *fuere, post historiæ factæ sunt*, the saying of the old grammarian, Mario Vittorino, has been repeated, generalized, and universalized. But precisely the opposite of this is the outcome of the inquiry into the character and therefore into the genesis of the two operations or attitudes: *first comes history, then chronicle.* First comes the living being, then the corpse; and to make history the child of chronicle is the same thing as to make the living be born from the corpse, which is the residue of life, as chronicle is the residue of history.'

Then there are pseudo-histories which are not history. First, 'the ingenuous belief cherished by the philologists that they have history locked up in their libraries, museums, and archives (something in the same manner as the genius of the *Arabian Nights*, who was shut up in a small vase in the form of compressed smoke) does not remain inactive, and gives rise to the idea of a history constructed with things, traditions, and documents (empty traditions and dead documents), and this affords an instance of what may be called *philological* history.' Next, there is that kind of history which may be called *poetical* history. Examples 'are afforded by the affectionate biographies of persons much beloved and venerated and by the satirical biographies of the detested; patriotic histories which vaunt the glory and lament the misadventures of the people to which the author belongs and with which he sympathizes, and those that shed a sinister light upon the enemy people, adversary of his own; universal history, illuminated with the ideals of liberalism or humanitarianism, that composed by a socialist, depicting the acts, as Marx said, of the "cavalier of the sorry countenance," in other words of the capitalist, that of the anti-Semite, who shows the Jew to be everywhere the source of human misfortune and of human turpitude and the persecution of the Jew to be the acme of human splendour and happiness.' Finally, there is *rhetorical* history. 'Its object was to teach philosophy by example, to incite to virtuous conduct, to impart instruction as to the best political and military institutions, or simply to delight, according to the various intentions of the rhetoricians. And even in our own day this type of history is demanded and supplied not only in the elementary schools (where it seems to be understood that the bitter of wisdom should be imbibed by youth mingled with the sweet of fable), but among grown men. It is closely linked up with politics, where it is a question of politics, or with

religion, philosophy, morality, and the like, where they are concerned, or with diversions, as in the case of anecdotes, of strange events, of scandalous and terrifying histories.'

What, then, is History? It is Philosophy. 'There is neither philosophy nor history, nor philosophy of history, but history which is philosophy and philosophy which is history and is intrinsic to history. For this reason, all the controversies—and foremost of all those concerned with *progress*—which philosophers, methodologists of history, and sociologists believe to belong to their especial providence, and flaunt at the beginning and the end of their treatises, are reduced for us to simple problems of philosophy, with historical motivation, all of them connected with the problems of which philosophy treats.'

The result is truly Crocean. What will Mr. Bertrand Russell say to it? For of Philosophy this is what he says: 'Philosophy has made greater claims and achieved fewer results than any other branch of learning.'

MATTHEW LEISHMAN.

Near the end of the Ten Years' Conflict in the Church of Scotland there was formed a party eager for conciliation and compromise, anxious to save the Church from disruption. They were known as the Middle Party, more familiarly as the Forty Thieves, though there were five and forty of them. The last name on the list was 'Norman Macleod,' who wrote: 'I will feel obliged by your adding, if possible, my name to the list of the "Forty Thieves" who are willing to take Sir George's Bill. I hope it is now a Rebellion of the *Forty-Five*. Many thanks for your wise policy at this critical juncture of affairs.' The leader of that party was the Rev. Matthew Leishman, D.D., Minister of the Parish of Govan, near Glasgow.

The parish of Govan is part of Glasgow now and has seen changes. 'To his sister Marion at Torquay, two years before his death, Matthew Leishman writes: "When you and I came to Govan in 1821, it did not contain over 1000 inhabitants; now (July, 1872) it contains over 26,000. There was then only one small chapel belonging to the 'Relief' body. To-day (1921) there are over thirty charges connected with the Church of Scotland alone, while the population of the civil parish of Govan exceeds that of the city of Edinburgh. A Cabinet Minister on visiting Govan in 1882, doubted "whether America or Australia could furnish a parallel for rapid increase."' To be parish minister in a parish which multiplied at that pace meant work enough for every hour of the day. Yet Dr. Matthew Leishman found time to write and edit books (he is the editor, for example, of Wodrow's *Analecta*) and to be, as we have said, a great ecclesiastical leader.

His biography has been written by James Fleming Leishman, M.A., the title, *Matthew Leishman of Govan and the Middle Party of 1843* (Paisley: Gardner; 10s. 6d. net). Why was it not written sooner? Dr. Leishman died in 1874. That it was worth the writing, the writing of it proves. His biographer is in keen sympathy with his grandfather (though in the conflict he would not have been of the Middle Party), and discovers to us a fine example of the faithful and true among the ministers of Scotland. Here and there a point might be discussed, but only one is serious enough for mention. Touching on 'the Men'—'that singular guild of lay preachers' in the Highlands, Mr. Leishman refers for information about them to the late Dr. K. M. Phin's book. That book is too unsympathetic. A reference to the judicial and most informing article by Mr. G. R. Macphail in the ENCYCLOPÆDIA OF RELIGION AND ETHICS would have been better.

There is no craving after wit and humour; Dr. Leishman was not a born humorist like Norman Macleod; but there are good new touches of Scottish character. 'Once when visiting at Hillhead, Leishman put the usual question to a collier's wife, in her husband's absence, whether he kept up family worship; the shamefaced answer was: "No; you see, Sir, he canna' sing ony, although there isna a better whistler in a' the raw."'

'At the accession of Queen Victoria, early in July, 1837, Leishman, along with Dr. Chalmers and Sir George Ballingall, Professor of Military Surgery at Edinburgh, set sail from Leith, one of a deputation of twelve sent by the General Assembly to present an Address from the Church of Scotland. The deputation was headed by Dr. Matthew Gardiner of Bothwell, described by Leishman—his fast friend—as "rather a sleepy Moderator." "We met at the 'Thatched House' Tavern near St. James' and walked thence to the Palace, with the Mace at our head. We all

admired, when admitted into the Throne Room, our youthful Queen. Dr. Muir of St. Stephen's was enchanted with her 'beautiful intonations' in reading her reply. After the address we approached to kiss the Queen's hand. Retiring from the Royal Presence, the Moderator's remark made in my ear was amusing and characteristic. 'Only think, Leishman, that growing lassie to be the Sovereign of these realms. Why! she is just like a modest manse bairn.' This in the broadest Scottish accent."'

IN DAYS TO COME.

To the question, Who is the most popular author in Germany? the answer is, Walther Rathenau, the Minister of Reconstruction. He has published seventeen volumes, and the least successful of them has passed through nine editions. Of them all the most successful is *Von Kommenden Dingen*, which has reached its sixty-fifth edition some months ago. That book has been translated into English by Eden and Cedar Paul, and published by Messrs. Allen & Unwin under the title of *In Days to Come* (12s. 6d. net).

It is not so easy to read as you expect so popular a book to be. You must reckon with the difference between you and a German reader. There are also outspokennesses that must arrest the German eye, and perhaps delight the German heart—the very popular heart. For example, there is denunciation of the German ruling class. 'There are moments when the sentiment of community is powerful. As we contemplate our armies marching and dying, a unifying love wells up in our hearts, and we are fascinated by the dream of a perfect union. It remains a dream, for the two nations do not unite. We are ruled by the nobility, by a nobility arrogant in its wealth, slowly decaying but to a large extent renewed, adulterated by intermarriage with industrial castes, so that while half its members bear historic names the other half are of bourgeois origin. This nobility monopolises the military and political powers of the state. A plutocratic order controls the great industries, exercising both secret and open influence; these plutocrats force their way into the fluctuating territorial nobility; they conserve their forces by admitting to their ranks able scions from the remnants of the middle class, and protect themselves against disintegration.'

Then there is much pleasant, sometimes profound, writing about the days to come—good to read by us all, very good by a defeated and disillusioned Germany. 'In days to come no one will be despised, for this sentiment is a crime against God's dignity. The people of those days will not despise backward persons, who are still slaves in body and in mind, will not torment them, but will lovingly endeavour to lift them upward. From earliest youth, anyone who is backward will be relieved of responsibility until sufficiently enlightened to bear responsibility; he will not be entrusted with responsibility until he has wrestled his way towards the truth. To the sallies and witticisms of the backward, to their indignant protests, to their cajoleries and attempts at persuasion, the more advanced will present an imperturbable front. Even in childhood, such poisons will be recognised and avoided, will be described by intelligible names. Occupations in which qualities of this order are requisite, modes of life, fashions in clothing, and methods of enjoyment, which display them, will no longer be considered honourable. The occupation of a sewerman will be more highly respected than that of a gossip or a pushing fellow; morbid aberrations will be less censured than luxury and display; sailors' brothels will not be so severely condemned as will be places where art is coarsely caricatured.'

THE FERNLEY LECTURE.

It is a sign of these hard times which we are trying to live through that a Fernley Lecture appears in a paper cover. And what is worse, it is one of the best of the Fernley Lectures (we possess the series complete to date), a volume which has to be read slowly, steadily, to the end, and then read over again.

The title is *Altar, Cross, and Community* (Epworth Press; 4s. net). The author is Mr. W. F. Lofthouse, M.A., Tutor in Old Testament Languages and Literature, and in Philosophy, in Handsworth College, Birmingham. We have heard Professor Lofthouse called the rising hope of scholarly Methodism: he has not disappointed those who expected him to rise. This is his best and greatest book.

And, first of all, it proves the necessity of such a work as the ENCYCLOPÆDIA OF RELIGION AND ETHICS. Professor Lofthouse is a preacher and a

teacher of preachers, yet his range, his absolutely necessary range of study, is the range of the Encyclopædia. Beyond the Encyclopædia he does not go. He does not need to go. But there is not an article in it that is irrelevant to his pulpit and class work.

Professor Lofthouse's subject is Sacrifice. The word is a challenge. In no easier or more accurate way can you characterize Modernism than by saying that it will have nothing to do with sacrifice. They have passed, say the Modernists (we use the word in the extreme application of it), from all sacrificial ideas as surely as from all sacrificial practices. And besides being a challenge, it is a call. To the idea of sacrifice we have to be called as something that is fundamental—no husk that can be cracked and cast aside, but the very kernel of our religion itself—the very kernel of all religion indeed, but of the Christian religion the essential meaning and triumphing power. 'Except a corn of wheat fall into the ground and die, it abideth alone'—the Modernist has no room for such a text; with the follower of Christ it fills all the room. Now this subject has not been handled in our time with more learning or ability than it is here handled by Professor Lofthouse. The treatment of it is modern enough—on that score have you no fear. But modernist it is not; and you will find it is not when you go through the book. But great as sacrifice is, it is not the end. The end is Reconciliation. If that word could be severed from sacrifice, Professor Lofthouse would claim it as greater and his own. It cannot be separated. One thing only has to be observed, that sacrifice as the end, sacrifice for its own sake, though it cost everything, is worth nothing.

Return to the range of study. And let us quote: 'Such an inquiry demands more than theology by itself can give. It must call in the aid, not only of ethnology, but of psychology. Both theologians and ethnologists have suffered from the absence of psychological imagination. We cannot blame theology if, criticising the various theories to which she has given birth, she maintains the studious aloofness of an abstract science. But she must recognize that, in so doing, she cannot satisfy souls which know the yearnings, the hopes and the despairs of the search for God, or heal a society heaving in the throes of volcanic convulsions. And all workers in the field of ethnology, whether as observers or collators, deserve our gratitude for noting the externals of the rites of forest or bush or prairie, as a musician might jot down the notes of a negro slave-song, without a hint of the hope or terror or bewilderment of the savage in the moonlit clearing or the slave in the mud swamp. But the first requisite in dealing with men, whether to influence them or only to understand, is to know their needs and aims and instincts, and to sympathize with every passing but often tyrannous mood. If philosophy begins with wonder, sympathy is the source of any useful and fruitful psychology, and hence of any real knowledge of the profound laws which are manifested in human action. If, then, reconciliation lies at the centre of the Church's preaching—at the heart of the "good news" with which the Church has been entrusted—it will be necessary to understand both the laws according to which that reconciliation acts, and the need which it has to fulfil. Should the study in the following pages assist this understanding, it will be enough.'

CROCE AS A CRITIC.

We are only at the beginning of the study of Shakespeare. The text is under process of transformation—see the new edition which the Cambridge Press has begun to issue. The meaning is under process of revolution—see the critical essay on 'William Shakespeare' in *Ariosto, Shakespeare, and Corneille*, by Benedetto Croce, translated by Douglas Ainslie, and published at the Ruskin House of Messrs. Allen & Unwin (10s. 6d. net).

'The first observation leaps to the eye and is generally admitted: namely, that no particular feeling or order of feelings prevails in him; it cannot be said of him that he is an amorous poet, like Petrarch, a desperately sad poet like Leopardi, or heroic, as Homer.'

'Nor is he a poet of *ideals*, as they are called, whether they be religious, ethical, political, or social. This explains the antipathy frequently manifested towards him by apostles of various sorts, of whom the last was Tolstoi, and the unsatisfied desires that take fire in the minds of the right thinking, urging them always to ask of any very great man for something more, for a supplement. They conclude their admiration with a sigh that there should really be something missing in him—he is not to be numbered along those who strive for more liberal political forms and for a more equable social balance, nor has he had

bowels of compassion for the humble and the plebeian. A certain school of German critics (Ulrici, Gervinus, Kreyssig, Vischer, etc.), perhaps as an act of opposition to such apparent accusations (I would not recommend the reading of these authors, whom I have felt obliged to peruse owing to the nature of my task) began to represent Shakespeare as a lofty master of morality, a casuist most acute and reliable, who never fails to solve an ethical problem in the correct way, a prudent and austere counsellor in politics, and above all, an infallible judge of actions, a distributor of rewards and punishments, graduated according to merit and demerit, paying special attention that not even the slightest fault should go unpunished. Now setting aside the fact that the ends attributed to him were not in accordance with his character as a poet and bore evidence only to the lack of taste of those critics; setting aside that the design of distributing rewards and punishments according to a moral scale, which they imagine to exist and praise in him, was altogether impossible of accomplishment by any man or even by any God, since rewards and punishments are thoughts altogether foreign to the moral consciousness and of a purely practical and judicial nature; setting aside these facts, which are generally considered unworthy of discussion and jeered at in the most recent criticism, as the ridiculous survivals of a bygone age, even if we make the attempt to translate these statements into a less illogical form, and assume that there really existed in Shakespeare an inclination for problems of that sort, they shew themselves to be at variance with simple reality. Shakespeare caressed no ideals of any sort and least of all political ideals; and although he magnificently represents political struggles also, he always went beyond their specific character and object, attaining through them to the only thing that really attracted him; life.'

So it is as an observer of life that Shakespeare is regarded by Croce, and only as an observer of life. What the man himself thought, felt, believed, or was, we simply do not know. He observed life and made it into poetry. 'He may have been impious and profane in active practical life as a Greene or a Marlowe, or a devout papist, worshipping with secret superstition, like an adept of Mary Stuart, and nevertheless he may have composed poetry with different presuppositions, upon thoughts that had entered his mind and had there become formed and dominated in his spirit, without for that reason having changed the faith previously selected and observed.'

THE TALMUD.

'The laws of the Pentateuch do not embrace all the affairs of life, nor are they complete in themselves. They usually lay down general principles, and make no mention of the details which would be required in actual practice. For instance, Exod. xx. 10 declares: "The seventh day is a Sabbath unto the Lord thy God; in it thou shalt not do any manner of work"; but there is no attempt to define what is to be understood by "work." From Jeremiah xvii. 21 f. it is seen that the carrying of a burden was regarded a breach of the Sabbath, though there is no mention of this in the Mosaic code. Moreover, the penalty for the desecration of the day of rest was omitted from the enactment; and when a case occurred, a difficulty arose "because it had not been declared what should be done to him" (Num. xv. 34). It cannot be doubted that complicated questions must soon have presented themselves for consideration as to what kind of work constituted a breach of the Sabbath, and the decisions became part of the traditional teaching. This is one of many examples which might be cited to show the necessity for an Oral Law to make the Written Law workable.'

'The Oral Law came into existence gradually. By and by it was 'found necessary for the purpose of study to have the mass of traditional lore reduced to a systematic arrangement. The first attempt to do this was made by Hillel, who formulated six main divisions. His work was continued by R. 'Aḳiba and R. Meïr; but their classification did not meet with general approval. It was R. Judah the Prince who, about the end of the second century, finally succeeded in preparing a code which commanded universal acceptance by the Rabbis. His codification is known as the *Mishnāh*. It consists of six Orders, subdivided into sixty-three Tractates.'

The Mishnāh became the subject of critical study in the Schools of Palestine and Babylon. The discussions of these schools were called Gĕmārā. The Talmud is the name given to the combined Mishnāh and Gĕmārā.

'The proceedings of the Palestinian Schools

were probably first collected by R. Johanan, the famous *Amōrā* of the third century; but the Palestinian (usually, but less correctly, called Jerusalem) Talmūd as we now possess it belongs to the end of the fourth, or the beginning of the fifth, century. Who was its later Redactor is not known. The main work of compiling the proceedings of the Babylonian Schools was undertaken by Rab Ashē, the Principal of the renowned Academy in Sura, who is said to have spent thirty years on the task. He died in 427, leaving the work unfinished. It was resumed by Rabina II., who presided over the same Seminary from 488 to 499, and apart from some later additions, he left the Babylonian Talmūd substantially as we now have it. Neither Talmūd is a complete work, in the sense that it covers the whole of the *Mishnāh*. The Palestinian extends over thirty-nine Tractates, and of these some are defective, while the Babylonian extends only over thirty-seven; but the *Gᵉmārā* of the latter is both longer and of greater importance than that of its Palestinian rival.'

The Rev. A. Cohen, M.A., sometime Scholar of Emmanuel College, Cambridge, has translated into English for the first time *The Babylonian Talmūd: Tractate Bᵉrākōt*, with Introduction, Commentary, Glossary, and Indices (Cambridge: at the University Press; 31s. 6d. net).

'*Bᵉrākōt*, that is "Benedictions," is the first Tractate of the first Order. It is thus the opening Tractate of the Talmūd. Maimonides, in his Commentary on the *Mishnāh*, attempts an explanation of the sequence of the Orders and Tractates, and gives the following reason why the Talmūd opens with this Tractate: "[The Redactor of the *Mishnāh*] commences with the Order *Zᵉrā'īm* ['Seeds'], because it contains the precepts that apply to the cultivation of the land, upon which depends the living of all creatures. . . . The reason which induced him to open with the Tractate *Bᵉrākōt* is this: The expert physician who wishes to preserve a healthy person in good health first arranges his diet. Therefore the Sage [R. Judah the Prince] thought it proper to begin with the subject of 'Benedictions' because nobody is allowed to eat without first pronouncing a benediction. . . . On that account he deals with the various benedictions which a person is obliged to say with different articles of food and the commandments relating thereto."'

Can any idea be given of the contents of the Tractate? At random this:

'Rab Judah said in the name of Rab: Four classes of people must offer thanksgiving: They who go down to the sea, who journey in the desert, the invalid who recovers and the prisoner who has been set free. "They who go down to the sea"—whence have we this? For it is written, "They that go down to the sea in ships . . . these saw the works of the Lord . . . He raised the stormy wind . . . They mounted up to the heaven, they went down to the deeps . . . They reeled to and fro, and staggered like a drunken man . . . They cried unto the Lord in their trouble, and He brought them out of their distresses. He made the storm a calm . . . Then were they glad because they were quiet . . . Let them give thanks unto the Lord for His mercy, and for His wonderful works to the children of men" (Ps. cvii. 23–31). "They who journey in the desert"—whence have we this? For it is written, "They wandered in the wilderness in a desert way; they found no city of habitation . . . Then they cried unto the Lord . . . and He led them by a straight way . . . Let them give thanks unto the Lord for His mercy" (*ibid. vv.* 4–8). "The invalid who recovers"—whence have we this? For it is written, "Crazed because of the way of their transgression, and afflicted because of their iniquities, their soul abhorred all manner of food . . . They cried unto the Lord in their trouble . . . He sent His word and healed them . . . Let them give thanks unto the Lord of His mercy" (Ps. cvii. 17–21). "The prisoner who has been set free"—whence have we this? For it is written, "Such as sat in darkness and in the shadow of death . . . because they rebelled against the words of God . . . Therefore He humbled their heart with travail . . . They cried unto the Lord in their trouble . . . He brought them out of darkness and the shadow of death . . . Let them give thanks unto the Lord for His mercy" (*ibid. vv.* 10–15).'

The Rev. Charles Hart, B.A., has written *A Shorter Bible History* for the use of Catholic Students (Burns, Oates & Washbourne; 3s. 6d. net). It does not appear to be an abbreviation of his Manual in two volumes, but to be written independently. He hopes to see it adopted as a

text-book in Schools and Colleges and read by laymen.

Master Gerlac Petersen, of Deventer, was a friend of Thomas à Kempis, and so akin was he in spirit to the reputed author of *De Imitatione Christi* that in old times he was known as 'Alter Thomas de Kempis.' His chief work is *The Fiery Soliloquy of God*. And of this work a new edition in English has been published by Messrs. Burns, Oates & Washbourne (3s. 6d. net). 'The present edition,' we are told, 'is little else than a transcription of an old English translation.' We shall quote a short chapter. It will give a fair idea of the value of the book.

'With love and affection our Lord Jesus Christ chose to become Man for our sakes, and to converse here amongst us in this wretched state of pilgrimage as the least and the poorest of all.

'He was in want, in sighs, and labours all the days of His Life; in persecutions, in most exceeding humble tolerance of evils and of proud adversaries; spending His whole Self for us both in body and soul; and even with such a love and not less, doth He offer Himself for us day by day without ceasing, and above all, upon the Altar.

'Yea, "even unto the end" He loves "His own that are in the world" with a love like unto that incomprehensible love which He bore towards us when He offered Himself upon the Cross to the Eternal Father, a Living Victim, holy and without spot, in order that He might bring back upon His shoulders with joy the sheep which He had lost.

'And although the aforesaid proofs of love were shown forth once for all from without, yet every moment are they as newly given in the Father by the Son together with the Holy Ghost, as when they were shown forth from without.

'So also ought all the proofs of love which our Lord Jesus condescended to show forth in His own time for our salvation, to be daily received by us, as if now at this very instant they were being done for the first time.'

From the Cambridge University Press comes the second volume of the new Cambridge Shakespeare, edited by Sir Arthur Quiller-Couch and Mr. John Dover Wilson. It is *The Two Gentlemen of Verona* (6s. net).

Let it be understood that this Shakespeare is a new departure. In the Shakespeare studies of the future it will certainly be so recognized. Why? Partly because of Sir Arthur Quiller-Couch's introductions, but chiefly because of Mr. Dover Wilson's work on the text. In this play there is a good example of the courage of the editors in handling the difficulties of Shakespeare's text. Says Sir A. Quiller-Couch: 'The final scene of the *Two Gentlemen* is vitiated (as we hope to show) by a flaw too unnatural to be charged upon Shakespeare.' You turn to the scene: 'This scene is running agley, some interposing hand is murdering the verse along with dramatic consistency. Amid lines that have Shakespeare's trick and cadence are thrust strange ones that no ear can accept for his. Suddenly, with the crisis, we come upon the doggerel:

> And that my love may appear plain and free,
> All that was mine in Silvia I give thee.

Having noted the jingle which follows on the rhyme of "pleased" and "appeased," we note further that there is only one other instance in this melodiously written play of an unrhymed speech finished off with two rhymed couplets; and that is the very speech (uttered by Proteus) which, if it have any meaning at all, improves in caddishness upon Valentine's offence:

> O heaven, were man
> But constant, he were perfect; that one error
> Fills him with faults . . .

—so far Shakespeare, perhaps: now for cacophony followed by nonsense:

> makes him run through all th' sins;
> Inconstancy falls off ere it begins:
> What is in Silvia's face, but I may spy
> More fresh in Julia's *with a constant eye*?

'Can anyone believe Shakespeare guilty of this pair of tags: the first lame in scansion and unmeaning, the second balanced for our choice between nonsense and rascality?' And further—but the whole clever criticism is in the book, it cannot be quoted here.

Is it not time to look for another Barrie—another and a better? Where are we to look for him? Where more likely than in Ireland? The strange thing is that he has been with us for some time. He has written about *My Lady of the Chimney Corner*, and the humour and the pathos

of it have swept its readers off their feet. Now he has written about *The Souls of Poor Folk* (Collins; 7s. 6d. net), and again the humour and the pathos are irresistible. The new Barrie is Alexander Irvine; and Antrim is his Thrums.

One of the surprises is the range of interest. No character is touched to finer issues than the Mother, yet the Father is not far away. The neighbours are thrown in inimitably. There were three of them in the Entry: McGrath, the rag man, O'Hare, the chimney-sweep, and Mary McConaghy. And the lad himself is there to see and hear and suffer and tell the whole human story to a world that will always wonder where he fell upon his glorious English-Irish style.

Mr. Gilbert T. Sadler, M.A., LL.B., has completed his exposition of the World Religion. The fourth and last volume is entitled *The Social Expression of the Spiritual Life* (Daniel; 3s. 6d. net). Mr. Sadler is as radical in his social as in his Biblical writings. In order to bring things round to what, in his thought, they ought to be, he advocates what he calls 'the Great Refusal,' which seems to be very like a general strike. 'Notice should be given to all freeholders, shareholders, and to the Government that after a certain date, no more rent will be paid, nor will men work in factories unless they share control and profits as a Group, nor will men serve as soldiers, nor pay taxes for the upkeep of the army and navy and War Office and Law Courts.'

The Epworth Press, under Mr. J. Alfred Sharp's management very much alive to the needs of the day, has begun the issue of a series of small books to be called 'Watchwords of Methodism.' One of the series is an exposition of *Salvation by Faith* by Dr. J. Agar Beet (3d.).

A new and revised edition has been published of *The Place of Methodism in the Catholic Church*, by Herbert B. Workman, D.Litt., D.D., Principal of the Westminster Training College and Senator of London University (Epworth Press; 3s. 6d. net).

A readable history of the English language has been written by James C. Fernald, L.H.D. The title is *Historic English* (Funk & Wagnalls). Emphasize 'readable.' The Publishers, in a Foreword, tell us that 'more than ten years before his death, the author began this book. He did not hasten its publication; it was to be a more personal thing than any of the other twenty-five works that bear his name, and he wanted constantly to enrich and perfect it. He let "Historic English" benefit by all the ideas created in the most mature, yet active, years of his literary life.' But above all else, he resolved that his book should be read.

We turn to the story of the English Bible. 'The New Testament of Tyndale (1526) is the first live thing in the new literature after Chaucer's day,—the first that rises above the level of the commonplace. Spenser and Sidney were not yet born. More's "Utopia," written in Latin in 1516, was not put into English until 1551. The commonplace had, indeed, done valuable service. Through the various publications of Caxton's press; through translations from the French and Italian by men who had no originality; through the communication of trade, statesmanship and war; through the sermons of faithful divines, and through the widely circulated controversial tracts, often bitter, but always vigorous, had been evolved a new type of English speech, strong, vigorous, simple and above all things practical, ready for noble use whenever a genius should appear to test its power. William Tyndale was a linguistic genius.' That is the manner of it. Before the chapter ends we find the story of the Authorized Version with many quotations, showing how 'the flexible abundant English' of it can depict joy and trust (Ps 18), triumph (Ex 15), grief (2 S $1^{19.26}$), and many other emotions.

Commentarius in Epistolam ad Ephesios, auctore Fr. Jacobo-Maria Vosté, O.P., Professore Exegeseos Novi Testamenti in Collegio Angelico de Urbe (Romae: Libreria del 'Collegio Angelico'; Parisiis: J. Gabalda).

This is the second volume on the Pauline epistles which Professor Vosté has published, although he is still a young man and is much occupied with class work. An attractive lecturer with a fine voice, he is also a lucid expositor. He has the command of a simple Latin vocabulary, which serves to express without effort his very accurate and extensive scholarship. We have not seen the commentary on the Thessalonians, but we have heard him lecture on the Romans,

and we have read with pleasure this excellent student's manual on the Epistle to the Ephesians.

One striking thing is his familiarity with English and English editors. He has the list of English commentators without an omission in his bibliography, and he shows throughout the commentary that he knows both how to use and how to criticise them.

The antiquarian bookseller is not for the moment on friendly terms with Mr. A. J. Balfour or Messrs. Hodder & Stoughton. For Mr. Balfour has made a few alterations on his book *A Defence of Philosophic Doubt*, and Messrs. Hodder & Stoughton have issued it in a new edition at 12s. 6d. net. Now the bookseller was charging as much as three guineas for a good copy of the book, always announcing it as 'out of print and very scarce.' Matters are made worse for the bookseller in that the new edition is a handsomer book than the old.

Messrs. Lippincott are the publishers of *Princess Salome:* A Tale of the Days of Camel-Bells, by Burris Jenkins (7s. net). It has the Christ as its centre, and seeks to create an interest in Him by making us interested in the people who surrounded Him.

Messrs. Longmans have issued a cheap edition of Abbé Constant Fouard's *The Christ, the Son of God* (2s. 6d. net). It is a popular picturesque Life of Christ.

Keswick is more than 'Keswick teaching.' With the Rev. J. Stuart Holden it is the fulness of Christ. Mr. Holden has published twelve addresses delivered at the Keswick Convention with the title of *Your Reasonable Service* (Marshall Brothers; 3s. 6d. net). It is a descriptive title. The whole series says to us: 'This is the Way, walk ye in it.' Without the opportunity or the purpose of a system of Christian living, the addresses cover most of the Christian life, and always with fidelity to the mind of Christ. But better than much commendation will be an abbreviated address. Look for it 'In the Study.'

The Betrayal of Labour is the title which the author of *The Mirrors of Downing Street* has given to an open letter to the Right Hon. J. R. Clynes, M.P. (Mills & Boon; 1s. net). 'Forgive me,' he says, 'if I say that your moral responsibility seems to me enormous. I do not think there is any man in the land, not even the Prime Minister, who now carries a greater burden of responsibility. I think the future of this country is largely in your hands, and that what you sow to-day England is like to reap to-morrow.'

Is this extravagant? he asks; and then goes on to tell Mr. Clynes and us why he looks upon it as the sober truth.

Bishop Charles Gore is the steward, instructed of God, who brings out of his treasury things new and old. In the volume of sermons preached in Grosvenor Chapel as a Lenten Course in 1921, and published by Messrs. Mowbray with the title of *Christian Moral Principles* (4s. net), there is just the right combination of the two. But for once the outlook into the future is more to him than the remembrance of the past. He is much concerned, as he well may be, about the neglect of the commandments of God—even the Ten Commandments themselves, which he finds still appropriate and imperative. But it is not their outward observance that would satisfy him. There are principles of moral conduct—take care of them and the moral acts will take care of themselves. Right necessary is the strong sermon on the use of money, and right impressive.

When we find a Doctor of Medicine in charge of a Sunday school we rejoice. When we find him making a success of it we rejoice greatly. When we find him making it an instrument for the progress of the Kingdom, the entrance on a habit of Worship, the incentive to a self-denying life for Christ, we rejoice with joy unspeakable. Mr. Charles W. Budden, M.D., of whom all this is true, has published *Worship in the Sunday School* (National Sunday School Union; 9d. net), in which he gives us all the information about his method that can be given, and a full account of the musical part of his service, with words and music. The musical part is the most important part. It includes Prayer along with Praise. *Orders of Worship for the Intermediate Department* are issued on separate slips (2s. 9d. net for 50; 5s. for 100).

Father Time Stories, by J. G. Stevenson, B.A.,

illustrated by Charles Robinson (R.T.S.; 5s. net). Father Time is much concerned with the behaviour of little boys and girls. Now behaviour is not to be picked up all at once, it has to be learned slowly, painfully even. And so Father Time tells stories, each story having some part of a good boy or girl's behaviour hidden cunningly within it. Sometimes it is politeness, sometimes generosity, sometimes good temper—but whatever it is the story makes it worth practising. And whatever the stories do for good conduct, the illustrations are sure to do something in the way of pleasure, for the pen and ink sketches are full of character and the coloured pictures of beauty.

William Miller, M.A., LL.D., has written the story of *The Turkish Restoration in Greece, 1718–1797*, for the S.P.C.K. series of 'Helps for Students of History' (1s. 3d. net).

A little book, full of instruction on the subject of divorce, has been written by Canon G. H. Box and Bishop Charles Gore. Its title is *Divorce in the New Testament* (S.P.C.K.; 2s. net), but it covers more ground than the New Testament, the Jewish practice being fully explained by Canon Box. The immediate object of the book is to reply to Archdeacon Charles.

The 'Jewish Studies,' edited by Dr. Lukyn Williams and published by the S.P.C.K., are to contain a history of the Jews since the Fall of Jerusalem. That is good news. Two volumes have been published—*The Jews of Eastern Europe*, by the Rev. J. H. Adeney, M.A. (3s. 6d. net); and *A Short History of the Jews in England*, by the Rev. H. P. Stokes, LL.D., Litt.D., F.S.A. (5s. 6d. net).

Mr. Adeney writes more popularly than his colleague, and will probably serve a larger audience. He gives some useful and some astonishing facts and figures. He tells us that before the War there were just over ten million Jews in the world. The War must have reduced that number considerably. In Bulgaria the number fell from sixty-seven thousand to thirty thousand. In the British Isles in 1918 there were two hundred and seventy-five thousand seven hundred. One astonishing fact recorded is this: 'Since the Bolshevist upheaval in 1919 in Budapest, it is said that no less than 30,000 Jews have been baptised into the Christian faith.' Mr. Adeney suggests that 'political motives are responsible for some part of this, but still the large number of baptisms in the Protestant churches goes to prove that very many are really in earnest, as membership of those churches does not confer the same social and political advantages as that of the predominant State church.'

Dr. Stokes writes more deliberately for the scholar and discusses some thorny questions, such as the question whether the expulsion of the Jews from England by Edward I. was complete and remained complete till their return under Cromwell. He argues for its completeness and looks as if he had proved his case. Then Shakespeare never saw a Jew! Says Dr. Stokes: 'Marlowe's Barabbas and Shakespeare's Shylock were probably drawn from hearsay.' The book contains some illustrations, among the rest a reproduction from Skelton of the Domus Conversorum at Oxford. An interesting chapter is written on the Domus Conversorum, dealing especially with the D.C. in London, of which the Master of the Rolls had nominally the custody as late as 1873. When in that year Sir George Jessel became Master of the Rolls the other title was dropped, else 'we should have had the remarkable paradox of a Jew holding the position of Keeper of the House of Converted Jews.'

Mr. Joseph S. Johnston, finding publishers' charges in the United States prohibitive, has published his book *Christ Victorious Over All* himself. It may be obtained in Great Britain from Mr. E. A. Sutton, 131 Brookbank Road, London, S.E. 13 (8s. 6d. net).

What is the book? It is a strong plea for the victory of Christ over every form of evil in the world, including man's sin. We used to call the author's belief 'Conditional immortality.' But the old wine does not always do well in the new bottles. Mr. Johnston is convinced that there is no immortality except in Christ, but he is less concerned about that negation than about the positive results of Christ's incarnation, atonement, and resurrection. That all things whatsoever shall be subjected to Him, in order that He may cast them all at the Father's feet—that is his concern, that is his faith and his rejoicing.

The Redeemed Life.

By the Reverend A. T. S. James, B.A., M.Sc., East Grinstead.

When Paul said to the Roman Christians, 'Yield yourselves to God, as alive from the dead,' it was because they were suggesting that they gave God's grace a greater scope if they continued to sin. Divine love, they argued, found its glorious expression in forgiveness. The exercise of forgiveness was the most beautiful thing in the world. What if they did sin: it created the opportunity for God's pardoning mercy.

Paul was horrified, and well he might be. 'God forbid,' he cried. And so of course do we. The suggestion is absurd. But why is it absurd? And are we sure that we do not sometimes make the same mistake? Dangers of precisely this kind are in wait for us. What if it should be one of the besetting dangers of being 'evangelical'? It is worth while asking a little more closely what the Apostle meant and where his argument applies to our modern conditions.

Redemption is much more than the possession of forgiveness. One of the most searching parts of our redemption is God's dismissal of the past and of all that is against us. The pardon of God is full and without price; and the first joy of forgiveness is like the sense of freedom on some summer morning among the hills. It is a great gospel even if we get no further than the fact of forgiveness. But redemption is not merely a constant repetition of forgiveness.

Sometimes we forget this. For instance, there are many who think the Gospel goes no further than a mission service. They understand by it an extraordinary effort to convict men of sin and to speak of forgiveness through Christ. In accordance with that crude idea ministers are still expected to be edifying in the morning and evangelical at night.

And there are others who want to see all day long the colours of the morning's sunrise. They would like to have every day the astonishment which comes with the first perception of forgiving love. They wish to be all the time with Paul blinded by the glory of love on the road to Damascus. They would like to stand all the time before the cross like Christian when the heavy weight fell from his back. Practically their idea of the Gospel and of redemption seems to end there, and to make the greatness of sin as it were an opportunity for the greatness of grace. The same feeling lies behind some of the extremer forms of asceticism. Against any and all of these distortions of truth, Paul's words sound a healthy protest. Redemption is not a kind of hydropathic treatment of the soul. It contains and emphasizes a positive active principle of life. It is the true natural life of the human spirit made one with the Divine Father in a surrender which is like a birth from the dead.

And this surrender to God day by day is always an integral part of redemption. Very often this is called consecration, and is kept in our minds in a place of its own. But consecration is really a part of redemption. Self-surrender is only a phrase. What do we surrender to? The worldly man surrenders to mammon; the lascivious man to lust; the miserly man to gold. But the redeemed man surrenders to God. What goes on to complete his redemption is that the Divine Spirit enters within him, and so it becomes true of him, 'For me to live is Christ.' But the redeemed man is constantly presenting himself to God. He has taken a new principle for his life, the principle of the Will of God. The salient thing about him is not that he lives daily in the ecstasy of forgiveness, but that Christ lives in him daily, and his life is no longer his own, but God's. And that is why the urgent thing for us is to give the new power, God's power, a chance with us by our daily surrender to it.

This is the central point of consecration, and it is a daily and vital part of the gospel of redemption. But consecration is treated as something additional, as a thing for conventions and special consecration services. There ought to be nothing special or extraordinary in the matter. Every hour is a consecration hour because it is in the plan of a redeemed life, and is in fact not our own life at all, but Christ's life in us. We go to the market, or sit at the office desk, or teach in the school, or do some homely task: and temptation comes near and evil looks within the heart. But the redeemed life brings the control of God's Spirit to these

things by yielding itself all the while to God. And when selfishness prompts us to ease and sin threatens our overthrow, then by yielding to God we win the victory. In no other way do we gain salvation and secure our redemption.

For redemption means at last a redeemed life, or else our saving is incomplete. Life is the thing; and life reached by surrender. It is all nonsense, said Paul, talking of doing evil that God in His grace may forgive. Redemption is not doing evil and claiming forgiveness for it, but living out the Divine will day by day. It is rejoicing in the spirit of right-doing just as a strong man delights in the excitement of work. *Living it out.* That is the real issue. The principle of redemption is thus a principle of life, a living of God's life by the power of God's Spirit. We have seen it lived out once. Christ did it. And if we have died to sin having received the Spirit of Christ, we must then rise with Christ and live Christ's redeemed life in ourselves. This is the sharp point of contact between the Gospel and the world. It is where the trouble begins, and the break comes, and hatred sets in towards the Church, and the deep down repulsion in the heart of man to the righteousness of God gets in its 'Long Melford' blows. This is where the strain starts; not at the Cross, nor in the House Beautiful, but out on the highway where Apollyon and Giant Despair and Ignorance and Talkative ply their ancient trades. And it's a question how we bear the touch. If Jesus stood now in our highways as He stood once beneath the blue Syrian skies in the busy streets of the Judæan cities, and if He called us from our own special pursuits and ideals, called us to walk with Him in the path of service, I wonder, should we too speak of our business and our importunate household cares, and would His face be sorrowful as we too turned to our own doors? And would He weep again because we, like the children of Jerusalem, knew not the time of our visitation? That is the real test of our redemption.

In the Study.

Virginibus Puerisque.

Roller Bandages.

'A roller to bind it.'—Ezk 30^{21}.

What a lot of funny texts there are in the Bible! Have you ever looked for them? Do you know where the 'white of an egg' is mentioned? And can you tell me the verse which speaks of 'tossing a ball'? Or can you give me the chapter where we read of 'a wheel in the middle of a wheel'? Well, to-day's text is one of these odd texts that pull you up with a jerk and make you exclaim, 'Why, I never knew *that* was in the Bible!' You didn't expect to find a roller bandage or a broken arm in the Book of Ezekiel—did you? But here they are. And though the word 'bandage' is not there, the word 'roller' is, and 'a roller to bind it' is just a roller bandage.

Now, I expect most of you could tell me more about how to apply a roller bandage than I could tell you. You boy scouts and you girl guides, and those of you who have learned anything about First Aid, know all about a roller bandage and its little ways—for it has little ways of its own which take a lot of knowing. But you know how the long straight strip of material has to be rolled tightly and evenly before you can start putting it on. You know how to wind it criss-crosswise round a wounded leg or arm, and you know how to roll it up as you take it off, otherwise you and your patient will be beautifully tangled together in yards of white bandaging. It takes a lot of practice and patience to put on such a bandage properly, but it's worth the time and trouble, for there is nothing more useful than a roller bandage in the right place.

Yes, but there's nothing more harmful than a roller bandage in the wrong place, and that is where some people persist in putting it. The correct place, as you know, is round a limb to support it or keep the dressings and splints in position. But there are thousands and thousands of people, both big and little, who go about the world wearing

roller bandages in the wrong place, and wearing them all day and every day too. Have you ever met any of them? I have. There are some of them sitting here in church this morning. 'Well,' you say, 'I don't see them.' Ah! wait a bit. It takes a special kind of sight to see them. I'll describe some of them to you and then you'll tell me if you recognize them. And, let me whisper it, I shouldn't wonder though you found yourself among them.

1. First, there are the people who wear a roller bandage over their eyes. These people walk down the road and they come home and can't tell you anything they have seen. If you ask them they will admit they have met a lot of motors, but they can't tell you whether they were delivery vans, or landaulettes, or two-seaters, or what were their colours, or whether they bore home numbers or numbers of another county. 'I never noticed,' is the excuse. If you ask such people to tell you how many claws a cat has, or how many legs a spider owns, they will reply, 'I'm sure I *should* know, but I really can't tell.' They've seen these things again and again but they've 'never noticed.'

Did you ever hear of the famous conjuror Robert Houdin? He was so quick with his hands that he could do tricks that seemed absolutely magical. But he found that to do these tricks he had to train his eyes to be as ready as his hands. So he used to take his son with him for a walk down the street and after they had passed a shop window, glancing in as they passed but not stopping, they used to count who had noticed the greatest number of things in the window.

It is a grand game 'noticing.' You boys learn it in your scoutcraft and so do you girl guides; and you can't learn it too well. It is tearing stupid bandages off your eyes.

But there is another way of wearing eye bandages, a dodgy way that is worse than the first. It is not a case of wearing them all day and every day, but a case of wearing them when it is convenient not to notice. Some boys and girls are experts at this. I've seen them at it. So have you. I've seen them come in from school to find mother (who has been slaving all forenoon in the house) struggling to set the dinner and to dish it up at the same time; and I've seen these boys and girls sit down with a book, or pop out to the garden to 'wait till dinner's ready.' They saw mother's difficulties but clapped on their eye bandages at once. It was none of their business to set the dinner. It should be waiting on the table when they arrived to eat it. I'm glad to think these eye bandages are not in every home—aren't you?

2. Then lots of people wear bandages on their mind. This bandage-wearing usually begins when they are very young. The boys and girls who can't be bothered with lessons and are content so long as they can just scrape through their exams are wearing that bandage. They are keeping their brains from developing at the age when they should be developing most quickly. You have heard how the baby girls of China in the bad old days all had their feet bandaged tightly, so that when they grew up they still had the tiny useless feet of babies and could scarcely walk and certainly not run. Well, the boys and girls who are bandaging their minds will find that when they grow up their minds will be poor crippled things. And then if they want to learn they will find they can't. So don't grudge the effort to learn lessons. Seize on all the information and ideas you can, and make them yours. You will be tearing off the mind bandages and letting your brains grow.

3. But the most dangerous bandage to wear is the bandage round the heart. It is a bandage I hope none of you little people will ever wear. For the people who wear it are the most to be pitied on earth. Who are they? They are the people who think only of themselves. Somebody may be starving in the next street; but if *they* have a good dinner, why worry about that? Somebody next door may be sick or unhappy or ill-used; but if *they* are having a good time, what about it? Nothing counts and nothing matters so long as it doesn't touch them. They remind me of a little boy who was asked, 'What happened ten years ago?' 'Nothing happened,' said he, 'I was born only seven years ago.'

Boys and girls, bandaged hearts—hearts that are shrivelled and shrunken till there is no love left in them, no sympathy, no pity—are one of the saddest sights on earth. So if you see signs of the bandages of selfishness winding round your heart, tear them off quicker than you ever did anything in your life. Tear them off and throw them from you, and ask God to help you to grow up the happiest somebody in the world, a somebody who never thinks of self because he is so busy loving and serving his fellow-men.

Right-handed Hearts.

'A wise man's heart is at his right hand; but a fool's heart at his left.'—Ec 10[2].

That seems an upside-down sort of thing to say, doesn't it? At first sight you fancy that the old gentleman who wrote this verse must have been allowing his wits to go a wool-gathering. Those of you who are old enough to know your right hand from your left know that your heart is very decidedly on your left side. When you run up a hill you can feel it go pit-a-pat; when you get a sudden fright or a sudden pleasant surprise it gives a sort of jump, and you know just exactly where it is.

But the writer of these words was not so far wrong as we might imagine. You see he was speaking in a sort of picture, or, as we sometimes say, a figure of speech. He was thinking of the heart as the place where the understanding and the affections dwell, as a bit of us that rules our conduct and our actions, and so he said, 'A wise man's heart is at his right hand; but a fool's heart at his left.' The left hand was looked upon as the sign of weakness and indecision and foolishness. By some ancient nations, too, the left side was regarded as unlucky. But the right was the place of honour and the right hand was the sign of strength and firmness and wisdom.

The man whose heart is on his right hand loves and strives after the things that are kind and noble and good. 'His heart is in the right place,' as we say. Do you know that fine old story about brave Sir Walter Raleigh? When he came to be executed the executioner asked him which way he would lay his head, and Sir Walter answered, 'So the heart be right, it matters not which way the head lies.'

Now our great wish for all boys and girls, and for all men and women, too, is that their hearts be right, that they be in the right place. For if your heart be right, you are *all* right, but if your heart be wrong, you are *all* wrong.

And first, if we wish our hearts to be in the right place we must learn to *love* the things that are true and noble and beautiful. That isn't difficult, for the things that are lovely, both in nature and in the lives and works of men and women, are all round us, and we have only to look for them to find them. And if we keep on looking at these things, we shall grow to love them, for God put into the heart of every one of us the power to know and to love the highest and the best.

2. But if we want our hearts to be in the right place, we must also strive to *do* the things that are brave and straight and kind. It isn't much good admiring beautiful things and brave deeds unless we try to get some of the beauty and the courage into our own lives. We may thrill when we hear of some glorious piece of heroism, and yet the next hour we may tell a lie to save ourselves from punishment. We may admire tremendously some splendid bit of self-sacrifice, but we may refuse to give up our fun for a few minutes to help a little brother in a difficulty or run an errand for mother. It's easy to admire the brave things and the beautiful things and the kind things, but it isn't so easy to do them.

3. So lastly, and most important of all, if we want to have our hearts in the right place we must give them into Jesus' keeping. He alone can keep them pure and true and brave, and He will never fail us if we trust them to Him.

I read a sort of fairy-tale the other day about a boy called Rupert who had a removable heart. It was the fashion in those days to have removable hearts, and it was quite a convenient fashion in some ways, for if you went into battle, all you had to do was to take out your heart and leave it behind you. Then if an enemy ran his sword through your body he couldn't kill you, for your heart wasn't there to kill.

The only trouble was to find a safe place to leave your heart, for the country was full of witches and sorcerers, and it wasn't safe to keep it even in the usual place—inside your body.

Some of Rupert's friends had been very unfortunate in their choice of a hiding-place. One of them had given his heart to a beautiful lady who told him she would lay it away safely in her jewel-box. Instead of that she scratched it and squeezed it, and then when it was of no more use she flung it back to him.

Another friend had locked his heart up in his safe beside his money. But he began to grow old so quickly that one day he took the key of the safe and opened it to see what had gone wrong. He found that a sort of rust had eaten into his heart until it had become no bigger than the heart of a rabbit.

Yet another friend had hidden his heart in his wardrobe under his fine clothes. But after a time

he went to look at it and he found that the moths had eaten it away until what was left was of little use.

So you may imagine that Rupert was very anxious about where to keep his heart. And while he was still wondering where he should leave it, he heard that war had broken out in the land. A wicked giant who was an enchanter had invaded it with a big army, and the Crown Prince had gathered together a few troops and gone to meet him.

Rupert was very anxious for the safety of the Prince, and he hastened to the front. When he arrived there he found that things were in a very bad way. The Prince and his little band of followers were making a last stand against the giant and his big army. The giant was rushing upon the Prince, whose sword was broken, and he had raised his club to smite the young man to the ground. Rupert had no armour, but suddenly he remembered that he had a removable heart. He plucked it out and threw it right in the giant's face, blinding him for the moment. The Prince had just time to seize a sword from a follower, and before the tyrant could quite recover himself, the young warrior ran him through the body. When the giant's army saw that their chief was slain they turned and fled.

When the battle was over the Prince sent for Rupert to thank him. And Rupert explained how he had just taken out his heart and flung it at the giant's face, and that he was really glad to get rid of it, for now he would be saved the trouble of thinking where to keep it. Thereupon the Prince opened his bosom and showed Rupert that his heart was hanging there beside his own. 'You thought you threw it away,' he said, 'but I caught it and kept it safe.' Then he told the boy that, if he wished, he could leave it there always, and that there it would be perfectly secure, for no one could steal the heart of the Prince, and no one could steal the hearts that lay beside his.

The Christian Year.

Twenty-first Sunday after Trinity.

The Use of Money.

'Children, how hard it is for them that trust in riches to enter into the kingdom of God.'—Mk 10^{24}.

The Christian use of money is a difficult subject. I am not going to talk to you about political measures or schemes of industrial or social reconstruction. I am going to try and speak to you solely about the attitude of the Christian soul towards money. And what I desire of you as you listen and think is purely and simply this—as unprejudiced and detached an attitude as possible; that is the disposition of people who honestly desire above all things to be real and faithful disciples of Jesus Christ.

1. First, I would ask that it should be frankly recognized that to live and to enjoy one's self in idleness on the toil of others is a totally illegitimate position. Of course I recognize to the full that there are many different kinds of labour, and that the owner of property who really manages his property is labouring; and a man who thinks and studies and writes is labouring quite as truly as any one else and quite as hard; and a woman who manages a household or brings up a family is doing the noblest kind of work. By all means let us broaden our sense of what work means. Nevertheless, 'if a man will not work, neither let him eat.' No man or woman grown to maturity has a right to eat his dinner or her dinner unless he or she earns it; unless he or she feels honestly, 'I have done the work which deserves this dinner; I am a worker who is receiving my necessary sustenance.' Now I believe it would be an immense transformation of our society if the children of what we call the upper classes had this truth ingrained into them. I do not so much mean by particular lessons given to the young—though such lessons might well be given—as by the whole assumption of society; because as I look back upon my own schooldays I feel that any such assumption was infinitely remote. We had, most of us, no doubt at all that we were a class for whom other people were to work and who were to enjoy ourselves to the best of our opportunities. We too might have to work: nevertheless there was no doubt that we were going out into life to get as much enjoyment as we could, and that, as a matter of course, other people were to work for us. And I do not think that spirit is at all dead, and it requires very fundamental eradication. Every boy and girl must be taught that he must justify his existence by labour profitable to society, and any one who fails to do this should be made ashamed of himself.

2. Then, secondly, I am sure that we need to make a great effort of detachment from wealth,

and to learn again the old Christian fear of being rich. We must revive the belief that if we have got what is necessary for our maintenance as far as we are concerned—food and covering, and the necessities of healthy life—we have got all that we can reasonably claim. 'Having food and covering let us be therewith content.' There may be more laid upon us. We may have larger responsibilities; we may have riches; but we must cut ourselves free from the desire to be rich. And there would follow, no doubt, from that new attitude towards wealth what our society greatly needs —that is, public instances of the voluntary abandonment of possessions. There are perhaps more instances amongst us to-day of such abandonment of wealth and property, where it can legitimately be renounced, than people are aware of; but there is no public opinion that welcomes them and rejoices in them. That is what we need; then they would be both more abundant and would produce more spiritual effect. Of course there will remain many people who have the responsibilities of property and wealth, and who cannot renounce them. Nevertheless it would be a great thing if we were detached. Our Lord said, 'Blessed are ye poor'; that is, those who really and voluntarily have nothing of their own; but besides that He said, 'Blessed are the poor in spirit'; that is, those who are detached from money and the desire for money.

3. And then, thirdly, we need to think fundamentally about the meaning of justice and about the relation of justice to the rights of property. Justice is a divine thing; it means a certain equality among men; not equality of faculty or equality of position or status, but a fundamental equality none the less. It means the equal right of every single man and woman to have the opportunity to make the best of himself or herself. That is a very radical proposition; yet I am sure that the great Christian Church has been right in its best days, in finding here the real principle of justice in the sight of God, before whom certainly every man counts for one and no one counts for more than one. This principle is no enemy to the rights of property in a certain sense. Christianity is not communistic. I cannot conceive a healthy society without private property for use; that indeed seems to me to be involved in the independence and nobility of the individual life. But an almost unrestricted right of property is a very different thing; and I do claim that our almost unrestricted right of property is hostile to a very fundamental Christian principle. I used, thirty years ago, to have more to do than I have now with certain attempts to reform or rebuild slum property. The unrestricted right of a man to keep property which was injurious and simply a source of widespread degradation seemed to me then, and still seems to me, to be an intolerable evil. And yet not only was that right practically unrestricted, but you could not even find out who the people were who owned the property in the various stages of ownership. They could effectually conceal themselves. Again, that what is confessedly a dangerous trade, like the trade in intoxicating drinks, should be allowed to pursue its way with so little regard to what is obviously the public interest, but simply for private profit—that, I think, is a fundamental and disastrous betrayal of the welfare of society.

We need to reconstruct our whole conception of the right of private property so as to see that it ought confessedly to be restricted and limited by the general interest. Perhaps we have improved in this matter of late years, but there is a great deal of room for improvement still. We need to feel again, with a quite fresh vividness, that the welfare and dignity of persons, the value of every single human life, ought to be a prior object in the eye of the law as compared with the right of property. Money, in fact, is a trust and a responsibility before God and for the general good.

Thus I am quite sure that no Christian ought to be able to invest his money in any concern, without a very bad conscience, unless he has done his best to assure himself that that in which he proposes to invest it is for the public good. Nor can his responsibility end there. His conscience ought not to allow him to retain money in investments without, up to the limits of his power, ascertaining from time to time that his money is being rightly used, and taking what measures he can to protest, if he have reason to believe that it is not being used for the common good. I have in my own small experience found out that even insignificant shareholders can do something by protest, though they represent but a small body of opinion. The point is that we cannot make or retain an investment without responsibility for the use, as regards the general welfare, that it is being put to.[1]

[1] Bishop Charles Gore, *Christian Moral Principles*.

Twenty-second Sunday after Trinity.

Renewal.

'And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest.'—Ex 34[1].

It is quite impossible to read the Bible without being arrested by its promises of renewal to men who have failed. One of the clamant notes in the harmony of the Divine revelation is that which declares to poor, penitent, broken-spirited, heart-sickened men that God restores to them the mercies which they have forfeited; that He renews to them the grace which they have misused; that every day may be one of new beginning to men who have lost their grip and missed their foothold.

Moses comes down from the mount with God's law which is to establish the nation in righteousness. In that awe-inspiring communion of forty days with God he had come to recognize something of his partnership with Jehovah. God had become much more than a name to Moses in those days. He had become to him not only the Law-giver, but the life by which the law alone can be kept. God had become known to him as the controlling power of righteousness, the enemy of all evil, the inspiration of order in every sphere. And under the impulse of that new apprehension he is moved to hot anger and indignation by the failure of the people to see what had become so plain to him—the nature, the character, the claim of God. Under the very shadow of the mount of God, and of his most august and inspiring experience, he shatters the law of God in his indignant zeal.

The failure of Israel was stupendous. The moral catastrophe which overtook the nation when they forsook God, who had so recently brought them out of Egypt, going back in heart to the defilements of the land of their enslavement, is altogether beyond words. But the failure of Moses was infinitely greater. He lost hold of himself, and he lost hold on the laws of God. He sinned not only against Israel, but he sinned against God and against his own experience. Only one thing remained when he had shattered the law of God—only one thing. And that thing was found not alone in his need but in the greatness of God's nature and of God's mercy. Deep answered to deep in that overwhelming hour of Moses's life. The record of these words of grace, which become more luminous every time we read them, is the record of a grace which is positively immeasurable. 'I will write upon these tables the words which were in the first tables, which thou brakest.' Hence Moses prays under the inspiration of this great word of God, and his prayer is recorded and will be remembered by us all—'Show me thy ways.' How appealing is the diffidence of the man who knows his failings, who has missed the way of God. 'Lord, show me thy ways!' 'Lord, show me thy glory,' he goes on to pray. For he knows he has missed the glory of God, and has lost the track in his blind and headstrong folly.

Let me endeavour to point out the steps by which these blessings were realized by this Man of God, and by which also they may be realized by every one of us.

1. Notice the invitation to 'come up.' 'Come back to the place of your failure, and then,' said God, 'get past it! Come higher up still. Come back to the place where temptation overcame you, where you slipped your moorings and failed; and get right beyond it.' Oh, you who have broken God's law, I am here to proclaim to you in His name that you can get beyond the place of your failure, that you may get higher and nearer to Him than you have ever been, on the warrant of His own assured invitation. 'Come up!' What a rebuke to the hopelessness of the prophet, and what a rekindling of hope by the revelation of the possibility of another chance! It puts spring into his step and faith in his heart. And if similar experience is to be ours we too have got to get back to the primary things in these days—back to the august holiness of God, back to the precious Blood of Jesus Christ, back to the promises of God, eternal as His own nature which is our ultimate security. We have to hearken and respond anew to God's loving invitation.

2. You will notice, in the second place, it is prescribed that he comes up alone, that no man is to come up with him. This is an adventure which he must make in solitary confidence in the God who has called him. This is to be an experience in the life of Moses which supersedes everything else by its sheer necessity. Hence with considerable detail—all pointing to the same meaning—direction is given as to his approach and

ascent of the mount. There will be subsequent relationships with men; he will have a great deal to do with flocks and herds in the days to come. But for the present good of his own soul and the immediate readjustment of an outraged relationship, he must 'come up' alone. I venture to say to you that you will never find what you most need in the crowd. Get up into the mount with God. Face God! Take yourself ruthlessly in hand! Let every other interest in life be superseded by the supreme necessity of this one thing—to recover your lost ground and to regain your forfeited fellowship with high Heaven.

3. A third thing claims our attention—that God gives him the assurance of a renewal which shall carry him infinitely further than his original experience. For listen to what God says to him: 'I will make all my goodness pass before thee; I will be gracious unto thee, and will show mercy. I will put thee in a cleft of the rock, and cover thee with the shadow of my hand; and then I will write upon these tables which you bring up to me in contrition and repentance the words which were on the first ones.' Do you not see what it all means—that God covenants to give him a new copy of a dishonoured gospel, but with a new and sanctifying sense of the goodness, the grace, the mercy, which constitute His glory? This is the blessing that awaits us; nothing less—and there can be nothing more—than a new copy of a dishonoured gospel, and this time written not as an outward law which we may read and forget, but 'in their minds I will write it, and in their hearts I will put it.' A gospel, yea; but a gospel reinforced with an experience of Divine love which shall convert for us all its precepts into possibilities and all its light into life.

The outcome of this incident was that Moses went down from the mount with the supporting inspiration that God had trusted him despite everything. And that inspiration was such a living thing, such a resurgence within his being, that his face shone from the inner radiance of his life, and 'he wist not that his face shone.' And it is ever the man of the mount who will be the light of the darkness below. It is the man whose own experience of God has been renewed in the sanctity of silence who will go forth to bless men in His Name, unconsciously reflecting a radiance which none can miss and none can mistake.[1]

[1] J. Stuart Holden, *Your Reasonable Service.*

Twenty-third Sunday after Trinity.

The Three Voices.

'Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language;
Their voice is not heard.
Their line is gone out through all the earth.'
Ps 19^{2-4}.

We may speak of the three voices of Nature, meaning the impulses that come from the threefold—practical, emotional, and intellectual—relation between Man and Nature. These are the wordless voices referred to in the nineteenth Psalm: 'Day unto day is welling forth speech, and night unto night is breathing out knowledge; there *is* no speech, and there *are* no words; their voice has no audible sound; yet it resonates over all the earth.' The three voices are: Endeavour, Enjoy, Enquire. The first voice is Endeavour. What would our hereditary character be without Nature's millennial sifting of the insurgent, the adventurous, the controlled, the far-sighted, the strenuous? And the discipline is still binding. There is no doubt as to Nature's condemnation of the unlit lamp and the ungirt loin. One of the obvious lessons of evolution is the danger of having things made too easy!

The second voice is Enjoy. As we come to know Nature, we find that everything is wonderful. 'You of any well that springs may unfold the heaven of things.' 'It is enough if through Thy grace I've found naught common on Thy Earth. Take not that vision from my ken.' As we begin to feel more at home our wonder grows into what may almost be called affection. This is true of those who have what Meredith called 'love exceeding a simple love of the things that glide in grasses and rubble of woody wreck.' Science never destroys wonder or delight, but only shifts it higher or deeper. As Coleridge said, 'All knowledge begins and ends with wonder, but the first wonder is the child of ignorance, while the second is the parent of adoration.' We need to listen to this second voice which says Wonder, Enjoy, Revere. It was one whose life was far from being all roses who said:

> To make this Earth our hermitage,
> A cheerful and a changeful page,
> God's bright and intricate device
> Of days and seasons doth suffice.

The third voice is Enquire. From the first Nature has been setting man problems, leading him gradually on from the practical to the more abstract. Lafcadio Hearn tells us that in the house of any old Japanese family the guest is likely to be shown some of the heirlooms. 'A pretty little box, perhaps, will be set before you. Opening it you will see only a beautiful silk bag, closed with a silk running-cord decked with tiny tassels. . . . You open the bag and see within it another bag of a different quality of silk, but very fine. Open that, and lo! a third, which contains a fourth, which contains a fifth, which contains a sixth, which contains a seventh bag, which contains the strongest, roughest, hardest vessel of Chinese clay that you ever beheld; yet it is not only curious but precious; it may be more than a thousand years old.' Indeed it is more than clay; there is an idea in it.

Natural science has to do with a similar process of unwrapping; it opens the beautiful box, it removes one silken envelope after another, trying at the same time to unravel the pattern and count the threads—and what is finally revealed is something very old and wonderful—the stuff out of which worlds have been spun—'a handful of dust which God enchants.' For we must see the scientific Common Denominator in the light of the philosophic Greatest Common Measure.

Varying the metaphor, one of the foremost investigators, Sir J. J. Thomson, writes: 'As we conquer peak after peak we see in front of us regions full of interest and beauty, but we do not see our goal, we do not see the horizon. In the distance tower still higher peaks, which will yield to those who ascend them still wider prospects, and deepen the feeling, the truth of which is emphasized by every advance in science, that "Great are the Works of the Lord."'

These are the three voices of Nature. She joins hands with us, and says, *Struggle*, *Endeavour*. She comes close to us, we hear her heart beating; she says, *Wonder*, *Enjoy*, *Revere*. She whispers secrets to us, we cannot always catch her words; she says, *Search*, *Enquire*. These three voices appeal to Hand and Heart and Head, to the trinity of our being. In listening to them we may be disciplined to hear even more august voices. Man's struggles for food and foothold have often helped him to much higher reaches of endeavour; to be thrilled with beauty may be a step to loving goodness; to try to find out scientifically what is true in Nature may be the beginning of waiting patiently upon the Lord. But our point is that to listen to the three voices of Nature is in itself worth while. It is a necessary and natural discipline of the developing human spirit.

We are familiar with the story of a rugged and very human Hebrew prophet, who after severe discipline climbed a mountain and heard the three voices of Nature. First there was a great and strong wind—a symbol of the practical voice, surely, which commands man to build his house upon a rock, and to struggle against the storm, which teaches the sailor to trim his sails and the husbandman to prepare for the rain. Second there was an earthquake—a symbol of the emotional voice, surely, for is there anything so awful that stirs man and beast more deeply, that moves us down to the primeval bed-rock of human nature laid down in the time of the cave-dwellers. Third, there was the fire—a symbol of the scientific voice, surely, for the fire of science burns up rubbish, melts out the gold, reduces things to a common denominator, and gives light to man. Now it seemed to the prophet that God was not in the wind, nor in the earthquake, nor in the fire; and it seems strictly correct to say that listening to the three voices of Nature is not in itself religious, but it is a good thing to listen, and it may form a preparation for religion. It was so in the prophet's case, for after the echoes of the wind and the earthquake and the fire had died away, he heard a still, small voice—God's voice—a sound of gentle stillness, the margin says, which spoke very incisively to him. It was a great experience to the prophet to have heard the three voices of Nature, but it meant more for him practically to hear the still, small voice. And it may be that in *obeying* it he understood afterwards that God *was* in the other voices too.

So when we pass from the cold evening-light of science, which the schoolmen called *cognitio vespertina*, to the morning-light of religion, which they called *cognitio matutina*, we may be able to agree with Ruskin's fine words (engraved on the memorial at Keswick): 'The Spirit of God is around you in the air that you breathe, His glory in the light that you see, and in the fruitfulness of the earth and the joy of its creatures He has written for you day by day His revelation, and He has granted you day by day your daily bread.'[1]

[1] J. Arthur Thomson, *The System of Animate Nature*.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

The Church and the Kingdom.

'Thy kingdom come.'—Mt 6^{10}.

There are two distinct elements which appear to be necessary in any adequate idea of the Kingdom of God. First, there is the sovereign inward rule of God in the individual hearts and characters of men, and secondly there is an external order and process whereby human society is visibly redeemed and transformed. These two elements are in fact hardly separable. They are intermingled all through Scripture, and appear to be complementary to one another in our Lord's teaching. Perhaps He spoke most often of the inward qualities of character which belong to the Kingdom in contrast to the crudeness and secularism of current ideas. But, on the other hand, the Incarnation itself is a perpetual reminder to us that however spiritual the forces of the Kingdom may be, the measure of their sway over men mainly depends upon the degree in which they can be expressed in concrete visible forms. Now these different elements of the Kingdom actually made their appearance as realized facts in the Apostolic Church. A new secret of inner life flowering into new manifestations of character, and embodied in a new kind of human fellowship with its own developing forms of outward order: this was what now appeared as a present reality having the marks of a new creation in which were stored untold resources for the redemption of mankind.

1. The Catholic Church received from our Lord the keys of the Kingdom of Heaven. In her are established the well-springs of grace through His indwelling Spirit. By these alone can man be reunited to God, renewed in His nature and made responsive to the divine claims upon his life. The Church thus possesses the secret of personal character, the vital power by which the Kingdom grows. In the apostolic writings we see how the two chief characteristics of the Kingdom are fused together. The rule of God in the heart liberates personality. Inwardly this means an enrichment of life by contact with God, opening out unlimited possibilities for the unfolding of individual gifts and graces. But this inward development provides the very material out of which a true social life can grow. The growth of personal character, as described in the New Testament, is one which through renunciation of self-seeking tendencies passes to a higher level, where man finds increasing satisfaction in contributing his share to the common life of his fellow-men. Each one contributes something unique, and in so doing he exercises his proper function in the corporate life of the Body. Perhaps we may even say that the test of personal salvation in the apostolic religion appears in this attainment of function within the Body. We cannot reach the full stature of Christian personality except through a process of fitting into and contributing to the corporate life. It is important to observe the exact adjustment of the resources of the Kingdom as we find them in the Church, for there is a wider manifestation of the Kingdom which can be understood only in the light of this adjustment.

The manifestation of the Kingdom in the Church is seen to be first of all an inward mystical process of character-formation, which achieves itself in an intense social life. But this process does *not* create that social life, for it needs social forms already existing into which it can flow. The social structure of the Church had to be originally given before the process could begin. The inward dynamic of grace and its ethical fruits required a visible Body, as truly a divine gift as itself. And more than this was needed and was bestowed. The visible Body itself, the partner of such intense inward life, required for its support the divinely given authority of the Apostolic Ministry and its due continuance. For if the rule of God is to be in the heart of man, and if his life fructifies only in the social order of the Body, then the rule of God must visibly preside over that same order in an unmistakable way. The Kingdom can have full sway over the individual life only if the individual recognizes the imprint of divine authority over that external order to which he belongs.

2. These are permanent principles of the Kingdom of God. They appear in the Church as unique, divinely bestowed gifts. But in *some* form they must appear and be recognized in any manifestation of the Kingdom in human society as a whole; for they are really written upon the heart of man and upon the divine order of the world. It is this wider development of the Kingdom which we must now consider. From what has been said it will be clear that the Church as the typical, central, divinely-given embodiment of the Kingdom is the indispensable organ through which alone any further manifestation of the Kingdom can come. If this is so, the visible Church here

on earth cannot be regarded as an end in itself. It is an outward order over which, in spite of all imperfections, Christ manifestly reigns here and now. It witnesses and ministers to His inward reign over human hearts here and now. Yet it embodies a forecast and a prophecy of still greater things to come. For the end to which the processes of the Kingdom have been set in motion is not the individual salvation of a minority of souls, but nothing less than the redemption of the whole human race, and the recovery of all the riches of God's creation from the ruin into which it has fallen. Let us then consider the principles by which the Church's vocation as organ of the Kingdom must be realized in the world.

(1) The first and most important of these is the distinction between the Church and the world, and between the ends which they respectively seek. As against the cult of happiness and earthly peace the Church sets heavenly beatitude and the peace of God and His saints as the proper end of man. Her witness is to 'the kingdom of the heavens' which is not of this world—a Kingdom which has already come down from God out of heaven as a divine gift, and which at the end of time will finally be manifested in its perfection beyond this world-order by the mighty power of God. It has always been a deep-rooted Christian conviction that there can be no finality about any outward ordering of this world, and that the final reign of God and the saints belongs to a life which will be ushered in after this world has run its course. But that 'other world' not only reaches forward beyond the stretch of time which measures this earthly process. It also surrounds us now; and it is this which distinguishes Christian activity from worldly activity, even when both appear to be aiming at the same immediate results. Whatever the process, the one seeks supernatural ends, the other some earthly achievement. Renunciation of earth for heaven is the primary mark of Christian conduct, determining the relation of the Church to the world. The incarnation of God meant the descent to earth of a heaven-born Life whose energies could only fructify for us through deliberate renunciation on the Cross of that earth-born life into which it came. And so it must always be; only poverty and meekness can inherit the earth. The martyrs died and the Roman Empire entered the Church. Monks fled into the wilderness and the wilderness blossomed into mediæval Christendom. The Cross is followed by the Resurrection.

(2) That brings us to another principle involved in the Church's mission to the world. Our Lord came into the world to redeem it from corruption to a new life of consecration. 'For God sent not his Son into the world to judge the world, but that the world through him might be saved.' The principle of the Resurrection is the principle of a new life which has conquered the world by renouncing it, and which, being itself consecrated by that sacrifice, possesses power to redeem all the natural riches of the human social order from worldly perversion and waste, and to raise them to the level of consecration, where they become a sacrifice acceptable to God. To redeem the world, however, is a more difficult task than to renounce it. At first sight, indeed, it seems to mean something fairly straightforward—the work of gathering souls into the Church by individual conversion and baptism, and then the task of building up their characters by sacramental grace until they become knit into their place in the Body of Christ, and contribute to the mystical fellowship of the common life in the Church. That is a process of assimilation by which human lives are gathered out of the corrupt society of the world, and placed in a better society. And when they come they bring with them all the natural gifts and tendencies and varieties of human personality, which have hitherto contributed to an organized life outside the Church. For the supernatural resources of the Kingdom, to which the Church holds the key, require material upon which to act; and the material upon which they act is always natural human material, only regenerated to a new use. Moreover, this is not simply a process of saving individual souls; for, as we have seen, the Church itself is a distinct social structure, into which all this consecrated human material is built.[1]

[1] L. S. Thornton, 'The Kingdom of God,' in *Report of the First Anglo-Catholic Congress.*

The Latest Results of Old Testament Archaeology.

By Professor A. H. Sayce, D.Litt., LL.D., Oxford.

During the last thirty years excavators have been busy in the Near East, where discovery has crowded upon discovery. Many of these have a more or less direct bearing upon the Old Testament, its history, its credibility, its theology, and its composition.

The discovery of the Tel el-Amarna tablets in 1887 placed the Pentateuchal problems in a new light. They proved the antiquity of the literary use of writing as well as the wide-spread character of education and the means of intercommunication in the pre-Mosaic age. They further revealed the fact that the literary script and language of Western Asia before the Davidic era was Assyrian.

Then came the discovery of the legal Code of Khammurabi, which testified to the early existence of a highly developed code of laws which were enforced not only in Babylonia, but also in the Babylonian provinces of Syria and Palestine. Traces of these laws, it was soon pointed out, are discoverable in the Book of Genesis.

The next discovery of importance which bore upon Old Testament criticism was that of the cuneiform records of Boghaz-Keui, the Cappadocian capital of the Hittite empire. These were excavated by Winckler in 1907, and some of the chief historical results were published by him in a provisional report in the *Mitteilungen der Deutschen Orient-Gesellschaft*, 35, December 1907. At the same time the German Oriental Society was also undertaking exhaustive excavations at Kalat Shergat, the ancient Assur, where the royal library was found, a predecessor of that afterwards brought together by Assur-bani-pal at Nineveh.

In Palestine the excavations of Dr. Bliss on the site of Lachish, and of Professor Macalister at Gezer, furnished us for the first time with the results of scientific exploration in that country, and were supplemented by the German excavations at Megiddo and those of Dr. Sellin at Jericho. These were followed in 1913–14 by the excavations of Capt. Weill at Jerusalem, at the expense of Baron de Rothschild, which have given us at last a scientific basis for the reconstruction of the earlier history of the Jewish capital.

The outbreak of the war, however, put a sudden stop to the activities of the European archæologists and the international intercourse which alone made any utilization of their results possible. It was not until 1919, therefore, that scholars generally came to know what had been found in the years immediately preceding the war, or that a time came for a renewal of the publication of cuneiform and other texts. We are only now beginning to learn something about the contents of the texts from Boghaz-Keui and Assur.

In the first place, new light is beginning to be thrown upon the Hebrew language of the Old Testament. It is becoming increasingly manifest that it was a literary and to a certain extent artificial language, like the official Hittite of Boghaz-Keui which was there termed 'the Language of the Scribes,' or the official language of Assyria, which would more correctly be called Babylonian rather than Assyrian. Literary Hebrew was based and modelled on Babylonian, which, until the Davidic era, was the literary language of all Western Asia, and it is consequently full of Babylonian words and idioms. Until these have been set apart and thoroughly investigated, our knowledge of Hebrew philology must remain as empirical as it has been in the past. Professor Naville has even been contending from the Egyptological point of view that what we call Hebrew was never a colloquial language, the colloquial language being an Aramaic dialect which is called 'Jewish' in 2 K 18^{26}.[1] But this ignores the fact that in Is 19^{18} Hebrew is identified with 'the language of Canaan,' that is to say, Phœnician, and in Gn 31^{47} the line of division between spoken Aramaic and spoken 'Hebrew' is drawn at Mizpah.

Closely connected with this question is that of the composition and dating of the Old Testament books. Here the Elephantine papyri, which have incidentally settled the date of Sanballat, have shown that the laws relating to the institution of the Passover must go back to the pre-Exilic age.[2]

[1] *L'Évolution de la Langue égyptienne et les Langues Sémitiques*, 1920.

[2] *Expositor*, August 1911, pp. 98 *sqq.*; Daiches in the *Proceedings of the Society of Biblical Archæology*, Jan. 1912, pp. 17 *sqq.*

More recently Professor Langdon has discovered the origin and signification of the technical musical terms found in the titles of the Psalms; they came from Babylonia and are of great antiquity. As the meaning of them had been forgotten in the Maccabean epoch, if not earlier, it is plain that the Psalms, in the titles of which they occur, cannot be later than the Exilic period.[1]

Considerable portions of what Professor Langdon calls 'the Babylonian Job' have also been discovered, and he is now employed in editing them. They show that an old Babylonian work lies behind our canonical Book of Job. They also show that the prologue and epilogue belong to the original work, and so cast grave doubt on the value of a critical method which pronounces them to be later additions.

On the historical side we now know that the Hittites exercised a profound influence upon Palestine in the Mosaic Age, if not earlier, and that consequently there was good reason for Heth being named next in succession to Sidon 'the first-born' of Canaan in Gn 10^{15}. Hittite soldiers and mercenaries garrisoned the country or were allies of the Amorites, and their leaders became the governors and kinglets of the Canaanite cities. The king of Jerusalem was of Hittite origin, and his enemies, the Khabiri, were the bodyguard of the Hittite king.[2] Words like *kohen*, 'priest,' were borrowed from the Hittite languages, and it is probable that the phonetic change of *u* (*w*) into *i* (*y*) is to be traced to the same source. I have pointed out[3] that the name given to the Jebusite Hittite Araunah, which the Hebrew scribes found such a difficulty in spelling, is the Hittite *arauanis*, 'a nobleman,' which explains the gloss in 2 S 24^{23} (המלך). On the religious side the *asyla*, or 'cities of refuge,' were an old institution of Asia Minor, closely connected with Asianic forms of religion, and it is possible that the original conception of the Scape-goat belongs to Asia Minor rather than to Babylonia. At all events it was an institution of old standing in the country.[4]

The dominant religious influence, however, among the Western Semites, or Amorites as the Babylonians entitled them, was naturally Babylonian. Even the name of Yahveh can no longer be confined to the Israelites. We find it among the Amorite settlers in Babylonia in the Abrahamic age and earlier, and its origin and meaning had already been forgotten. Strictly speaking, Yahveh, written Yāwa in the cuneiform, was the feminine of Yahu, Yau; when the feminine deity was absorbed by the masculine, as was also the case with Assur in Assyria and Chemosh in Moab, the masculine form survived only in proper names, while the feminine form was retained in the literary language. Various attempts were made by the Babylonian scribes to explain the name, the favourite one being that which identified Yau or Yahu with the Babylonian *yau*, 'myself.' Sometimes, however, the lexicographers were content with making it the equivalent of 'god' and 'lord.'[5]

The French excavations at Jerusalem have finally cleared up the difficulties connected with the early topography of the city and brought to light the primitive Zion or City of David. This was the Jebusite city, standing on the hill immediately to the south of the Temple-Mount and now generally known as Ophel. Here were the Jebusite citadel and the palace of David, whose tomb along with those of his successors was on its western slope. On the Temple-Mount was another city, Salem, called Uru-Salim, 'the City of Salem,' in the Tel el-Amarna tablets, which had been built by the Babylonians to protect the road running from the naphtha springs of the Dead Sea. Outside the walls of Salem was the ancient sanctuary of the neolithic population of Palestine, which consisted of a double cave as on other sites which have been excavated. In the reign of Solomon the two cities were enclosed by a single line of fortification, the space between them being filled up by what was termed the Millo, or 'Filling.' The water from the Virgin's Spring—the only source of water-supply in the immediate neighbourhood—was brought into the city by an aqueduct, partly subterranean, cut in the rock; in the time of Hezekiah this was superseded by the more effective 'Siloam tunnel,' which was the high-water mark of Jewish engineering.[6]

[1] *Journal of the Royal Asiatic Society*, April 1921, pp. 169 *sqq.*

[2] 'Hittite Texts from Tablets in the British Museum," 6. 18, 37. 4, 5.

[3] *Journal of Theological Studies*, April 1921, p. 267.

[4] THE EXPOSITORY TIMES, March 1920, p. 283.

[5] So in *C.T.* xviii. 8. 9 *sqq.* *Yāu* and *Yahu* are stated to be synonyms of *danadu*, *rabu*, *rabanu*, *bîru*, *nēru*, *mamlu*, and 'among the Amorites' of *bahulu*, which is interpreted *rubû*, 'prince.'

[6] See Weill, *La Cité de David*, 1920, and my article in THE EXPOSITORY TIMES.

On the borderland of the Old Testament we have a very remarkable Babylonian text from the library of Assur, which has been published by Professor Zimmern, with translation and notes.[1] It contains the stage directions for a 'miracle play' which was performed in the temple of Bel-Merodach at Babylon every New Year's Day. Bel, we are told, was bound and brought before the tribunal which awaits mankind at the river of Death. After being 'wounded,' he was condemned and led away to execution. Along with him a malefactor was executed, while a second malefactor, if Professor Zimmern's translation is correct, was released in accordance, it would seem, with custom. After the descent of the god into the prison-house of death, his clothes were laid before Istar, and the city of Babylon was plunged in confusion and darkness. Then a goddess washed away the blood which had flowed from a wound in the side of the dead god. His tomb was now watched by a 'son of Assur,' while his priests lamented for him, and a goddess sought his grave. Eventually he rose again from the dead, and so became the saviour who 'raises the dead to life.'

In reviewing Zimmern's monograph, I drew attention to a fragmentary text from Nineveh which had been published by Dr. Pinches in the *Proceedings of the Society of Biblical Archæology* in 1908. Owing to the fragmentary condition of the tablet it was impossible to explain it at the time; the Assur text now shows that it gives us the wording of the miracle play. We are told in it how Bel-Merodach 'descended into hell' and there 'the spirits who were in prison' 'rejoiced to see him,' while he addressed or preached to the rulers of Hades. It is evident that we have here the Babylonian original of the apocryphal writing quoted in 1 P 3^{19}, which seems to have been a very literal rendering of its prototype. Even the reference to Noah is explained by the fact that the *abubu*, or 'deluge,' was the weapon of Merodach.

[1] 'Zum babylonischen Neujahrsfest,' ii., in *Berichte über die Verhandlungen d. Sächsischen Gesellschaft der Wissenschaften*, Heft 5, 1918. Reviewed by me in the *Journal of the Royal Asiatic Society*, July 1921, p. 440.

Contributions and Comments.

Genesis xxxvii. 28.

In the *Zeitschrift der deutschen morgenländischen Gesellschaft* for 1918, vol. lxxii. pp. 87–110, there is an article by Professor E. König, called 'Neueste Fragen der Pentateuchkritik' (Latest Problems of Pentateuch Criticism). It is almost exclusively occupied with an endeavour to show that the story of Joseph is a compilation from more than one source. On p. 99, § 5, he sums up. He claims to have shown that there are two series of statements:

(*a*) 37^{22b} Reuben wished to take Joseph back to his father: v.$^{28a\,\alpha\beta}$ Midianites drew Joseph out of the pit; v.^{29} Reuben alone expressed grief over Joseph's disappearance; v.^{36} Midianites sold Joseph to Potiphar; 40^{15} Joseph was *stolen* out of the land of the Hebrews; $42^{22a\,\alpha\beta\gamma}$ Reuben has warned the brethren. None of these passages say anything of Joseph being sold by the brethren.

(*b*) 37^{25-27} Judah proposes to sell Joseph to Ishmaelites; v.$^{28a\,\gamma b}$ the brethren (except Reuben) sold Joseph to Ishmaelites, and these brought Joseph to Egypt; 39^{1} Ishmaelites sold Joseph to Potiphar; 42^{21} the brethren (except Reuben) felt guilty of Joseph's disappearance; 45^{4} the brethren sold Joseph.

If this were a fair specimen of the Higher Criticism, we should be justified in rejecting the latter without hesitation; for the result is obtained by wilful misrepresentation of the text.

Ch. 37^{28} runs (R.V.), after the presence of the Ishmaelites has been mentioned: *And there passed by Midianites, merchantmen; and they drew and lifted Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver.* Professor König arbitrarily interpolates, after the words "the pit, and," *the brethren except Reuben!*

The statements that, according to 40^{15}, Joseph was stolen and, according to 45^{4}, the brethren sold Joseph are inaccurate. There was a sound canon of Homeric criticism: "not everything said *in* Homer is said *by* Homer." The assertions are not by the author but by Joseph, in one case

speaking to a stranger, in the other reproaching his brethren. His statements are likely to have been accommodated to the situations.

The last verse of ch. 37 is wrongly rendered in the R.V., *And the Midianites sold him.* Since the form of the sentence is not consecutive, it should be rendered as a summary of what preceded, with an anticipation of what is to follow. While Jacob was bewailing him as dead, *he had been sold by the Midianites*, and was on his way *to Egypt to Potiphar.*

Now the narrative may be history, or it may be fiction. In the former case it must go back to Joseph and his brethren, who between them knew the facts: and those with which we are here concerned involve no improbability. In the latter case the author has been devising expedients, and we may apply Aristotle's test of unity: if a detail were omitted, would it be missed? If it would be missed, then the narrative is a unity.

Joseph has to be brought into Egypt: expedient, his brethren's jealousy. If they kill him, he will not get to Egypt: expedient, Reuben's desire to restore him safely to his father. Hence when the brethren propose to kill him and fling him into a pit, Reuben prevails on them to place him in a pit (of his own, Reuben's, choice) alive. The difficulty remains, what is to be done with him? and the arrival of the Ishmaelites suggests to Judah the idea of selling Joseph to them, which he communicates to the brethren (v.[27]). Clearly this will not meet the views of Reuben, who wishes to take him home; either, then, he will frustrate the scheme in some way, so that Joseph will not be taken to Egypt; or he will report the proceeding to Jacob, who will endeavour to trace his favourite son. Further difficulties will arise with regard to the division of the price, and such a secret being kept by ten men. The plot will only work out if the brethren themselves are ignorant of his fate, and are all involved in it; for even Reuben is responsible for his being placed in the pit.

Since, then, he must be sold, that he may be brought to Egypt, and the brethren cannot sell him, the sale must be effected by some one else; the expedient is the Midianites, who anticipate the brethren by kidnapping him and selling him to the Ishmaelites. The latter, as prospective purchasers, will not get the chance of kidnapping him themselves, as their movements will be watched. The pit, however, is at a distance ('in the wilderness,' 37[22]), so that the Midianites can kidnap him without the brethren's knowledge. Reuben, who knows its location, is naturally the person who goes to fetch Joseph, and becomes aware of his disappearance. From the statement that he rent his clothes we are by no means justified in inferring that the other brethren were not disconcerted. If Joseph had retained his wonderful coat, that would have rendered him easy to trace; the use of it as a means of proving his death is therefore admirably thought out, whether by the brethren or by the author.

By the expedient of the Ishmaelites the author brings Joseph to Egypt; by that of the Midianites he silences Reuben and renders the brethren ignorant of Joseph's fate. He has further provided an answer to the question how the brethren meant to dispose of Joseph; the question how Reuben would have frustrated them is left unanswered, and does not really require an answer. Professor König would scarcely have been thanked by the author for spoiling his carefully constructed story or carefully recorded narrative.

D. S. Margoliouth.

Oxford.

Changes of Scenery in Luke.

It has often been observed that in telling the story of the paralytic at Capernaum, after Mark's narrative in 2[1-12], Luke has used terms which fit, not the flat-roofed Galilæan house which Mark has in view, but the Græco-Roman house with which he was himself familiar. In Lk 5[19] the bearers of the invalid do not 'dig through' the roof, but simply let down the stretcher 'through the tiles.' Διὰ τῶν κεράμων is the equivalent of the Latin *per tegulas*, which regularly refers to the rectangular opening in the roof, called *impluvium*, through which rain-water found its way into a cistern sunk in the floor of the *atrium*. It was a familiar means of surreptitious entrance. Cicero accuses Antony of having taken this way into the presence of his boon-companion Curio, after Curio's father had forbidden him the house: 'Quotiens te pater ejus domu sua ejecit, quotiens custodes posuit ne limen intrares! Cum tu tamen nocte socia, hortante libidine, cogente mercede *per tegulas dimitterere*' (*Phil.* ii. 18. 45).

Less attention has been given to a similar change of scene in the Lucan report of the saying about the lamp and the bushel. According to

Mt 5^{15} the lamp is lit and placed not under the meal-tub but on a lamp-stand, and then 'it gives light to all in the house.' That is, we are to think of a cottage with but one living-room, in which the whole family is gathered in the evening. Luke, on the other hand, who gives the saying twice, in slightly varying forms (8^{16}, 11^{33}), each time says that the lamp is placed on the stand 'in order that those who are entering in may see the light.' That is to say, he is thinking of the light placed in the vestibule or *ostium* of a Græco-Roman house, for the convenience of visitors. On grounds of purely literary criticism there is no means of saying with certainty whether the Matthæan or the Lucan form is here the more original, for in the Marcan form of the saying (4^{21}) the clause about the purpose of the light is absent. Matthew and Luke must therefore have obtained it from a common source which has perished, unless, as is less likely, each added the clause out of his own fancy. But on grounds of general probability we should have little hesitation in saying that the form of the saying applicable to a Galilæan 'but-and-ben' is more likely to be original than the form adapted to a house with a vestibule.

In Luke, therefore, the artist and 'man of the world,' we discern already that process at work which later led the Italian painters of the Renaissance to depict Biblical personages in the fashions and surroundings of their own times, and which in our own day is producing those clever Chinese illustrations of the parables in which the manners of contemporary China are so charmingly reflected.

Somewhat similar is Luke's treatment of the short parable given in Mk 3^{27}. Here we have an account of a burglary. The burglar has his eye on a certain house, but he knows that the householder is a stark man of his hands, who will give short shrift to any marauder found on his premises. He therefore uses subtlety, comes upon the strong man unawares and ties him up. Then, under his indignant eyes, he plunders his gear at leisure. Luke reports this parable, probably not directly after Mark, for it occurs in a context where he seems to be following another source (11^{21-22}). Nevertheless that it is the same story in origin is clear. But it works out very differently. Here the strong man is an armed warrior who stands on guard in the courtyard of his castle. All goes well until a still more doughty warrior approaches, and challenges him to combat. The stranger overthrows the guardian of the fortress and despoils him of his armour. The champion vanquished and disarmed, the castle lies at the mercy of the raider, who distributes the treasures of the house among his freebooting followers. We might be reading a Border ballad! And may not the Roman borders have been the scene of such incidents, especially on the desert frontier of the Syrian province, where a foray of Bedawin was always a possibility? At all events it is clear that while the Marcan story is about a civilian overpowered by a burglar, the Lucan story is about an armed warrior defending his 'courtyard' from attack. Again we have no means of deciding, purely on grounds of literary criticism, which of the two versions is the more original, for we do not know how closely Luke is reproducing his source, nor how early that source may have been. But the change of scene from the homely environment of civil life to the 'clash of arms' suggests that the imagination of the far-travelled Greek physician has dealt with his source as it dealt with Mark in the paralytic story, and moulded afresh the 'scenery' of his narrative.

C. Harold Dodd.

Mansfield College, Oxford.

'When he had tasted' (Matt. xxvii. 34).

In his very interesting note in the June number of The Expository Times Dr. Willcock suggests that the explanation of our Saviour's tasting the narcotic wine, although He refused to drink it, is that He was making 'a gracious acknowledgment of the kindly purpose of those who prepared and presented the draught.'

I am convinced that this is the true explanation. Since reading the note I have consulted on the point several commentaries and Lives of Christ, and find that, although most writers give no explanation or a very unsatisfactory one of the incident, there are at least three expositors who have reached the same conclusion as Dr. Willcock. Thus:

Dean Plumptre—'The "tasting" implied a recognition of the kindly purpose of the act' (*Ellicott's Commentary*).

Dr. F. N. Peloubet—'"When he had tasted thereof"—recognising this beautiful act of kind-

ness' (Commentary published by Oxford University Press).

W. J. Deane—'He accepted the kindly offer so far as to put His lips to it' (*Pulpit Commentary*).

ERNEST ELLIOT.

Manchester.

The Disciple whom Jesus loved.

IT may be just worth while to record that my studies during the past few months have led me to the conclusion reached by the Rev. B. Grey Griffith in THE EXPOSITORY TIMES for May, and for the same reasons. In *The Master of Life* (1912) I tried to show the critical importance of Lazarus in the closing months of Christ's life, and I have become convinced that the points mentioned by Mr. Grey Griffith are capable of even more emphasis than he has placed upon them. Two points of dissent:

(1) I do not see that 'another disciple' of 18^{15} *need* be identified with the beloved disciple. This man, otherwise unknown to us, is one of the priestly caste from whom adherents were already being gained. Their significance has not yet been duly estimated.

(2) I take 21^{24} to refer to the whole Gospel: I am coming to think that the solution of its authorship is that it is the work of Lazarus issued (and perhaps edited) by the Apostle John—or that other John, beloved of critics!

I would add that the name 'the Disciple whom Jesus loved' has never received any interpretation. Jesus loved many. *But this man's relation to Jesus centred and was contained in this one thing: personal affection.* So he was not one of the Twelve. The story begins, I think, in Mk 10^{21}—Jesus loved him at sight—the young ruler was Lazarus.

F. WARBURTON LEWIS.

Rickmansworth.

ἐπιούσιον—its origin and sense.

THE note in the June number of THE EXPOSITORY TIMES by the Rev. D. T. James, M.A., Wrexham, is valuable, because it establishes, beyond reasonable doubt, what is the most likely derivation of this rather puzzling word—not from ἡ ἐπιοῦσα [ἡμέρα], meaning to-morrow's bread, but from ἐπί, combined with οὐσία, which means existence, food for existence, for sustaining life, and, by implication, *sufficient* food, *necessary* sustenance. This, I observe, is the view held by the Rev. J. B. M'Clellan in his valuable, and not yet superseded, *Translation of the Gospels*—his rendering of Mt 6^{11} and of Lk 11^{3} being 'Give us to-day our needful bread,' and 'Give us day by day our needful bread.'

There is little or nothing in the objection that the derivation we incline to would require not ἐπιούσιον but ἐπούσιον. This, though urged by some minutely grammatical sticklers, does not seem to merit any serious attention. Surely it is too much to expect that a person speaking, or writing, in a *foreign* language should be cognizant of so minute a usage as the dropping of a single vowel, however called for by analogy the usage in question may be. For using either ἐπούσιον or ἐπιούσιον he could not reasonably at least be blamed.

P. THOMSON.

Dunning.

The Publicans.

FRESH light is thrown upon the τελῶναι of the New Testament by a papyrus which was dug up by Grenfell and Hunt in Harit (Theadelphia) and is published by them in the volume entitled *Fayum Towns and their Papyri.* The Papyrus (No. 21) is an edict from the Præfect Mamertinus of date A.D. 134, denouncing a corrupt practice whereby government officials and perhaps creditors in general were refusing to allow those from whom money was due to pay off their debts before the expiration of the prescribed legal period, unless they themselves received a bribe.

The passage with which we are concerned runs as follows:

ιγ. 'νυνεὶ δὲ συνλήβδ[ην π]ερ[ὶ πάντων ὁπωσοῦν διδομένων ‖ . . . ‖ ἢ λογιζομένων εἰς τὸ δημόσιον εἴτ' ἐν γένεσιν εἴτ' ἐν ἀργυρίῳ εἴτ' ἐν σωματικαῖς ἐργασίαις ἢ ἄλλῳ ὁτῳδήτινι τρόπῳ κελεύω παρέχειν ἀλλή[λοις ἀποχὰς τούς τε διδόντας καὶ τοὺς λαμβάν[ο]ντας, ἐπεξελευσόμενος ἐάν τις ἄλλα παρὰ ταῦτα ποιήσας. ἐπ {ε} ι δὲ καὶ τοῦτό τινες ἐμένψαντο ὡς αὐτοὶ μὲν τὰ βιβλία προσφέροντες ο[ἳ]ς ὀφίλουσιν, ἐκίνους δὲ μὴ βουλομένους παρ' αὐτῶν λαμβάνειν ἵνα τὴν παρολκὴν ἐξωνήσωνται τῷ τοῦ προστίμου φόβῳ δυνήσωνται μαρτυρίαν ποιήσασθαι περὶ τῶν μὴ προειεμένων (or l. προσιεμένων) οἱ μὴ διδόν[τε]ς [ὅπ]ως τῆς ἀποθίας ἐκῖνοι τὴν προσήκουσαν δίκη[ν ὑ]πόσχωσι.'

'I now give orders generally with regard to all payments to the government made in any manner either actual or by credit, whether in kind or in money or in bodily labour or any other way whatsoever, that payer and payee shall mutually give receipts; and I will punish anyone who acts in any other manner than that hereby directed. Since, moreover, some have complained that though they present their accounts to their creditors the latter are unwilling to accept payment from them in order that they may be induced by the fear of incurring penalties to buy off the delay, those who are thus prevented from paying shall be allowed to give evidence concerning those who refuse to accept, so that they may pay the fitting penalty for their disobedience.'

The passage, as the editors point out, is somewhat obscure, but its main drift shows that those who were unfortunate enough to have dealings with such officials had to choose between two evils —either to submit to extortion, or to suffer the penalties to which they were liable if the payment was not made within the prescribed time.

It is not impossible that some such method as this was resorted to by the publicans of Palestine who were told by Christ to exact no more than that which was appointed them.

THOMAS HARPER.

Glasgow.

The Life of Lord Bute.

MAY I point out that the Presbyterian nobleman who promised his support to Lord Bute's scheme of restoring St. Andrews Cathedral was *not*, as your reviewer assumes, Lord Overtoun, but the then Earl of Moray.

I take this opportunity of thanking you for your kind and appreciative notice of my book; although I do not think your reviewer justified in his conclusion that Lord Bute did not possess 'the sinner's sense of pardon,' nor the 'mystic fellowship of the Spirit.' I venture, on the contrary, to assert that he possessed them both, and in a high degree. I could wish that your critic had quoted, for the benefit of the readers of your journal, the opinion of Lord Bute held and expressed by one of his Presbyterian neighbours: 'He was a Bible-loving man, and very religious.'

DAVID O. HUNTER BLAIR.

S. Paulo, Brazil.

The Khabiri.

WHEN the cuneiform inscriptions of Tel el-Amarna were discovered certain scholars, with more philological learning than historical feeling, rushed to the conclusion that they were the Hebrews of the Old Testament. From the outset I protested against this idea and maintained that they denoted a body of mercenary troops, perhaps of Beduin origin. I further pointed out that the word *Khabiri*, though West Semitic and not Assyrian, is found in an inscription of Assur-nazir-pal, and that it signified 'confederates' or 'allies.'

Recent discoveries have settled the question as to who the Khabiri were, and have shown that I was right in my main contentions. The Khabiri were mercenaries who formed the body-guard of the chief sovereigns of Western Asia. They are already mentioned by Rim-Sin, the Elamite adversary of Khammurabi or Amraphel, as Dr. Scheil was the first to discover, and it is possible that the Elamite tribe of Khabirâ, of whom we hear in later times, derived their name from them. They were foreigners in Babylonia, but no Beduin were likely to be among them, the Beduin being too undisciplined and cowardly to have been employed as a royal body-guard.

Ideographically their name was written 'SA-GAZ —that is to say, the Assyrian *saqisi*, 'the slayers' or 'murderers.' We hear a good deal about them in the Hittite tablets of Boghaz-Keui, where they occupy a prominent position. In the treaties made by the Hittite kings with foreign powers and written in Assyrian 'the gods' of the Lulakhkhi and Khabiri are invoked along with the gods of the Hittites themselves, and the texts written in the Hittite language associate the 'Khâbiriyas,' as they are called, with the soldiers, priests, and judges attached to the palace (so in *Hittite Texts in the Cuneiform Character in the British Museum*, 18. 13–18). In one passage we are told that there were 600 Khabiri on guard in one temple and 600 in a second temple (*Hittite Texts*, 37. 4, 5). The Khabiri of whom we hear in the Tel el-Amarna letters will have been some of these mercenaries who served as a body-guard to the Hittite governors of the Canaanite cities. The name may be translated 'Allies,' and 'the district of the Khabiri' (*Khabiri*-KI) mentioned by the king of Jerusalem (Knudtzon, *El-Amarna Tafeln*, 289. 24) is, I

believe, Hebron south of Jerusalem, the other name of which was Kirjath-Arba. Their later representatives continued to exist in Asia Minor down to the Roman age. In Lydia they were called Tralleis or Astralliai which, according to Hesychius, was the name given to the royal mercenaries because they carried out 'the murderous orders' of the kings.

We learn from a tablet discovered by the German excavators of Assur that there was a god Khabiru (*Keilschrifttexte aus Assur verschiedenen Inhalts*, 42. ii. 9), in whom we may see the representative of the Khabiri. I believe that we have here the origin of the Greek Kabeiri. The Kabeiri came from Asia Minor and were the 'protectors' and 'defenders,' like the Dioskouri, of the country and its inhabitants. One of them bore the name of Kasmilos, who must be the Hittite god Khasamilis, 'the Swords-man,' the special 'protector' of King Mursilis. The Kabeiri, we are further told, were all descended from Hephæstos, the god of metallurgy and work in armour.

A. H. Sayce.

Oxford.

Entre Nous.

A TEXT.

A new and notable commentary on the Book of Hosea has appeared, under the title of *The Message of Hosea* (S.P.C.K.; 8s. 6d. net). The author is the Rev. Melville Scott, D.D., Prebendary of Lichfield Cathedral.

The last great commentary on Hosea was that of President Harper in the 'International Critical' series. To that book Dr. Scott does the honour of approbation and the greater honour of constant criticism. He holds that neither that nor any hitherto published commentary on Hosea can be satisfactory, for no commentator had made the discovery which he has made, a discovery which renders the first three chapters at last intelligible. That discovery is that *the whole of the third chapter should be inserted bodily between verses* 9 *and* 10 *of chapter* i. Try it and see.

But Dr. Scott does more for Hosea than that. Steering a careful middle course between the editor to whom the Massoretic text is inviolable and the editor who 'in a single passage containing fourteen words actually makes no less than ten alterations!' he offers a new text and a new translation. The text and translation are then defended in a series of most interesting notes. One of these notes we proceed to quote:

Hosea ix. 6.

'For, lo, they are gone away from destruction, yet Egypt shall gather them up, Memphis shall bury them: their pleasant things of silver, nettles shall possess them.—R.V.

'The first indication that all is not right here is the defective parallelism, by which Egypt, the whole country, is opposed to Memphis, a single town in the same country. Much more serious is the strange phrase translated (A.V.) "their pleasant *places* for their silver," the word "places," surely an absolutely essential word, being interpolated by the translators. The R.V. is no better, "their pleasant things of silver" (the word "things" being also interpolated, though without indication) being obviously very doubtful both in sense and also in grammar, for the preposition ל is most inadequately translated by "of." This phrase is sufficient in itself to cast suspicion upon the passage, and probably would have done so had this rendering not seemed inevitable. It is very strange that under these circumstances the Commentators seem to have made no reference to the LXX., which reads as follows:—

πορεύονται ἐκ ταλαιπωρίας Αἰγύπτου,
καὶ ἐκδέξεται αὐτοὺς Μέμφις
καὶ θάψει αὐτοὺς Μαχμάς·
τὸ ἀργύριον αὐτῶν, κ.τ.λ.

Here we first notice that Egypt is no longer in parallelism with Memphis, but goes with the previous sentence. The LXX. takes it as a genitive depending on "destruction," but it is, of course, to be taken as the accusative of place—"they flee from destruction to Egypt." The verb

"shall gather them up," which made very poor sense when joined with Egypt, now of course goes as the LXX. indicates with Memphis.

'But we cannot leave Memphis standing without a parallelism, and we need a nominative to the verb "shall bury them." The LXX. finds this nominative by taking the word "Machmad" from the following verse, and taking it as a proper name, which it Grecizes into "Machmas." It will be noticed that this is merely a matter of punctuation, neither the vowels nor the consonants suffering any change. The translation of the passage as emended from the LXX. will thus be—

"Wherefore, behold, they flee from destruction
to Egypt,
Yet Memphis shall gather them up,
And Machmad shall bury them."

'Nothing could be better than this: at one and the same time the parallelism is improved, and the strange phrase "their pleasant things (or places) of silver" disappears. The sentence which follows is also much improved, and the preposition ל obtains its natural sense. "As for their silver articles, nettles shall possess them." All these considerations are in favour of this emendation. Its adoption must, however, depend upon evidence of quite another character. If no such place as Machmad were known, the rendering would no doubt be ascribed to the blunder of one of the LXX. translators, even though such a mistake would be very strange in a writer, who, however incompetent as a grammarian, must surely be presumed to have possessed an adequate knowledge of the very country for the inhabitants of which the LXX. translation was being made. There were, however, two towns bearing the name Machmad or Machomades, the one on the Greater Syrtis, the other on the Lesser Syrtis. That on the Greater Syrtis seems the more probable, as being nearer to Palestine. Now, a fugitive from Palestine, driven as the context suggests by hunger, and journeying by land, might well be intercepted by Memphis, and gathered into one of the cemeteries of the city of tombs. But if, in order to avoid this fate, he should elect to go by sea, he might well be driven from his course, and be wrecked off Machomades, and buried in the quicksands of the Syrtis Major, a fate which must have frequently overtaken Jewish sailors. Thus Memphis and Machmad (the alliteration is peculiarly Hosean) become the Scylla and Charybdis between which the Jewish emigrant must perforce choose, and as he must go either by land or by sea, his fate would be certain either way. The main argument in favour of this rendering is the almost infinite improbability against there being such a place as Machmad, and such a Hebrew word as Machmad, if the two are not to be considered as identical.'

SOME TOPICS.

Theobiography.

Mr. Lewis Spence has done as much as any man we know to popularize the scientific study of religion. It is true, his work has been done almost entirely on mythology, but then to him and to every one who studies the matter uncommitted to theories, mythology is religion. It may be rude enough religion, and yet it is all the religion that many persons in modern civilized English society seem to have. It may be debased religion, or it may be religion on the way to higher things, but it is religion. Mr. Spence insists on that, and rightly.

His latest volume is *An Introduction to Mythology* (Harrap; 12s. 6d. net). All the characteristics of careful research, clear order, and candid statement are in it. And there are also in it many strange things, products of that strange thing the human mind. The most original part, and we think the most useful, is the long story of the Progress of Mythic Science. It is a biographical history of the subject, each contributor to progress being taken up separately and his contribution criticized.

Among the rest, Robertson Smith. And here Mr. Spence uses the word 'theobiography,' apparently coining it for his purpose. For he says: 'This appears to the author a suitable term for those bodies of myth which deal exclusively with the lives and adventures of the gods, and differ therefore so strikingly from all other classes of myth.' This is what he then says about theobiography: 'Robertson Smith is undoubtedly correct in his statement that myth takes the place of dogma in primitive religion—that "the sacred lore of priests and people . . . assumes the form of stories about the gods." But having thus connected theobiography with religion and the religious spirit, it is difficult to discover why he denies a

religious character to myth. "These stories," he says (p. 17), "afford the only explanation that is offered of the precepts of religion and the prescribed rules of ritual." If that be the case, surely the group of myths which detail the deeds of the chief deities is of prime importance to religion. The "story" of a religion is its most precious asset. It is from the "story" of their faith that the majority of people receive their ideas concerning it. What would Mohammedanism be without the story of the Prophet? What Buddhism without the tale of Gautama? What Christianity without the life of Christ? And if the argument applies to the higher forms of religion, it may surely be applied, and more so, to primitive faiths. Among savage or barbarous peoples the myth, the body of tales which circles round the gods, is universal tribal property. It takes the place of written scripture, it infuses all poetry and epic, it is represented in sacred drama, it is recited by the neophytes for the priesthood, it underlies the most sacred mysteries. The contention that myth was "no essential part of ancient religion" is based upon a fundamental misconception of the spoken or written story of the gods. In the present writer's view myth is a most important element of primitive religion; for whereas ritual often impresses an alien people as magical and therefore inimical, and is not so readily borrowed, the wide transmission of myth proves that it not only impresses the imagination of the races among whom it has origin, but that it is able to take hold of neighbouring and even distant peoples as well.'

The Dux.

'The thirst for knowledge was general and the scholars of all ages. In a remote Highland glen, Leishman found a reading lesson in progress from the Book of *Proverbs*. A venerable grey-haired Celt sat *dux*, next to him a very small girl dissolved in tears, who gave as her reason: "Please sir, I ha'e trappit my grandfaither and he'll no' let me up."'[1]

NEW POETRY.

Louis Golding.

One of the poems which Mr. Louis Golding contributed to one of the periodicals was entitled *Shepherd Singing Ragtime*, and that has been chosen by him as the title of his latest volume of poetry (Christophers). The poem is as whimsical as the title. And it is not alone in its whimsicality. It would be easy for the careless reader to conclude that this poet has no seriousness in him. And the conclusion would be utterly astray. This, for example, is serious enough and awakening:

UNNAMED FRUIT.

What fruit grows viewless in my garden plot,
  So red the sun is shamed,
Tipped with green starshine and with opal flamed!
  Days shall not rot
My fruit so sacred that it is not named.

Not with a carnal lip shalt thou devour
  A pulp so tragic-sweet.
For here the juices of disaster meet
  When silly power
Gives form to fancy that a man might eat.

Leave us a single tree of precious fruit;
  One dream to be our own;
One shape which shall not stammer into stone;
  One sweet song mute
To sing with fleshless lips when flesh is flown.

Sundaramūrti Swāmi.

Hymns of the Tamil Śaivite Saints have been translated into English by F. Kingsbury, B.A., and G. E. Phillips, M.A., both of the United Theological College, Bangalore (Oxford University Press; 2s. 6d. net). The volume belongs to the 'Heritage of India' series. 'Englishmen,' say the translators, 'are wanting to understand India more than they ever wanted before, for their debt to India is heavy. Indians are wanting more than ever before to know the wonderful past of their own country, and the wonder of it is all bound up with its religion. At such a time these hymns are worth looking into, for they are being sung in temples and homes throughout the Tamil country, and Tamil is the mother-tongue of more than eighteen millions of people. For pious Śaivites

[1] *Matthew Leishman of Govan*, p. 185.

they equal in authority the Sanskrit Vedas; the mere learning of them by rote is held to be a virtue, and devout Tamil parents compel their children to memorize them in much the same way as Christian parents make their children learn the Psalms.'

The hymns translated are by Sambandar, Apparswāmi, Sundaramūrti, and Māṇikka Vāsahar. This short and fairly representative hymn (though representation is not really possible) is by Sundaramūrti:

Our life is all unreal,
Its end is only dust,
Out of the sea of birth
Come ruin, pain and lust.
Delay not to do good
But praise Ketāram's king,
Whom Vishṇu and great Brahm
Vainly sought sorrowing.

A. St. John Adcock.

The volume entitled *Exit Homo* (Selwyn & Blount; 3s. 6d. net) contains a single poem divided into twelve cantos. It is a poem of doubt. Mr. Adcock is an agnostic. But he does not enjoy the comfortable assurance of the Huxley agnostic. He would have faith if he knew where to find it. He is looking in the wrong place for it. He is looking to Lazarus and not to Christ. In the whole long poem there is nothing more significant than the Prelude, on

THE TRAVELLER WHO RETURNED.

When from the grave, where shrouded he had lain,
Lazarus came back to dwell on earth again,
Having, the record says,
Been dead for certain days,
His neighbours, simple men,
Besought him now and then
To tell them, each in secret and alone,
What in his absence from them he had known.

And Lazarus smiling, wistful to confide,
'I only know that death is life,' replied,
'Though nothing now at all
Save that I can recall,
And am, indeed, as one
Who looks upon the sun
Then turning, dazed and blinded by the sight,
Knows, in his darkness, that he saw the light.'

'Nay, but,' they answered, hungering for a sign,
'If you had waked in any world divine,
Had entered any place
Of terror or of grace,
Of suffering or of bliss,
You would remember this;
For no man could forget, whate'er befell,
His first tremendous glimpse of heaven or hell.'

But Lazarus, strangely wiser, smiled content:
'How many a night in slumber, here, I spent,
To wake when morning gleamed
Forgetting all I dreamed,
How many lay,' he said,
'Insensate, yet not dead—
Tell me, where was I when, the long night through,
Sleep took me thus from all the life I knew?'

Mr. Adcock believes in God, but the God he believes in is a force and nothing more. He speaks of God as *It*, yet attributes to this It everything that belongs to personality:

I feel the best and worst that are in man
Are parts of Its unalterable plan;
That we and all things live
Utterly by Its fixed and wise decree,
And that we do, whate'er our lives may be,
Nothing that needs reward, and nothing to forgive.

Much of the poem is given to criticism of contemporary society, and it is scathing enough. But no distinction is made between Christian and pagan, in art, in letters, or in life. Society is treated as if it were Christian throughout, and Christianity is credited with its foolishness. Thus:

Our newest novelists are much too young
And much too serious to rank among

Mere story-tellers; all their pride consists
In being known as psycho-analysts,
They must adapt, so runs their fond conviction,
The practice of the clinic ward to fiction
And, to restrict their skill to either loth,
Blend art with science, and are quacks in both:
They write for adult readers tales of sex,
Write crudely of raw passions that perplex
Their naively youthful thoughts — their fancies range
Over stale problems that seem new and strange
To them, yet were as old
As life, and had been hot and had gone cold,
When George Moore deftly used them as a crux
In week-day stories for Victorian bucks.

What, then, does Mr. Adcock believe?—

It is my dream, my faith, my only creed,
That all the clue we need
To life hereafter lives within ourselves,
That whosoever delves
Into his secret self and listens there
To knowledge that he learned he knows not where,
To voices speaking through his groping thought
Of things he was not taught,
To instincts native in him, that were born
In the first man who looked on his first morn,
But have been dulled and silenced in the strife
And noise of the world's multitudinous life:
Whoever yields his trust to this intense
Inheritance of spiritual sense
Knows that, as seeds strain up towards the light,
The soul within its night
Of flesh still yearns as it has ever done
To the Beyond and, reassured though blind,
Proves the eternity it seeks to find.
Could the seeds yearn to the light if there was none?

John Galsworthy.

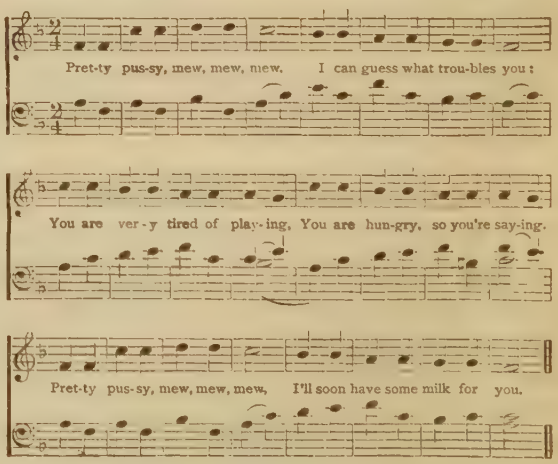
A single poem, beautifully printed, is the contents of *The Bells of Peace* (Heffer; 1s. net). But the poet is John Galsworthy. We quote the last two verses:

Here in the sunlight and the bracken green—
Wild happy roses starring every lane—
Eager to reach the good that might have been,
They *were* at peace. Are they at peace again?

Bells of remembrance, on this summer eve
Of our relief, Peace and Goodwill ring in!
Ring out the Past, and let not Hate bereave
Our dreaming dead of all they died to win!

Clara Belle Baker.

Songs for the Little Child (Abingdon Press; $1) is the title of a volume of nursery rhymes composed or adapted and set to music by Clara Belle Baker, Teacher of English and of Primary Curriculum in the National Kindergarten and Elementary College, Chicago. Here is one of them, music and all:


Pret-ty pus-sy, mew, mew, mew. I can guess what trou-bles you:
You are ver-y tired of play-ing, You are hun-gry, so you're say-ing.
Pret-ty pus-sy, mew, mew, mew, I'll soon have some milk for you.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The Modern Churchmen have got their opportunity at last. Year after year they have met in conference, made speeches, and departed. This year they met at Girton College in Cambridge. By some unexplained providence the reporters of the daily newspapers looked in upon them. They discovered heresy, or invented it. The cry was taken up throughout the country. And now the speeches, exactly as delivered at the Conference, are published in the September number of *The Modern Churchman* (Oxford: Blackwell; 3s. 6d. net). If the Modernists have a message the world is ready to receive it.

We have called them 'Modern Churchmen' and 'Modernists.' They use both names for themselves. But both are objectionable. 'Modernist' is objectionable because it is ugly. Sir David Blair will shudder over it, as he does over 'scientist.' 'Modern Churchmen' is objectionable because it claims for a few what belongs to the many.

For if we are Churchmen at all we are Modern Churchmen. Our Gospel, it is true, is ancient. Make it as ancient as you please and we shall not be offended. But we carry it to modern men, in modern language, and with such modern interpretation as they can comprehend and profit by. If that is all that 'Modern Churchmen' means we are all Modern Churchmen.

But that is not what 'Modern Churchmen' means. As the men who met at Girton College, Cambridge, use it, it means something that is very different from that. But let us proceed in order. There are approaches to the meaning. The first speaker at the Conference made these approaches.

The first approach is by Dr. Drews. Dr. Drews does not believe that Jesus ever existed. It takes some courage to say so. But Dr. Drews has it. And others have it with him. Even in our own country there are admirers of his, and followers. One of his followers is the Right Honourable J. M. Robertson, M.P. But the Conference of Modern Churchmen repudiated Dr. Drews.

The next approach is by Dr. Lake. Again and again was Dr. Lake's name mentioned at the Conference. And his ideas were referred to more often than his name was mentioned. His colleague, Dr. Foakes-Jackson, was there to answer for him, and claimed that Dr. Lake's writings were the occasion, not of the Conference itself, but of the subject discussed at the Conference. And the claim was admitted. For the subject discussed was the Centrality of Jesus. And it is the Centrality of Jesus that Dr. Lake denies.

He does not deny that Jesus lived. But he denies that He was a person of any importance or had any considerable influence on the origin of Christianity. In the words of one of the speakers, Dr. LAKE holds that 'though Jesus existed, He did not really count.' 'Drs. Lake and Foakes-Jackson,' says the same speaker, 'appear to give us the picture of a very commonplace and uninspiring prophet,' who 'only taught much what other people had already taught, except for a few original remarks which were either untrue or quite unpractical. He allowed His followers to address Him as "Sir," and He spoke of someone else as the Son of Man.' The Conference repudiated Dr. LAKE.

The third approach is by Dr. GLOVER. Only two or three times was Dr. GLOVER'S name mentioned, and always with respect. Who would or could name him otherwise? Not only with respect, however, but with sympathy and agreement. For the speaker who named him was Mr. Nowell SMITH, Headmaster of Sherborne School, the most advanced of all the speakers at the Conference.

After some very personal and somewhat startling statements, Mr. SMITH proceeded to tell the Conference what Jesus did. He went about doing good; He taught and comforted and inspired 'in words and ways of which the Gospels preserve for us a wonderful, though no doubt fragmentary and sometimes perplexing, record; He impressed people in general with an exceptional sense of power, a sense generally, no doubt, accompanied by admiration and love, but in certain quarters, for obvious reasons, by fear and hatred; He gathered round Himself a little band of friends of a special intimacy, some of whom He called His "messengers," and who subsequently became the nucleus of the Christian community; finally, He suffered under Pontius Pilate.'

Mr. SMITH stopped there. Then, after a pause: 'Here you may say, "Why not go on, 'and rose again the third day from the dead'?" Yes, and if I did, I should add, "and is alive for evermore and is spiritually present with us always, or, at least, when we are ready to receive Him." But I stop at the Crucifixion, not as denying the Resurrection or Eternal Life or the ever-living personality of Jesus (God forbid! I believe; God help my unbelief!), but because these matters which Popes and Councils have attempted to define, and for definitions of which men have fought and burned one another and split up into sects and parties innumerable, seem to me to involve so many terms and conceptions which I cannot grasp clearly enough to construct an intelligible, articulate, verbally communicable creed.'

'Admiration and love,' and 'suffered under Pontius Pilate'—it is Dr. GLOVER. And he also, when you ask him, Why not go on? answers that the rest belongs to theology; to Councils and Popes and creeds, and it is not for him to enter. But *can* he stop there? *Is* the rest theology? One of the speakers at this Conference of Modern Churchmen says very plainly that it is not. He says it is history.

'It is not good history,' says the Vice-Principal of Ripon Hall, Oxford, 'it is not good history to take the first three Gospels and ask what we can make of their story on the assumption that the Crucifixion is the end. One of the factors in the problem, to the most "objective" of historians, is that a unique movement took its rise from the career of the executed Nazareth workman, that for some reason the most astounding claims came to be made on His behalf by men who had known Him. How far these claims can be justified is a question for theology; that they were made is a fact for the historian. It is one of the things that he knows about Jesus, and no account of His career can be satisfactory which does not explain why these results followed from it.' The Conference of Modern Churchmen rejected Dr. GLOVER

And so we come to the Modern Churchmen and Dr. RASHDALL. We say 'and Dr. RASHDALL,'

for Dr. Hastings RASHDALL, Dean of Carlisle, is, without challenge, the theologian and leader of the movement. What does Dr. RASHDALL stand for?

When the newspaper reporters heard his speech, they reported that he denied the divinity of Jesus Christ. But, when he read their report, he wrote to the newspapers and said that he did not deny His divinity. He said that the very purpose of his speech was to assert the divinity of Jesus. And the reporters, when they read his letter, wondered.

But Dr. RASHDALL was right. He did not deny the divinity of Jesus. What he did, and what all the speakers at the Conference did, was to assert the divinity of man. All men, they affirmed, are in a measure divine; Jesus also was divine. Jesus, they hasten to say, was divine in fuller measure than other men. But it is still a matter of degree. Sometimes they use the word 'supreme.' Twice they use the word 'unique.' But the next sentence tells you that the meaning is the same. Jesus was unique because His divinity was so much more than the divinity of any other man.

In their report of Dr. RASHDALL'S address at the Cambridge Conference the newspaper reporters made a mistake. They said that he denied Christ's divinity. They ought to have said that he denied His deity. If they had said that he denied Christ's deity the Dean of Carlisle would have found no occasion to write to the newspapers; he would have felt no call.

For it must not be supposed that in saying we are all divine as Jesus was divine the Modern Churchmen meant to say that we are all gods. They make a distinction between God and man. Much as they have to say about the kinship between the human and the divine, they never say that it obliterates all distinction. Jesus was the best and greatest man that ever lived, but He was still a man. Divinity is one thing, deity is another. There lies the difference between them and other Churchmen. There is the reason they have for appropriating to themselves the name of 'Modern Churchmen.'

Why do they deny the deity of Christ? They do not deny that His early followers regarded Him as God. Some of them assert that He did not claim deity Himself. Some of them assert that the earliest disciples of all did not attribute deity to Him. Both assertions are precarious and inconclusive. Certain it is that sooner or later the words of Thomas in the Fourth Gospel were the words which every one of His followers was ready to make his own—'My Lord and my God.'

Certain it is also that that is the belief of the Christian Church as a whole to-day. As we write there comes into our hands the September number of the *Record* of the United Free Church of Scotland. That Church has given much attention to learning throughout its history. It has within it a fair proportion of scholars to-day. The *Record* is its official organ. Now the September number contains a 'Brief Statement of the Church's Faith in Terms of Present-day Thought.' The Statement, we are told, was submitted to the General Assembly, and 'the Assembly not only commended the Statement to the interest and study of all members of the Church, but resolved that it should be circulated widely.' What does that Statement contain?

It contains a paragraph on the Holy Spirit which deserves to be recorded here. But we must be content to quote the three short paragraphs 'Concerning the Lord Jesus Christ,' for that is our immediate subject. These are the paragraphs:

'We believe that God so loved the world that He gave His Son to be the Saviour of mankind. We believe that this very Son of God, for us men and for our salvation, became man in Jesus Christ,

who, having lived on earth the perfect human life, devoted wholly to the will of God and the service of man, died for our sins, rose again from the dead, and is now exalted Lord over all.

'We believe that Jesus Christ is the Revealer of the Father, and that the mind of God towards the world must in all things be interpreted by the mind of Christ. We believe that when in our experience we are brought face to face with Jesus Christ we are in the presence of the eternal and holy God.

'Therefore, with the Church of all ages, we worship Him together with the Father.'

Now in the second of these three paragraphs there is not a word that Dr. RASHDALL could not assent to. But in the first paragraph and in the third there is not a word with which he would agree. The last short paragraph he would reject as surely as the Jews rejected Jesus' claim to forgive sins. He would call it simply blasphemy.

Why does Dr. RASHDALL deny the deity of our Lord? He does not deny it easily. It costs him not a little. As strongly as any man he feels the pull of the Christian centuries. As keenly as any he realizes the poverty of the arguments which have to be used in order to hunt this belief out of the New Testament.

He is confronted with the amazing assertion of the Apostle Paul in his address on the Areopagus. 'Inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.' Dr. RASHDALL knows how early in the history of Christianity that speech was delivered. Yet the resurrection of Jesus from the dead is there; and not as a disputed fact, but as the basis of an argument. And what is the argument? That this Jesus who rose again is to *judge the world in righteousness.*

Dr. RASHDALL, we say, feels the force of that amazing claim. How does he meet it? He meets it by pointing to the word *man*—'that man whom he hath ordained.' As if he did not know that that word is used to identify the Judge with Jesus. 'That man,' as in St. Peter's Pentecost address, is the man who lived and moved among them. That man, says St. Peter, has sent the Holy Spirit. That man, says St. Paul, is to be the Judge of the whole world. And the Dean of Carlisle tells us that the use of the word 'man' is proof that He was man and no more.

Why, then, does Dr. RASHDALL deny the deity of Jesus Christ? The editor of *The Modern Churchman* gives us the answer.

The editor of *The Modern Churchman* is the Rev. H. D. A. MAJOR, B.D., Principal of Ripon Hall, Oxford. Besides contributing one of the addresses at the Conference, Mr. MAJOR has written an Introduction to the whole series of addresses as they appear in his magazine. In that Introduction he tells us that there are two things for which the Modernists stand. The one thing is the denial of the deity of Christ. The other is the denial of the miraculous.

Mr. MAJOR does not use the word denial. He is anxious to persuade us that the Modernists stand for positive truth not negative, for construction not destruction. He expresses the two positions in this way: 'Their first conviction is that there is not a vast gulf between the Divine Nature and the Human Nature.' And 'their second conviction is that God reveals Himself to man not through the abnormal, but through the normal.' We accept his positive statement. The meaning is the same.

But he places the two convictions in the wrong order. The denial of the miraculous should have come first. It is because the deity of Jesus would be a miracle that Dr. RASHDALL and his fellow-Modernists deny it.

May we touch this matter of the miraculous? It is the great religious difficulty of our day. Beyond everything else it keeps men who are scientifically trained from embracing Christianity. Beyond everything else it causes hesitation and heart-searching to the instructed preacher of the Gospel. Who will blame any man for seeking a way round it if he cannot see his way through it? The most that we have perhaps a right to ask him is that before he denies the miraculous entirely he should consider what the denial involves.

For it involves the tremendous assertion that the early Christians were mistaken in believing that Jesus rose again from the dead, although it is acknowledged by everybody that on that belief they built the Church of Christ. It involves the further tremendous assertion that the Church as a whole, with quite insignificant and ineffective exceptions, has found its strength for righteousness of life and the service of God in that belief.

Now we are not going to say that if you accept the resurrection of Jesus from the dead you may let the rest of the New Testament miracles go. But we do say that it is vain to explain this miracle and the other as due to misunderstanding, misreporting, or the use of the myth-making faculty in man. When you have explained them all, the resurrection remains, and the miracle of miracles is the resurrection.

The Modern Churchmen know it. At their Conference they scarcely looked at the other miracles in the Gospels. They returned again and again to the resurrection of Jesus from the dead. What did they do with it?

Well, the striking thing is that they did not deny it. Perhaps Mr. Nowell Smith came near to denying it. The rest did not even come near. For they hold that Jesus did rise again from the dead. Some of them hold that after He rose again from the dead He appeared to one and another of His disciples and even to a multitude all at once. And if you do not read carefully you go away and say that after all the Modern Churchmen believe in the resurrection of Jesus from the dead.

Perhaps one of the speakers does believe in it—the Rev. E. W. Barnes, Sc.D., Canon of Westminster. Dr. Barnes says: 'Did Jesus show Himself as the risen Lord after His death and burial? We cannot understand the history of the early Church unless this fact be admitted.' Then in a footnote he explains his belief in this way:

'The unifying element in personality is love, in the complete Christian sense of the word. At death the normal man is only in process of being made, and as an unfinished spirit must remain in time until his purification is ended. But if a finished perfected spirit were released from human limitations by death he would thereupon at once enjoy the fulness of eternal life. Since that life is outside time it is conceivable that such an one could reveal his presence as Jesus disclosed Himself after His resurrection. Herein we seem to reach the underlying thought of St. Paul when he associated sin with death: the restraints of death are restraints due to sin.'

That may not be the explanation of the resurrection which St. Paul or St. Peter would have given. It has a distinctly 'modern' flavour about it. But in any case Canon Barnes is not a Modernist. Why he was present at the Conference of Modern Churchmen, we do not know. For he told the Conference that he was not one of them. 'I am an Evangelical,' he said; 'I am not a Modernist.'

How does the Modernist explain the resurrection? He explains it by saying that it was the spirit of Jesus, not His body, that rose again from the dead.

It takes some courage to be a Modern Churchman.

One thing more. The Modern Churchmen are greatly opposed to creeds and creed-making. Yet they cannot do without a creed. The editor of the Cambridge addresses puts the Modern Churchmen's creed into words. He calls it an affirmation, but it plainly is a creed.

Mr. MAJOR asks 'our traditionalist fellow-Churchmen' to accept this affirmation, '"God was in Christ," with the practical recognition in daily life that "Jesus is Lord," as constituting the irreducible minimum for modernist membership in the Church and in the teaching and ministerial offices.'

'God was in Christ' and 'Jesus is Lord'—that is the creed. Will 'our traditionalist fellow-Churchmen' accept it? They will. We cannot think of a traditionalist or any other Churchman who will not accept it, *if Mr. Major will finish the sentence in the first part of his creed and give the full force to his words in the second part.*

The first part is 'God was in Christ.' That may mean nothing; it may mean everything. Browning tells us that the acknowledgment of God in Christ solves all questions in the earth and out of it. Or, better still, he makes St. John tell us so. Does Mr. MAJOR agree with St. John? If he does, why does he break off the sentence in the middle? 'God was in Christ *reconciling the world unto himself*'—that is the sentence. If Mr. MAJOR means that, his fellow-Churchmen will agree with him.

And the other half of his creed—'Jesus is Lord.' Again his fellow-Churchmen will agree, if Mr. MAJOR will give the word 'Lord' its full New Testament meaning.

Turn to the latest book on the subject—the latest, and the most thorough—Professor WARFIELD'S 'Study of the Designations of our Lord in the New Testament, with especial reference to His Deity.' The title of the book is *The Lord of Glory*.

Professor WARFIELD takes up the books of the New Testament one by one. He begins with the Second Gospel. It is the least likely of the Gospels to contain the full theological significance of the title 'Lord.' Yet, 'the use of "the Bridegroom" (in Mk $2^{19.20}$) as a designation of our Lord assimilates His relation to the people of God to that which in the Old Testament is exclusively, even jealously, occupied by Jehovah Himself, and raises the question whether Jesus is not thereby, in some sense, at any rate, identified with Jehovah. This question once clearly raised, other phenomena obtrude themselves at once upon our attention. We are impelled, for example, to ask afresh what sense our Lord put upon the words of Psalm cx., "The Lord said unto my Lord, 'Sit thou on my right hand till I make thine enemies the footstool of thy feet." . . . Who is this "Lord" who is to sit at the right hand of the "Lord" who is Jehovah, and to whom David himself therefore does reverence? It is hard to believe that our Lord intended—or was understood by Mark to intend—by such a designation of the Messiah, who He Himself was, to attribute to Him less than a superhuman—or shall we not even say a divine?—dignity by virtue of which He should be recognized as rightfully occupying the throne of God. To sit at the right hand of God is to participate in the divine dominion, which, as it is a greater than human dignity, would seem to require a greater than human nature. To be in this sense David's Lord falls little, if anything, short of being David's God.'

Professor WARFIELD reviews the use of the term 'Lord' as applied to Jesus in St. Matthew and St. Luke. On the Synoptics generally he concludes:

'It is clear that the term "Lord" is sometimes applied to Jesus in the Synoptics in a height of connotation which imports His deity.'

In the Fourth Gospel Dr. WARFIELD comes upon 'the great passage (20^{28}) where Thomas' doubt breaks down at the sight of his risen Master and he cries to Him, "My Lord, and my God."

That this exclamation was addressed to Christ,' he says, 'is expressly stated: "Thomas *answered* and said *to Him*." The strong emotion with which it was spoken is obvious. It is not so clear, however, what precise connotation is to be ascribed to the term "my Lord" in it. There may be a climax in the progress from "my Lord" to "my God." But it seems impossible to doubt that in this collocation "Lord" can fall little short of "God" in significance; else the conjunction of the two would be incongruous. Possibly both terms should be taken as asserting deity, the former with the emphasis upon the subjection, and the latter with the emphasis on the awe, due to deity. In any event in combination the two terms express as strongly as could be expressed the deity of Jesus; and the conjoint ascription is expressly accepted and commended by Jesus. It must rank, therefore, as an item of self-testimony on our Lord's part to His Godhead.'

In the Acts Jesus 'is addressed by the supreme honorific "Lord," except in vii. 59, where he is addressed more fully as "Lord Jesus." It is clear that this formula is employed in all cases with the profoundest reverence, and is meant to be the vehicle of the highest possible ascription.' Again: 'It is quite clear that "the Lord" is a favourite designation of Jesus in this book, and was such also in the community whose usage it reflects. And it is equally clear that in the use of this term what is primarily expressed is the profoundest reverence on the part of the community, and the highest conceivable exaltation and authority on the part of Jesus Himself. It belongs to the situation that it is often extremely difficult to determine whether by "Lord" Jesus or God is meant. That is to say, so clearly is Jesus "God" to this writer and those whose speech he reports, that the common term "Lord" vibrates between the two and leaves the reader often uncertain which is intended.'

The use of 'Lord' for Jesus is much more marked in Paul. 'The simple "Jesus" occurs in all the Pauline Epistles only some seventeen times, while the simple "Lord" occurs some 144 or 146 times, to which may be added 95 to 97 more instances of the use of "Lord" in conjunction with the proper name. And this constant application of the term "Lord" to Jesus must not be imagined to be merely a formal mark of respect. It is the definite ascription to Him of universal absolute dominion not only over men, but over the whole universe of created beings (Ph 2^{11}; Ro 10^{12}).'

'That Paul usually has the exalted Christ in mind when speaking of Him as Lord is only a portion of the broader fact that, writing when he wrote, and as he wrote, he necessarily had the exalted Christ in mind in the generality of his speech of Him. He was not engaged in writing an historical retrospect of the life of the man Jesus on earth, but in proclaiming Jesus as the all-sufficient Saviour of men. That he recognized that this Jesus had entered upon the actual exercise of His universal dominion only on His resurrection and ascension, and in this sense had received it as a reward for His work on earth (Ph 2^{9}; Ro 14^{9}) merely means that, no less than to our Lord Himself, the earthly manifestation of Jesus was to Paul an estate of humiliation upon which the glory followed. But the glory which thus followed the humiliation was to Paul, too, a glory which belonged of right to Jesus, to whom His lowly life on earth, not His subsequent exaltation, was a strange experience. It was one who was rich, he tells us, who in Jesus became poor that we might through His poverty become rich (2 Co 8^{9}); it was one who was in the form of God who abjured clinging to His essential equality with God, and made Himself of no reputation, by taking the form of a servant, and stooping even to the death of the cross (Ph 2^{6} *seq.*). When Paul speaks of Jesus, therefore, as "Lord" it is not especially of His exaltation that he is thinking, but rather "the whole majesty of Christ lies in this predicate" for him, and the recognition that Jesus is "Lord" expresses for him accordingly the essence of Christianity (Ro 10^{9}; 2 Co 4^{5}; 1 Co 12^{3}; Ph 2^{11}).

The proclamation of the Gospel is summed up for him therefore in this formula (2 Co 4^5); the confession of Jesus as Lord is salvation (Ro 10^9), and it is the mark of a Christian that he serves the Lord Christ (Col 3^{24}); for no one can say that Jesus is Lord except in the Holy Spirit (1 Co 12^3).'

If Mr. MAJOR will fill his 'Jesus is Lord' with the full meaning which he finds in the Gospels, the Acts, and the Epistles, and finish his sentence, his fellow-Churchmen will gladly accept his creed. 'God was in Christ and Jesus is Lord'—it is a short creed, but it is sufficient.

'They went both of them together.'[1]

BY THE REVEREND ARTHUR J. GOSSIP, M.A., ABERDEEN.

NOBODY with the least touch of imagination, or any power at all to think himself into another's place, can read the story of Isaac's sacrifice without feeling something hard and cold gripping him tight about the heart. The situation is so merciless and so pathetic, and there is such a terrible restraint about the telling of it, like the deadly quiet of a stricken mourner who says nothing at all, because there are no words that could express it; makes neither moan nor crying, because she is beyond the help of kindly tears; sits dry-eyed, coldly ominously still;—a certain dreadful inevitableness about it all—that lengthy journey with the thing, thank God, yet far away, and God is very pitiful, who knows that He may not repent?—that first glimpse of the distant hills, at sight of which the father's heart must have stood still; and these two, all in all to one another, moving on alone; that sudden question of a half-awakened fear, with the lad's eyes full upon his face; the long climb with drawn, grey faces in that awful silence. As we read, the heart cries out with pain, struggles to help them somehow, as one moans and shudders in his sleep, so vivid and heart-breaking is it all, although the hearts that suffered have been still for some four thousand years.

Think what it meant to Isaac! For the lad knew, so I take it, what the end was going to be. In those days human sacrifice was common and habitual enough. Scholars, indeed, insist that the full meaning of this story is that it was there on Mount Moriah that the truth first came home to any man that this thing must end, was really a monstrosity and an offence to God. However that may be, it was commonly practised in those days; and, with that grim background to his thoughts, his was no idle question shot at random out of simple curiosity; nor would it need a very subtle mind to hear in Abraham's guarded answer more than his heart could speak! And life is sweet; and he was young, when life is at its sweetest, was still dreaming his dreams, still looking out with flushed cheeks on that wonderful future which hid and held so much that his heart coveted. A little while and he too would set sail, and win the land where dreams come true. And, sudden as an arrow burying itself in his breast, came the cold, awful truth! And yet the lad went on. There are no hot reproaches, no wild outcry; but in tense and utter silence he climbed on and on, with what thoughts jostling one another in his mind, till Abraham stopped and said, 'Here is the place'—and—it had come.

And yet, surely, it is to Abraham that one's heart runs out first. Was ever man so agonized and tortured? The light of his whole life, and he must dash it out, and henceforth grope in a gross darkness! The boy, his boy, who filled his heart with hope and happiness! And he must make it empty, silent, and bleak! If Isaac knew that he knew, what must he be thinking? And if he did not know, how horrible to trap the lad like this, so innocent and unsuspecting! And all his hopes were centred upon him! Had not God said 'In Isaac' he would certainly be blessed—

[1] Mr. Gossip wishes it to be stated that the opening paragraph was suggested to his mind by a reference in one of Marcus Dods's letters to a sermon preached by Professor H. S. Coffin.

this Isaac within a few paces now of death? Did God then never keep His word—was there no truth in Him at all? It was so long now since he had set forth from Haran to inherit the land God had promised him, had surely promised him time and again; and his whole life had slipped away since then, and even yet he owned no foot of it, not even so much as would allow him bury his dead out of sight. And still his stubborn heart believed on doggedly; refused to cease to trust, even when further trust seemed simply silliness. God had said it; and on His word he leaned his whole weight unfalteringly. 'Mine eyes fail,' cries a Psalmist. 'I am growing blind looking for God,' yet I still peer out dimly and short-sightedly in His direction, am still sure that He will come. And Abraham's faith, too, held on through long barren years. And in the end, the very end, when hope's last dogged spark was winking itself out, that daring faith was justified, for the boy came. And with that God renewed the best of all His promises, and even added to them more and more. To Abraham himself, indeed, it could not be. He must go to his grave a homeless wanderer, must die 'in faith, not having received the promises,' still trusting to the very end. But the boy would enter into all his father's faith had won for him. So God had said, over and over—the boy, this boy. And now a second time He was fooling and cheating him. Why did He let him see the well at all, if he was not to be allowed to drink at it? Surely He knew that that could only make his heart yet thirstier! Why did He give the lad, only to take him back? Why had God lied to him—lied not once but a hundred times? Why in excess of cruelty did He make him the instrument for fooling his own faith and dashing out the hope of which his whole life had been one long, loyal pursuit?

What a wild tumult of emotions—outraged love, a father's breaking heart, a faith burdened till it could bear no more, could hardly stagger on where God directed—must have been surging and swelling within the man's soul, although he spoke no word, but climbed on steadily. 'So they went both of them together,' to and through their common sorrow; but, if the lad's face was drawn and pale, are there not beads of a far sorer agony standing out on the father's anguished forehead? No wonder they called Abraham 'the father of the faithful'! No wonder that a faith so remarkable, and an obedience so complete, was counted unto him for righteousness. Once on a day the Prince of all Believers climbed a hill yet more steep, with a cross yet heavier pressing hard upon His heart, into a darkness even grosser and more black. For God had promised Him that He would save the world; and He was going to His death, with not one soul in all the world that understood or that believed, yet He went on unfalteringly. Where God led, there He would follow. And because of that undaunted faith of His, and that perfect obedience tested to the uttermost, He has destroyed our enemies, and won us our salvation. And in all history, perhaps, no act of any man comes nearer to His own than this uttermost sacrifice of Abraham, who gave his very all to a God who seemed faithless and discredited, climbing that other hill into that other darkness, with his hopes all shattered, and God's promises all broken, and his sore, lacerated heart pained all but past the bearing. Dr. A. B. Davidson was of opinion that the greatest act of faith recorded in the Bible, after our Lord's, was that of heathen Nineveh, who, when God threatened them with destruction in forty days, turned His threats and their very extraordinariness into a kind of promise, did not believe His threats. 'Who can tell?' they said. 'Unless some one can tell for certain that God will not turn and repent, they will wait. That is the length that faith will go; it will hold on by a thread so slender as that; it will hope in God's mercy when there is nothing to be said for, and everything to be said against it, short of this that no one can say for certain. Who knows? Who can tell?'

And that is very wonderful. And yet somehow this other grips one more. 'In Isaac shall thy seed be called,' so ran the promise. And yet Isaac he gave back to God.

Well, that is faith; that is what our Lord asks of us. Give Me faith, He says; and that is what He means by it; what He Himself gave when so asked; what He hoped we would grant to Him. And if we did, what would He not do in and through us. But, ah me, any tiniest pebble is enough to stumble us; and any smallest disappointment sours us and makes us grievously suspicious against God. Nothing of ours is threatened, but we cling to it, dour and sullen. Yet look at Abraham and look at Christ, and surely you will let it go, and remain quiet and believing.

'So they went both of them together.' But—the father's heart was sorest in the common sorrow. That is what we have found. And, to-day, has it come to be your turn to climb the hill of sacrifice, that long, hard hill that strains the heart and tires so cruelly? Something has happened; and the life that used to be so sunny has of a sudden become shivery and grey. There is no need to hurt the yet fresh wound, to make you wince by blundering into description and detail—your heart knows what it is only too well. And you are meeting it bravely enough, I do not doubt. Perhaps because you have acquired the art of leaving yourself absolutely in God's hands, have gained the peace and the serenity that come from that, like those that settle down on one when he starts on a long sea voyage, and has no frets nor cares, for there are others there to do the managing and guiding for him, and he need not worry over things. Or perhaps it is only with a certain apathetic courage that accepts what can't be helped. The thing has come, and there is nothing to be said. 'What does one do,' asks a character in Lucas Malet's *Wages of Sin*, 'when all the best is taken away from one, when life has grown trivial, stunted, narrow? After a time, my dear, one lights a candle called Patience, and guides one's footsteps by that.' Or perhaps it is with a heart struck cold and bitter, that can bear, but cannot understand how God could treat it thus; which may say never a word, but which is unbelieving and rebellious; has ceased to pray; has lost all sense of God's kindness and tenderness. Life was so happy until this fell suddenly out of the sky; and now everything is so different—life grown a thing to be endured, a burden to be carried with a panting and strained heart.

Yet, at least, you are not alone. Your Father is beside you: and the Father's heart is sorest.

Must it not be so? Is there any agony so terrible as to be called upon to stand beside one's little one in deadly pain?—too small even to tell you what is wrong, or to suggest how you might ease it—the little wailing voice; the hot, dry, restless hands; the head tossing from side to side with sleepless eyes, while the strength swiftly, steadily, keeps ebbing—is not that a far more intolerable thing than to be racked with pain oneself? And God is your Father, and you are His own child, and no one suffers but He suffers more cruelly than we ourselves. However lonely is the road, you have one sure Companion; however personal the sorrow, one other heart is bearing it along with you; for it is His yet more than yours. So you 'go both of you together' down to the cold heart of what is a common sorrow—but—the Father's heart is sorest.

> Can I see another's woe
> And not be in sorrow too?
> Can I see another's grief
> And not seek for kind relief?
> No, no! never can it be!
> Never, never can it be!
>
> Think not thou canst sigh a sigh
> And thy Maker be not nigh!
> Think not thou canst weep a tear
> And thy Maker be not near!
>
> O! He gives to us His joy
> That our grief it may destroy:
> Till our grief is fled and gone,
> God doth sit by us and moan.

That is the very teaching of the Testament. It is rank blasphemy to think of God as outside of the suffering of the world—your suffering. It is cruel to rail against Him for His ordering of your life. For no one feels your difficulties as He does, not even yourself. It is a man of sorrows, one tired and aged before His time by the keenness of His sympathy, by ever entering into other people's troubles, by making them His troubles, by giving Himself without stint for their relief, whom the Gospels tell us is God's very image and His express likeness. Always there is that pain in God's eyes, always that sympathy wringing His heart. Whatever else and more the Cross means, surely it means this—that Maeterlinck is wholly wrong in picturing God as sitting smiling on a sunny mountain; high above, and untouched by the woes and miseries of this uneasy earth. Not sitting smiling, and not lolling at ease on a sunny mountain-side, but in the thick darkness at the very heart of the world's sorrows, bowed by a cross that even He could hardly carry, so grieved, so wounded, so heartbroken, there it is that we see God clearest, there that we understand what He is really like. Trouble has come to you, and we others turn into it to give you our kindly word or such help as we can, and then we go our way out of it all again. For after all it is not ours. But always it remains with you. Yet you are not alone in it. Whatever troubles you troubles God too; is His as much as yours; and you go 'both

of you together' up the steep hill of sacrifice. But the Father's heart is sorest.

Moreover, it is in the light of this that we must read the Master's sufferings and death. There have been explanations of the Cross which almost break one's heart to read, and do they not break God's?

Always when meditating on our Saviour's passion, let us begin by fastening on Paul's great words that 'God was in Christ reconciling the world unto Himself,' or on those of the Gospel, 'God so loved the world that He gave up His only begotten Son' for it—His foolish, blundering, heartbreaking world.

So, when the Master climbed His hill of sacrifice, He did not go alone, but there was One beside Him suffering in His suffering, even more than He Himself. So they went both of them together to the Cross and darkness—He and God—and the Father's heart was sorest. What it all must have meant to God no human heart can ever picture. To watch the scoffing and the mockery, the spitting and the buffeting, and make no sign—the dreadful things which He hid from us yonder in the darkness, and the long hours of waiting there amid that ribald, teasing, cruel mob, before at last death came. How terrible is the restraint of the Almighty, how fearful is His patience! 'Christ's atonement,' says Dr. Dods, 'was nothing more than His quietly and lovingly accepting all that sin could do against Him.' And He was not alone in that; for God was hurt by what hurt Him, was wounded by His wounds, and He, too, quietly and lovingly accepted it. There is a fine and mystical picture in our own National Gallery in London: Christ hangs upon the Cross; the darkness has more than begun to deepen; and at first that is all one sees. But, looking longer, one becomes aware that behind the Cross, supporting our Lord with His arms, and looking down on Him with infinite kindness, stands the Father. And His face, too, is grey with more than the Son's pain; and He, too, shares in the Saviour's agony. And is not that the supreme meaning of the Cross, and its chief terror?—that our sins, your sins and mine, hurt God like that; that always, always, always, He is wounded by them as our Lord was then; that it was not Christ only who climbed the grim, stony hill of sacrifice, and not Christ only who went down deeper and deeper through the darkness, but they went both of them together, the Father and He; and the Father's heart was sorest. Only at such a price, and such a cost, was our salvation won.

Literature.

THE NEW ATLAS.

We have to scrap our Atlases. However much we paid for them and however much we love them, they have to go. It is a new world. It needs a new Atlas. So evident is it all that Messrs. Macmillan have issued *The Handy Royal Atlas of Modern Geography* without a word of preface. In place of a preface we find two highly coloured charts, a North Polar and a South Polar chart. We open it at the beautiful title-page. We turn over and come upon the dedication: 'To His Royal Highness Edward, Prince of Wales, this Atlas is by Permission most respectfully Dedicated.' We turn another page and read the contents. We turn one page more and we are in the midst of the maps.

The first is a Chart of the World on Mercator's Projection. The second is a map of Europe! The very look of it is strange to us. Germany is now nearly as well proportioned as France. That Prussia which, since Frederick called the Great, had been all tail and the tail all sting, has had its stinging tail shortened, much to the benefit of its appearance on the map. And then to the East of Germany, here are two countries our maps had not shown since we began to study maps.

There are, besides the charts, fifty-two maps. They are all the work of Mr. G. H. Johnston, F.R.G.S., of the Edinburgh firm of Messrs. W. & A. K. Johnston, and they are of the finest workmanship. No attempt is made to catch the vulgar eye for bright colouring, yet some of them—we notice Switzerland unexpectedly for one—are quite arresting in that respect.

Upon the Index the utmost care has produced

the utmost accuracy. There are places mentioned in the ENCYCLOPÆDIA OF RELIGION AND ETHICS which had been searched for in other Atlases not a few, and have now at last been found in this one.

LORD ROSEBERY.

For many years no great public event could be celebrated in Scotland without a speech from Lord Rosebery. So indispensable was he that on the anniversary day of the death of Robert Burns he had to deliver two addresses, one at Dumfries in the morning, and one at Glasgow in the evening. And assuredly he spoke well. He spoke so well, so clearly to the mind, so warmly to the heart of Scotsmen, that on many of these occasions the demand that the speech should be printed and circulated was irresistible. Now all these addresses have been collected into two fine volumes and published by Messrs. Hodder & Stoughton under the title of *Miscellanies Literary and Historical* (30s. net).

One volume is a banquet, two are almost revelry. For there is an attraction in the printed page scarcely inferior to the fascination of the living voice. You read and read, and as you read your appetite increases. The next to last address in the second volume is the wittiest thing in the whole book. Is it not also perhaps the wisest? Its subject is 'The Turf.' It was spoken at one of the annual dinners of the Gimcrack Club. Lord Rosebery, on that occasion, had the courage to say this:

'If I am asked to give advice to those who are inclined to spend their time and their money on the turf, I should give them the advice that *Punch* gave to those about to marry—"Don't." That, I admit, is a discouraging remark for an assembly of sportsmen, and I perceive that it is received in the deadest silence. I will give you my reasons for that remark. In the first place, the apprenticeship is exceedingly expensive; in the next place, the pursuit is too engrossing for any one who has anything else to do in this life; and, in the third place, the rewards, as compared with the disappointments, stand in the relation of, at the most, one per cent. An ounce of fact is worth a ton of exhortation, and I shall give you my experience; and it will be an exceedingly genial and pleasant dinner if everybody truthfully gives us his.'

And he gave them his experience.

But that is enough about the Turf for us.

Of the biographical addresses the most famous is no doubt the Glasgow address on Burns. But more sympathetic, more Rosebery, is the speech on Chalmers. 'For he was one of the greatest of our race: a commanding character, a superb orator, the most illustrious Scottish churchman since John Knox. His memory remains green and vivid with us when statesmen, writers, and philosophers are, if not forgotten, languishing in the shade. It is a noble and blessed life, none more enviable.'

But if Chalmers is nearest the heart, nearest the soul is the speech on Cromwell. It was delivered at the Cromwell Tercentenary celebration in 1899. It strikes a loftier note than we have found in any other address in the book. And the note is loftier than we find in any other speech or essay or book, in recent days at least, on Cromwell. How it towers above Lord Morley's estimate, in spite of all Lord Morley's knowledge and eloquence! For a little while you are in the very presence of God. When will Cromwell's own countrymen be able to put prejudice by and see him as he was? Lord Rosebery admits the difficulty of the Irishman and the scarcely less difficulty of the Scotsman. But the Englishman?

THE LITERATURE OF AMERICA.

The third and last volume of *A History of American Literature* has been issued as two volumes with continuous paging (Cambridge: at the University Press, pp. xvi, 872; 60s. net). Fine volumes they are, and full of good reading. But the best service is rendered by the bibliographies which they contain. The utmost care seems to have been taken to see that the list of books and pamphlets and magazine articles on every chapter is complete and accurate. In this at least the American volumes strive to reach the standard of the volumes of the Cambridge History of English Literature, to which they are a supplement.

The American editors have thrown their net much wider than the English editors. We do not think of Abraham Lincoln as a man of letters, but here he is with a chapter all to himself. The English editors might on the same scale have given a chapter to Sir Robert Peel, from whose speeches passages may be quoted which, in the opinion of Lord Rosebery, are properly described as 'classical,'

and who in his sense of humour surpassed even Lincoln. Yet we would not have that chapter on Lincoln omitted. It is itself literature. There is not much quotation, but it is good when it comes. In February 1861, the death of one of Lincoln's children had produced an emotional crisis. 'For a time he was scarcely able to discharge his official duties. This was followed by renewed interest in religion, expressing itself chiefly by constant reading of Scripture. Whether any new light came to him we do not know. But in the autumn he wrote this: "The will of God prevails. In great contests, each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time. In the present Civil War it is quite possible that God's purpose is something quite different from the purpose of either party; and yet the human instrumentalities, working just as they do, are the best adaptation to effect His purpose. I am almost ready to say that this is probably true; that God wills this contest and wills that it shall not end yet. By His mere great power on the minds of the now contestants, He could either have saved or destroyed the Union without a human contest. Yet the contest began. And, having begun, He could give the final victory to either side any day. Yet the contest proceeds."' We are quite familiar with the words, but they never miss their appeal.

And thus the very question which these volumes raise is the question, What is literature? A chapter (by Dr. Lyman P. Powell) is given to the *Book of Mormon* and Mrs. Eddy's *Science and Health*. Is the *Book of Mormon* literature? Is *Science and Health* literature? We have read both. The *Book of Mormon* is comprehensible, though on a low level; *Science and Health* is incomprehensible and impossible. And such possible English as there is in the book is due, we are told, to a reviser. Not all Dr. Powell's creditable cloak of charity can make it out to be literature. Yet again we make no complaint. The chapter may belong to the 'Curiosities of Literature,' but it is good to read, and its bibliography is invaluable.

To the inhabitant of the British Isles these volumes are of more consequence than all the literature which they tell the story of. The literature cannot occupy the mind with so much to be done in the reading of Shakespeare and Shelley. But the life that is expressed in that literature demands study. The third volume opens with Mark Twain. No Mark Twain has been possible here. The proper appreciation of Mark Twain seems to be impossible. We touched him gingerly for a little: then we dropped him. But Mark Twain is a product of a heredity and environment which we must know. These volumes offer us the unique opportunity.

THE LIFE OF CHRIST.

Dr. R. J. Campbell has reached the height of his ambition. He has written *The Life of Christ* (Cassell; 8vo, pp. x, 367; 12s. 6d. net). It is a worthy ambition, and it has been reached worthily. Not to disarm criticism, but out of the fine candour and Christian simplicity of his character, he explains that the material which he had gathered had to be cut down to the dimensions of a mere outline—he calls the book 'a short study'—but he hopes to supplement it some day by a homiletical commentary on the Gospels.

The most striking thing about the book however is not its condensation. That is probably all to the good; for preachers are apt to be wordy. It is its orthodoxy. A few years ago Dr. Campbell preached a sermon in the City Temple on the Virgin Birth. We remember reading it in *The Christian Commonwealth*. In that sermon he expressed his doubt of the value of the doctrine and his own unbelief in it. Now he accepts it unreservedly. 'The whole life of Jesus is one long miracle; He Himself, as we have seen, is the supreme miracle; why hastily conclude that in the manner of His birth there could be nothing supernormal, nothing differentiating Him from mankind at large?'

More than that, he accepts the miracles every one. If there is a moment's hesitation over the Gadarene swine, it passes into acquiescence. 'If demon possession is to be accepted as a fact, and no one who knows the evidence will dispute it, there is no reason to doubt that inferior creatures can occasionally be so possessed as well as human beings. It is less likely, for human beings frequently open the door to this distressing affliction by their own vices, and discarnate spirits would naturally prefer human organisms to those of the lower animals. Wicked and degraded spirits—earth-bound as they are called—are said to seek

every opportunity of gratifying sensual appetites, and their own means of doing so is to obtain control, partially or completely, of the bodies of beings still in the flesh and whose habits are in affinity with their own.'

HUMAN EVOLUTION.

Professor Edwin Grant Conklin of Princeton has been lecturing at the University of North Carolina on 'the mutual bearings of science and religion upon each other.' The lectures have now been published in this country by Mr. Humphrey Milford of the Oxford University Press, under the title of *The Direction of Human Evolution* (12s. 6d. net).

First of all, you are arrested by the frontispiece. It is the only illustration in the book. It is a reproduction of those models of prehistoric man which Dr. J. H. Macgregor of Columbia University has made from the skulls discovered here and there. One is the *Pithecanthropus Erectus*, one the Neanderthal Man, and one the Cro-Magnon Man. The progress in humanity is strikingly, too strikingly, visible. But given millenniums enough between them, and evolution hard at work all the time, and what else should there be?

And certainly Professor Conklin is ready to grant millenniums. 'The stratigraphical evidences indicate that in Europe the existing species of man goes back at least 20,000 to 30,000 years.' Then on another page: 'At a venture it may be said that the Neanderthal race lived somewhere between 25,000 and 100,000 years ago.' And remember that the Neanderthal race is the same race as that to which you and I belong. Professor Conklin will not have it that the world was created 4004 B.C., but if you choose to interpret creation in terms of evolution he will agree with you that there was only one pair at the beginning and that all the races on the face of the earth have sprung from 'Adam and Eve.'

One chapter, sure to trouble the optimist and give momentary pleasure to the pessimist, is on the peopling of the earth. It is not merely the possibility of every acre being occupied, with consequent fightings without and fears within; more than that, it is the possibility of the inferior races—the red, the black, the brown, or the yellow—getting the upper hand of the superior white race. At present the white race has it, both in influence and in numbers. This is Dr. Conklin's table of numbers:

'White race about . . .	550,000,000
Yellow race about . . .	500,000,000
Brown race about . . .	450,000,000
Black race about . . .	150,000,000
Red race about	40,000,000.'

Dr. Conklin is not himself afraid. He says, 'In spite of the occasional alarms which are sounded with regard to "race-suicide" it is evident that the white race is at present increasing more rapidly than any of the other human races. This is due not merely to the larger area which it controls, but also to its greater agricultural, industrial, and scientific development. While the birth-rate is falling everywhere, the death-rate is falling more rapidly among whites than among other races.'

DELUSION AND DREAM.

Professor Sigmund Freud has discovered a way of commending his Psycho-analysis to the wide world. He stumbled one day on a tale by Wilhelm Jensen. It was a tale in which dreaming played a part. It was, moreover, a well-told tale, likely to be widely read and talked about. He seized the tale, commented on it psycho-analytically, and then published tale and psycho-analysis together. The whole, translated into English by Helen M. Downey, M.A., and introduced by President Stanley Hall, has been published in this country by Messrs. Allen & Unwin under the title of *Delusion and Dream* (12s. 6d. net).

Norbert Hanold was a well-to-do young German who had begun to study, and collect, antiquities. On a journey to Italy he obtained a bas-relief of a young woman, which fascinated him chiefly because of the way in which she walked. The foot rose on the toe to a right angle. He had never seen any one walk so gracefully. He watched women walking—no one lifted herself on her toe with such a springing step. Then he dreamed. He was in Pompeii in 79 A.D. The eruption was in full flow. Suddenly he saw the very person of his bas-relief. She stepped across stones with that springing step. Then she vanished—perished in the fumes and the overflowing lava. He revisited Italy, was drawn irresistibly to Pompeii. He looked at this excavated building and at that. Within one of them he came upon Gradiva. He had himself given

that name to the maiden of his bas-relief. Was she a modern woman or was she one of those who had been overwhelmed in Pompeii in 79, and now was permitted to return at intervals to life? He addressed her in Greek, in Latin. She advised him to try German. It is well told, perhaps a little drawn-out. She made herself known at last as his old comrade, still living in the same street, if his eyes had not been given so utterly to casts of bas-relief, and all's well that ends well.

That story, we say, Dr. Freud comments upon psycho-analytically. His comments occupy half of the volume. Perhaps it is the most successful, certainly it is the most attractive, method he has yet hit upon for explaining what Psycho-analysis is.

THE PSYCHOLOGY OF OUR LORD.

All religious phenomena are now explained by the application of the science of psychology, and our Lord is not allowed to escape. The most ambitious effort to regard *Jesus Christ in the Light of Psychology* has been made by Dr. G. Stanley Hall, Professor of Psychology, and President of Clark University. His book is now issued in this country by Messrs. Allen & Unwin (2 vols, 8vo, pp. xix, 733; 30s. net). But Dr. Hall's ambition overleaps itself. He does not explain Jesus Christ. If there are perplexities in the nature of our Lord, he removes none of them, but makes them more perplexing, and adds to them. We can read the Gospels with interest, with enjoyment even, we believe with moral and spiritual advantage. We have difficulty in merely reading Dr. Hall. For he uses words we never saw before—mythopheme, erethic, ambivalent, dysphoria, thumic, hebamic, equipollence, agoraphobiac, schizophrenic, and many more. And he manufactures sentences that are ungrammatical when intelligible, as 'We find many of the same uncertainties as to the precise way in which he reached the sense of sonship, that we have seen exist concerning how he attained Messianity.' Or sentences that are unintelligible when grammatical, as 'Here Jesus is made to seem persuaded to make an exception to the rule of helping Hebrews, first by a deft, repartee-like plea of a gentile mother who bested him by turning his semiparable on her side and against him.'

We have difficulty in reading him. But when we have striven to overcome that difficulty, we have before us the far greater difficulty of getting any good out of what we read. We say at the end of the second volume, that if this is the best that can be done for us by psychology in the interpretation of the Lord Jesus Christ we may leave psychology alone.

And yet President Stanley Hall has worked at his subject. The first volume of his book is taken up mostly with a criticism of the Lives of Jesus. It is a tremendous list, but he appears to have read the whole of it. And the criticisms are nearly always just as well as acute. He prefers Keim's *Jesus of Nazara* to all other biographies (a judgment, by the way, with which Professor Moffatt would agree) and he gives good reasons for his preference. What he does not seem to have read sufficiently is the four gospels. He has not got the 'hang' of them. They are ill-constructed, confused, contradictory, and they are nothing more. The imperious spirit that makes them what they are to others has not been felt by him. He takes them to pieces and puts the pieces together again after his own mind, not without a sense of superiority. How much better it might have been done! How much better it would have been done by a Professor of Psychology!

Nor does the Christ of the Gospels escape handling. There were things he should not have done. Dr. Stanley Hall, in like circumstance, would not have done them. Thus, 'He dared to take the rash and perhaps ill-considered step of pardoning the sins of some he healed.' He had, of course, no power to pardon sins, being such an one as we are, and not without sin. For if it is probable that President Hall has not carefully enough studied the Gospels, it is quite certain that he has not reverently enough studied the person of Jesus Christ. His purpose is to explain that person psychologically. His failure is complete, and its completeness is due to the fact that he is so comfortable in His presence and so confident that he can explain Him.

And yet even Dr. Stanley Hall sees that Jesus had something which we have not. He calls Him Son of God in some sense which is never clear but is evidently intended to express uniqueness. And once in a curious passage he warns us against finding the *whole* of God in Jesus. He says: 'The great achievement wrought by Christianity of casting man's ideas of the divine into a specific, unipersonal, human form did, but should not, make us forget the greater God of all nature,

animate and inanimate. It is excessive anthropomorphization of religion that has caused its tragic age-long warfare with science. The substance of the Godhood that did not and could not all go over into Jesus the Christ is still worthy of adoration and service. This overplus was the Deity that Jesus Himself adored. Indeed, it is only the pathetic *Enge des Bewusstseins* on our part that makes us think that to be truly Christian we should know and serve Jesus only. It needs no very profound psycho-analysis to show that the most devout of all Jesus' disciples from the beginning to our day make him the chief but never the only divinity that they worship. The germs of all the old faiths still live in us all, and alas for Christianity if they were not there! We might as well try to extirpate the scores of rudimentary organs in our body as to eliminate these. We must not only revere the Most High of the Psalms and Prophets, but what large and true Christian heart does not warm to the pantheistic sentiment of the great poets and philosophers and feel the lure of the best that is in all the great ethnic Bibles? Otherwise why do or can we study comparative religions? Children in their plays and toys, and adults in the charms and ornaments they wear, are fetish-worshippers, and under stress of feeling we all become primitive animists. Thus there has never been a complete kenosis of any of the antique or transcended faiths and cults into Christianity. The æsthetic feelings still worship the blue vault above, the heavenly bodies, clouds, rain, lightning, wind, water, fire, trees, flowers, and animals. Each of these has at some time or place long been the very highest object of the religious instincts, and alas for us if these vestiges are rooted out from our souls! We have thought too meanly of Man-soul. It has many mansions, and it is enough if we keep the best of these sacred to the God of our Scriptures. Only in the cruder past did the new God evict, diabolize, or slay his predecessor. No man can be Christian in the sense too usually required with more than a safe working majority of his faculties.'

THE ANGAMI NAGAS.

The race between the archæologist and the missionary is being run. The archæologist must be there before the missionary has civilized the natives. There is no love in the breast of the archæologist for the missionary. Mr. J. H. Hutton, C.I.E., M.A., hurrying to that wild borderland between India and Assam, where dwell *The Angami Nagas* (Macmillan; 8vo, pp. xv, 480, with illustrations; 40s. net), finds the missionary before him, busily obliterating those signs of savagery which are the archæologist's delight, and he is antagonistic at once. He says little. When he speaks it is cuttingly. 'Of the spirits revered by the Angami there are a number, both of persons and of kinds. Nor are their qualities by any means so malicious as they have been painted. The missionaries in their blindness teach the Angami convert to regard all *terhoma* as evil, and mission-taught Nagas are in the habit of translating the generic *terhoma* into English or Assamese as "Satan." All of these "satans," as they call them, are, however, very far from having those qualities which we traditionally associate with the Devil, and the qualities of some of them are definitely benevolent.'

It is clearly professional prejudice. Mr. Hutton himself, as he proceeds, gives up the attempt to show that the *terhoma* are benevolent, or other indeed than just devils. It is with the Angami Nagas as with others at their stage of civilization, their life is obsessed with the fear of evil spirits, and benevolence in God or devil is not much thought of. 'It is noticeable,' says Mr. Hutton, 'that houses visited by sickness are protected by rough masks cut out of bamboo bark to represent a face, holes being made for the features, a rude device seen among the Konyak tribes in the much more elaborate form of regular faces, painted and grotesque. It is perhaps a matter for speculation as to whether these faces were originally intended, like the gargoyles of Mediæval Europe, to frighten away evil spirits, or whether it was intended that the spirit of the mask should wrestle with the spirit of sickness, or whether the mask was first put up that the sickness might seize the mask instead of a human being. Ordinary panjis are put up over the door of the house together with the masks, and a fire is lighted in the centre of the doorway. These precautions are believed to prevent those who go in and out from taking infection from the sick man. Evil spirits and bacteria seem to be much the same thing. In any case they can be deterred from attacking the person by the device of carrying in the hand, or licking and sticking on to the forehead, a bit of wormwood

(*chena* or *pina*) leaf, which is apparently most obnoxious to the spirits of disease. Children are particularly susceptible to attack, and a woman travelling with an infant in arms protects it by carrying a reaping-hook held in front of her, to the haft of which a bit of wormwood also is often tied—as a sort of disinfectant, in fact.'

Whatever the book may do for or against true religion it is a real and valuable contribution to science. There are even illustrations of Biblical antiquities in it. You will find the Angami legend of the Tower of Babel on another page.

A HISTORY OF LABOUR.

Mr. Gilbert Stone, B.A., LL.B., sometime Secretary to the Coal Industry Commission, has written *A History of Labour* (Harrap; 8vo, pp. 416; 15s. net).

It is a large subject for a single writer and a single volume. But Mr. Stone is an experienced writer, and the volume is a large one and well filled. The ground covered is even greater than the title claims. History has to do with the past. But only the first half of the book is occupied with the past. The second half is given to an investigation of present conditions and future tendencies.

As we have said, Mr. Stone is a writer of experience and writes well. He makes no effort to be literary, still less does he attempt oratorical effect. His style is quiet, steady, effective. It is possible to read the book without emotion; it is impossible to read a page of it without understanding.

And as his style, so is his argument. He desires as sincerely as any man improvement in the conditions of labour. But when he is confronted with the alternative to that attainment of evolution or revolution, he has no hesitation in choosing evolution; he has no reluctance in urging evolution on workers and their employers alike, as the only method making for progress.

'We look rather'—this is how he ends his history—'we look rather to the general spread of education, true education that informs the mind and teaches it to reason, as the great hope of the future. Man long ages ago emerged as the grand selected animal to whom the power of thought and ordered analysis of causes and effects was given. Through the ages he has toiled along the road that Nature then opened to him. He will find his final salvation when, discarding the methods of the brute, he at length directs his course of action according to his reason, and when that reason is cultivated to its highest and is equipped with knowledge. That is the grand movement that will most surely solve our present ills.'

THE HUMAN RACE.

Mr. Albert Churchward, M.D., M.R.C.P., M.R.C.S., F.G.S., who not long ago wrote a book on the 'Signs and Symbols of Primordial Man,' has now written a Supplement to that book, and called it *Origin and Evolution of the Human Race* (Allen & Unwin; 8vo, pp. xv, 511, with illustrations; 45s. net).

He has written this Supplement in order to answer the critics of the previous book (and he answers them energetically), and also in order to make clearer and more emphatic the position adopted in that book. What was the position? It was that 'the Pigmy was the primary Homo, evolved from a Pithecanthropus Erectus, or Anthropoid Ape, in Africa over a million years ago.'

Here are three statements. First, the home of man as he emerged from the ape was Africa; next, the emergence took place over a million years ago; and lastly, the earliest man was a Pigmy. Now all these statements are controversial. Dr. Churchward is aware of it. Throughout the book he defends them all. And, as he passes on, Sir John Herschel, Professor Sollas, Professor Keith, and even Sir James Frazer, all come in for castigation. Dr. Churchward has read somewhere, 'Spare the rod and spoil the child.' He spares it not.

The original home was Africa. More exactly Dr. Churchward says: 'It was in Africa the little Pigmy was first evolved from an Anthropoid Ape—in the Nile Valley and around the Lakes at the Head of the Nile (which I will, for the sake of brevity, style "Old Egypt").'

On the date he has much to say. As he believes that even Pithecanthropus was a true man, he gives a long space to human history. 'Over a million' years is his first estimate. But immediately afterwards we find the heading: 'Original or Primary Man—age 2,000,000 years.' This higher age he afterwards adheres to.

Then as to the Pigmy. 'The Pigmy was the first Homo—the little red man of the Earth. From Africa these little men spread all over the world, North, East, South, and West, until not only Africa but Europe, Asia, North and South America, and Oceania were populated by them.' Later he gives the story of his 'evolution': 'The original Pigmy was "born" in Central Africa and spread throughout this world over a million years ago, and remnants of this first race are still found in the forests of Africa, in the forests of Bolivia, South America, in New Guinea, the New Hebrides, the mountains of China and the Philippine Islands (particularly the North Island of Luzan). With the Pigmy religion dawned, by the propitiation of Elementary Powers, propitiation of departed spirits and a belief in a Supreme Being. Theirs was the first articulate language; from the Pigmy, the human race has gradually developed in body and mind up to the present White Man, and the Christian doctrine, by evolution, from the various cults preceding it.'

It is all interesting, at times it is exciting. We never see quite clearly what are the proofs that the Pigmy was the first to escape from the brute, but the search itself is exciting. That the Pigmy has still some of the characteristics of the ape seems to be one fact in evidence, for Dr. Churchward quotes this from an article in the *Quarterly Review* for July 1901:

'These Pigmies easily fly into violent rages, very much after the style of apes and monkeys. They have a strong sense of humour and a great power of mimicry. Their mental abilities, though apparently so undeveloped in their natural lives, become considerable when brought out by kind treatment at the hands of Europeans, this producing a strange contrast with the apishness of their appearance and their actions. The pranks they play, half in malice and half in fun, on their full-grown neighbours, their remarkable power of concealing themselves rapidly in vegetation, reminds one over and over again of the descriptions of gnomes and elves in European legends. And, like the elves and gnomes of legends, the dwarf folk of Africa can be kindly to those whom they like, often performing some friendly little service unseen, or leaving some gift during the hours of darkness.'

The advocates of the drink trade in this country lose no opportunity of asserting that prohibition in the United States of America is a failure. Their one trouble is to find a responsible American citizen who says so. Admiral Sims, for one, would have been so welcome. But what he said had to be hushed up. The surprise is the unanimity of the citizens of America. But we have to remember that it was a long battle. It goes back to Lincoln. In a book entitled *Lincoln and Prohibition* (Abingdon Press; $2 net), Mr. Charles T. White, formerly Tax Commissioner of New York, has told fully the story of Lincoln's attitude and influence. We shall be satisfied with quoting one passage:

'President Lincoln's last utterance on temperance seems to have been to Chaplain Merwin on the early afternoon of the day he was assassinated.' 'As Merwin was leaving, the President said: "Merwin, with the help of the people, we have cleaned up a colossal job. Slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic; and you know, Merwin, that my head and my heart and my hand and my purse will go into that work. Less than a quarter of a century ago I predicted that the time would come when there would be neither a slave nor a drunkard in the land. I have lived to see, thank God, one of those prophecies fulfilled. I hope to see the other realized."'

Dr. and Mrs. S. Herbert have translated Hans Fehlinger's *Sexual Life of Primitive People* into English (Black; 6s. net). It is a competent and condensed account of marriage and other sexual customs as disclosed in missionary and archæological books and articles. It has been admirably translated.

The scholarly book on *Mithraism and Christianity* of the Rev. L. Patterson, M.A., Vice-Principal of Chichester Theological College (Cambridge: at the University Press; 6s. net) will surely do something to arrest the tendency, so persistently pushed at present, to make Christianity an ill-shaken mixture of Neo-platonism and the mystery religions. Mr. Patterson has studied Mithraism in itself and in relation to the New Testament. His conclusions are altogether adverse to the idea of any serious influence of that religion on Christianity.

The Meadville Theological School was founded for the training of Ministers for the Unitarian

Churches in the Western States of America. In June 1920, the seventy-fifth anniversary of the foundation was held. It was held with addresses, which were delivered by the Faculty and by others. Among the rest, by Professor J. B. Pratt of Williams College, who spoke on the History of Religions, and by Associate Professor G. R. Dodson of Washington University, who spoke on the Philosophy of Religion.

Professor Pratt defines religion: 'Religion is the attitude of individuals and societies toward the Power or Powers which they conceive as having ultimate control over their interests and destinies.' And then, having thus defined religion, he says that there are two wrong ways and one right way of studying religion. The first of the wrong ways he calls the Inspirational way. 'The Inspirational school is impatient of details, uses facts merely for illustration, is interested only in the "larger view," the "inner meaning," the "spiritual message," of the religion under study, and, having squeezed the juice quite easily from each of the great religions, throws the pulp aside and passes on with graceful stride to other sources of spiritual delight.' We recognize the method; but it is not much in favour now.

The second wrong way he calls the Factual way. The Factual school is at the antipodes of the Inspirational. 'It cares not for juice but only for pulp—and the drier the pulp the better. Its ideal is not that of spiritual delectation (which on the whole it rather scorns) but that of scholarly exactness and of objective truthfulness. Let values take care of themselves, it declares; what we want are the facts. And by the facts it usually means such things as the *minutiæ* of some ancient cult or the superstition of some primitive tribe.'

Then the one right way 'is of course the attempt to retain what was best in both of the extreme methods and to avoid the limitations of each.' He calls this the Way of Scholarly Insight. Those who adopt this way 'insist that the facts of the world's religions must be gathered and studied with patient and scholarly care and exactness, but, though they regard all the facts as worthy of study, they do not regard them all as of equal value. And the most important of the facts, the most worthy of scholarly examination, they consider to be the fundamental meanings, the ultimate conceptions, the moral ideals and incentives, the emotional reinforcements, which the various great religions have contributed to the spiritual life of their members.'

The volume has the title of *Theological Study To-day*. It is published at the University of Chicago Press ($1.50 net), of which the representative in Great Britain is the Cambridge University Press.

So few are the sermon volumes now published that *The Christian World Pulpit* has the opportunity of its existence. And without doubt or denial it is meeting its opportunity. In the volume last issued—it is the 99th and contains the weekly numbers from January to June 1921 (7s. 6d. net)—every Church is represented, and every Church is represented, by able men. Every variety of orthodoxy is represented also—Canon Adderley at the one end, Archdeacon Charles at the other. Some of the celebrated sermons of the time are in the volume. Here is Bishop Gore's sermon on the Fall, Dr. Clifford's anniversary sermon on Making Disciples, Archbishop Söderblom's Conference Sermon on Unity, Dr. Sclater's London Missionary Society's Annual Sermon on the Providence of God. Dr. Sclater's text is Ps 23^3, 'He leadeth me in the paths of righteousness for his name's sake.' He begins: 'Some time ago I happened to be at a funeral service which one of the most distinguished ministers of the Church from which I come was conducting. In the course of his prayer he began to quote this psalm, and this is what he said: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths that lead straight home for His name's sake."' Then he says that 'that translation is just about as accurate a rendering of the real meaning of the poet as any translation could be.'

Add to the sermons and the index of texts—Eph 3^{17-19}, p. 244; Mt 28^{19}, p. 61. For one sermon a text is quoted, but it has nothing to do with the sermon or the sermon with it. The sermon is by Mr. Richard Roberts. The text quoted is Eph 4^{18}, 'Till we all come in the unity of the faith.' But the sermon is on Eph 4^{15}, 'Speaking the truth in love.'

Mr. Edmond Holmes has faith in education. He says *Give Me the Young* (Constable; 6s. net)—

that he may educate them. If he can educate them in his own way, he is sure that the dawning of the day and the fleeing away of the shadows will not be far off. What is his way? It is, for short, the way of Professor Cizek. He says: 'One of the most successful of pioneers is Professor Cizek, the Viennese Art Master, the work of whose pupils—children of from six to fourteen years of age — has recently been exhibited in London and at other centres and has surprised and delighted all who have seen it. "How do you do it?" asked an interviewer, when she had looked at some hundreds of the productions of the professor's pupils; "each more delightful and original than the last." "But I don't do it," he answered. "I take the lid off, and other art masters clap it on. That is the only difference." "The only difference!" Yes, but this only difference is very nearly the whole difference between the right and the wrong method of education.'

A little earlier in the book he says this:

'Dr. Temple, Bishop of Manchester, and ex-Head Master of Repton, in a presidential address to the Teachers' Guild, told his audience that "a new-born child has practically no will," and that "the elementary stages of education consist in creating will, the faculty of attention, which is of the essence of will." This is a fair sample of the erroneous psychology—the outcome of profound ignorance of child nature, especially in its earlier stages—on which education of the repressive type is based. If Dr. Temple had ever studied the ways and works of an infant during the first year or two of its life, he would have realized that, far from having "no will," "the new-born child" is brimming over with will-power, and that its main purpose, in exercising its will, is to educate itself.'

His way is to let the child educate himself.

The Rev. William L. Stidger fills his church to overflowing every Sunday. There is *Standing Room Only*. And under that title he writes a book to show all other ministers how they may fill their churches (Doran; $2 net). He fills his church himself. He sets about it unblushingly, openly, triumphantly. He advertises his church. For one thing he plants an illuminated cross on the highest pinnacle of his church, a cross that, like the sword in Paradise, turns every way, not to ward off, but to entice the worshipper to enter. And when he puts up the cross he plasters a bill on the church board:

DO NOT BE STARTLED!
AT THE LIGHT
IN THE SKY
SUNDAY!

IT IS NOT A COMET!
IT IS NOT A SHOOTING STAR!
IT IS NOT AN AIRPLANE!

IT IS THE FIRST REVOLVING CROSS
EVER ERECTED ON A CHURCH
IN THE WORLD!

IT IS
ON CALVARY METHODIST CHURCH
Corner of Judah and 19th

You are invited to the dedication of this cross by
'The Church with First Revolving Cross'
WM. L. STIDGER, Pastor.

A volume has been issued from the Epworth Press on *The Manner of the Master and Studies in His Teaching* (3s. net). The author, the Rev. Alfred H. Lowe, B.D., says of it: 'The present volume seeks to arrange the teaching of Jesus in definite and compact groups, so as to convey an impression of its character and scope. But only the leading topics are dealt with. The work is the result of many years' reading and study, and takes account of the modern method and attitude in relation to New Testament study.'

Thus the book has its definite place and purpose. It fills its place and fulfils its purpose. Two passages will be found quoted on another page.

The *Thirty-eighth Annual Report of the Dante Society* (Cambridge, Mass.) contains a paper by Mr. Paget Toynbee on 'Dante in English Art' (Ginn & Company). It is a fine thing in scholarship as well as in art. The great feature is a Chronological Record of Representations by English Artists, with notes. But there are four valuable indexes besides—an alphabetical index of artists with date of their first work, an index of subjects, an index of passages illustrated, and an

index of Exhibitions and Galleries, with the years in which Dante subjects were exhibited, and the names of the artists.

In support of the movement for the encouragement of the study of our own times, in school and out of it, two educational reformers, Mr. Morris Edmund Speare and Mr. Walter Blake Norris, have issued a handbook containing extracts from recent writers on *Vital Forces in Current Events* (Ginn; 5s. 6d. net). It is a book for the American pupil first. The atmosphere is American and the writers are mostly American. But the last lecture, on 'Understanding Other Nations,' has quotations from Mr. John Galsworthy on 'Diagnosis of the Englishman,' from Professor Gilbert Murray on 'Aristocracy in English Life,' and similar quotations from Maurice Barrès and Émile Boutroux on France, from William Kay Wallace on Italy, from Moissaye J. Olgin on Russia, and from J. O. P. Bland on the Far-Eastern Problem. Some of the passages are worth committing to memory word for word.

There are few things more puzzling than the genesis of style. Last month we noticed a book by Dr. Alexander Irvine and compared it with the work of Barrie. In style it is certainly not inferior to Barrie at his best. Where did Irvine pick it up? He was born and (un)educated in the ragged atmosphere of an Irish village. Or turn to Lafcadio Hearn. The step is a long one from Ulster to Japan. But the two writers are one in this that both have an entrancing gift of language, and in this also that no one can discover how they made themselves master of it. Is style the one unmerited gift of God? Is it the writer of idiomatic English who is truly born, not made?

Read the new volume of stories and essays by Lafcadio Hearn called *Karma* which Messrs. Harrap have published (5s. net). It is a most agreeable volume to have and handle. Read any of the stories or essays—that on the ghost—a ghost we all encounter every day, or that on the Boy who drew Cats, or that on Karma, the best of all.

A few years ago there were published almost simultaneously (as is the way with books) some four or five short histories of Israel — Ottley's, Wade's, Whitham's, occur to memory at once—and of these, *The Biblical History of the Hebrews*, by Professor F. J. Foakes-Jackson, D.D., arrested attention by its scholarship and its style. The book has done well, but no better than it deserved. Now it appears in a fourth edition, with the notes revised and two new chapters added, bringing the history up to the New Testament times (Cambridge: Heffer; 10s. net).

Let no one say that present-day preaching is ancient and individual. The twenty-first Hartley Lecture, delivered by the Rev. H. J. Taylor before the Primitive Methodist Church in Conference, was modern and social. It was even secular, if the distinction is insisted on. Mr. Taylor was not troubled about that. What troubles him is the state of modern society. That deplorable state is due, he believes, to the want of freedom (or its abuse). And he boldly took for the subject of his lecture *The Challenge of Freedom* (Holborn Publishing House; 5s. net).

He shirked nothing. Liberty in politics is as dear to him as liberty in Christ. They are in truth inseparable. And he faced the problem of conscription as courageously as any other.

In *Labrador Days* (Hodder & Stoughton; 6s. net) Dr. W. T. Grenfell has sent out, in good time for the long winter evenings, a book of short stories. They have the merit of being true, though doubtless they lose nothing in the telling. They have further the charm of the unfamiliar. Those hardy and hard-up Labrador fishermen have not yet been exploited by the fiction furnisher. And with all these advantages there is this advantage also, that every story makes for God and good.

Messrs. Hodder & Stoughton have now published the lectures which Professor B. W. Bacon of Yale delivered at Manchester College, Oxford, last winter. The title is *Jesus and Paul* (10s. 6d. net).

Dr. Bacon holds that the Christian era should begin with the 25th of December, 165 B.C. For on that day the worship of Jehovah was restored in the temple at Jerusalem. The heroic sons of Mattathias, who had won back both religious freedom and national independence, founded a native dynasty of priest kings, and with the beginning of the new epoch religion too advanced with rapid strides.

Jesus fell into the pace. He invented no new

religion; He simply gave impetus to the development of the religion that He inherited. During His own lifetime He made progress. Then Paul took up the succession. It is quite a mistake to talk of 'Back to Christ.' To go back to Christ is to go from an advanced stage of religious progress to a less advanced. Paul simply made universal what hitherto had been national. He made it universal by making it personal. His most characteristic utterance is 'who loved me, and gave himself for me.' Individualization is universalization.

Professor Bacon rejects all the theories about the origin of Christianity which have sprung up like mushrooms in our time. Will his own theory outlive them? It is suspiciously like the notion that Jesus is one and Christ another, to which the Hibbert trustees generously gave rope enough wherewith to hang itself some years ago. But he has his peculiarity. With the mystery religions he will have nothing to do—or next to nothing. Paul studied Isaiah. If his Christ was not Jesus, it was the Suffering Servant of Isaiah, certainly no Mithraic monster. But—'the Christ whom Paul preaches is great only as the agent of God, and Paul asks no more for himself than to be accepted as the dedicated agent of this agent.' And that is the Paul who said, 'To me to live is Christ.'

One thing Professor Bacon sees and makes visible to others: the gospel of Jesus and the gospel of Paul is a gospel of reconciliation.

The Essex Hall Lecture for 1921 was delivered by L. P. Jacks, M.A., D.D., LL.D., Principal of Manchester College, Oxford. Its title as published is *The Lost Radiance of the Christian Religion* (Lindsey Press; 1s. 3d. net). The title is in touch with the times, and the lecture will be read with enjoyment. Dr. Jacks has a fine gift of expression. And his idea is true. It is both Pauline and Petrine. But it is not all the truth. There is a depth as well as a height. There is tribulation as well as triumph.

The Rev. James Sibree, D.D., F.R.G.S., is an authority on Madagascar. He well may be. For he has spent fifty-one years on the island, and his eyes have been open all the time. *Things Seen in Madagascar* by him is just what we go to him for. He describes them sympathetically, and he illustrates what he describes. It is an interesting place. There are interesting people in it, and yet more interesting animals. By boys and girls of inquiring minds the book will be devoured. It is published by the Livingstone Press of the L.M.S. (2s. 6d. net).

The third volume of the Westminster Version of the Sacred Scriptures has been published. It contains *St. Paul's Epistles to the Churches* (Longmans; 8s. 6d. net).

The Notes are short, and mostly meant to account for the translation. The translation is the thing. It is done from the Vulgate, of course, but with constant and competent reference to the Greek text. And the most modern as well as the most Protestant translations are consulted. Thus the translators of the second chapter of the Epistle to the Romans follow Dr. Moffatt (or at any rate agree with him) in placing Ro 2^{16} before $2^{14.\ 15}$. Here is the translation of the whole paragraph (Ro $2^{12\text{-}15}$):

'Such then as have sinned not being under the Law, will perish without reference to the Law; and such as have sinned under the Law, will be punished with reference to the Law. For it is not the hearers of the Law that are just in God's sight, but it is the doers of the Law that will be justified, in the day on which, as my gospel teacheth, God will judge the secrets of men through Christ Jesus. For when the gentiles, who by nature have not the Law, fulfil the requirements of the Law, these, though they have not the Law, are a law unto themselves, showing as they do the demands of the Law to be written in their hearts; and an approving conscience beareth them out, amid the debate of thoughts that accuse or defend.'

It is a strange providence that led the editors of three totally distinct series of commentaries to give them the name of Westminster. The distinction is by Church organization—Dr. Garvie's is Free Church, Dr. Lock's is Anglican, this Roman. The editors of this series are the Rev. Cuthbert Lattey, S.J., and the Rev. Joseph Keating, S.J.

Messrs. Luzac have published the first volume of 'The Eothen Series.' 'The object of this series is to publish original texts and translations, transliterations and translations of texts hitherto unpublished in English, and essays on the history, civilisation, religion, etc., of Western Asia in the earliest times.' This first volume is on *The Early*

Dynasties of Sumer and Akkad. The author, Mr. C. J. Gadd, B.A., Assistant in the Department of Egyptian and Assyrian Antiquities in the British Museum, has made the little book indispensable to the student of Assyriology—just what it was his duty to do.

The *Service Book and Ordinal of the Presbyterian Church of South Africa* is published in Glasgow by Messrs. Maclehose, Jackson & Co. (6s. net). The work of the Rev. E. Macmillan, M.A., of Pretoria, it is issued by authority of the Church. And it is not easy to say which deserves the greater praise, the man who compiled the book or the Church which accepted and issued it. Certainly it should not be overlooked by any young minister. It is not at all likely to be overlooked by those who are interested in liturgies.

In the eighty-fifth year of his age Dr. Lyman Abbott has published a book with the title of *What Christianity Means to Me* (Macmillan; $1.75), and it has none of the marks by which we know that old age comes not alone. It has neither flippancy nor fatuity, neither the pretence of youthful vigour nor the inconsequence of a worn-out brain. It is simply the work of a man of sound mind enriched by manifold experience. And that experience is Christian experience. His belief (he will not allow us to say creed) may not be wholly ours, but it is the belief of a follower of Christ who has been repenting all through his life and been bringing forth fruits worthy of repentance. Let us hear his own confession. Near the end he condenses his message into a few sentences:—

'Christianity means to me:

'A new spirit of love, service, and sacrifice in humanity.

'A new and ever developing life in art, literature, music, philosophy, government, industry, worship.

'A relief from the heavy burden of remorse for past errors, blunders, and sins.

'An ever growing aspiration for the future and an ever increasing power toward achievement.

'Faith in ourselves and in our fellow men; in our infinite possibilities because in our infinite inheritance.

'Faith in the great enterprise in which God's loyal children are engaged, that of making a new world out of this old world, a faith which failure does not discourage nor death destroy.

'Faith in a Leader who both sets us our task and shares it with us; the longer we follow him and work with him, the more worthy to be loved, trusted, and followed does he seem to us to be.

'Faith in a companionable God whom we cannot understand, still less define, but with whom we can be acquainted, as a little child is acquainted with his mysterious mother.

'Faith in our present possession of a deathless life of the spirit, which we share with the Father of our spirits and our divinely appreciated leader.'

One merit which the books of Professor J. Arthur Thomson possess is that they raise questions. His new book, *The Control of Life* (Melrose; 7s. 6d. net), raises questions nearly on every page. In this respect, at any rate, his books are to be called great. For it is the great books of the world that raise most questions. The greatest book of all raises most of all.

And why do his books raise questions? Because they are in touch with the Universe and with life on earth. The Universe is for ever teaching us to say Why? Life is for ever teaching. Professor Thomson writes most interestingly of the things in the Universe and in our daily life, but rarely to answer the questions already raised, nearly always to raise more. He will have no dogmatics. His own dogma—'Science is for Life, not Life for Science'—is the obliteration of all dogmatic limits to thought, as to investigation. He believes, as all men of science if not all scientists believe, that the Universe and our life will stand investigation. There is purpose and the progress of purpose. Infinite detail is dangerous to belief, but he can occupy himself with the most minute, complex, perplexing details of life on the earth and keep his head above the waters of unbelief.

One of the questions raised is that of the transmission of acquired characters. See 'Entre Nous' for a quotation.

The articles and reviews in the *Times Literary Supplement* are unsigned. But now and then their authorship is revealed. With what result? To weaken their authority? To lessen their interest? Not, surely, when the author is discovered to be Mr. A. Clutton-Brock. For Mr. Clutton-Brock has taken hold of the imagination of his countrymen — the literary and theological among his countrymen—as few of his fellow-writers have

done. He has published another volume of his contributions to the Supplement—*More Essays on Books* (Methuen; 6s. net).

Here is the sympathetic essay on Walt Whitman, the salutary essay on George Herbert, the two surprise essays on George Meredith. Here also is the notice of Wells's *God the Invisible King* (more serious than the subject demanded), and the delightfully easy and instructive review of recent Light and Humorous Verse. And here is much more, all worth reading again and retaining.

Mr. Henry J. Cadbury, Lecturer on the New Testament in Andover Theological Seminary, has now completed and published the second part of his book on *The Style and Literary Method of Luke*. The first part discussed the Diction of Luke and Acts. The second part discusses *The Treatment of Sources in the Gospel* (Humphrey Milford; 7s. 6d. net).

In one section Mr. Cadbury considers whether certain changes made by Luke on Mark may be due to religious motives. There he notes a fact, often overlooked, that Luke's references to crowds are less frequent than Mark's. He thinks that may be due to reverence for Jesus. He would not like to think that the crowds inconsiderately caused Him inconvenience. He does not notice, however, that *sympathetic* references to multitudes are quite a feature of Luke's Gospel. To what is that due?

Professor Samuel A. B. Mercer, D.D., has himself written the volume on *The Life and Growth of Israel* for his Biblical and Oriental series (Milwaukee: Morehouse Publishing Co.; $1 net).

It is no conventional Old Testament History. The titles of the chapters are: '(1) The Rock whence they were Hewn, (2) The Infancy of Israel, (3) The Childhood of Israel, (4) Israel's Youth, (5) Israel's Coming of Age, (6) Israel's Maturity, (7) Israel's Ripened Maturity, (8) Israel's Residuary Gifts.'

Here is evolution in most agreeable and instructive application. If the book is for teachers, it is surprisingly readable.

To their popular series entitled 'Every Christian's Library,' Messrs. Pickering & Inglis have added a volume on *The Tabernacle's Typical Teaching*, by Algernon J. Pollock (2s. 6d. net).

Mr. Henry Pickering, editor of *The Witness* and author of many volumes of evangelical devotion, has collected 'a series of brief records of Brethren Beloved.' The title is *Chief Men among the Brethren* (Pickering & Inglis; 3s. 6d. net). There are sixty-four names, and there is a portrait and biographical sketch of every one of them.

Stories of birds and beasts are unsurpassable in the eyes of the little ones, if they are well told and well illustrated. The Religious Tract Society makes a specialty of them. And Captain Oliver G. Pike's *Birdland Stories* (6s. net) are a specialty among specialties. The illustrations are his own. They too are very charming.

Messrs. Scribner have begun the issue of a new series of handbooks for the use of teachers of religion. The title is 'Life and Religion Series.' The first volume has been written by Professor F. K. Sanders, Ph.D., D.D., of Yale. It is surely the most difficult volume that the series will contain. For it covers the whole subject of *Old Testament Prophecy* ($1.25). It may be the most successful. Professor Sanders has this gift by nature, and he has perfected it by long and arduous discipline. The short chapter of bibliography is itself a masterpiece.

Another effort has been made to write *Prayers for Day and Sunday Schools and Children's Services* (S.P.C.K.; 9d.). Oh, how difficult it is! But try this.

If the Bible is the religion of Protestantism, the Quakers are not Protestants. Their attitude is always sympathetic, but always critical. Mr. Edward Grubb, M.A., is an excellent example. There is no bibliolatry in his book on *The Bible: Its Nature and Inspiration* (Swarthmore Press; 2s. 6d. net), but there is insight and enlightenment.

Christ and Cæsar is the title of a long, earnest, able argument on behalf of conscience and against conscription. There are two authors, Nathaniel Micklem, M.A., Professor of Old Testament Literature and Theology at the Selly Oak Colleges, Birmingham, and Herbert Morgan, M.A., Director of Extra-Mural Studies, University College of Wales, Aberystwyth (Swarthmore Press; 6s. 6d. net).

The difficulty of difficulties is reached at the very end. 'How is it possible in practice to discriminate between what may be called the "redemptive restraint" of the police and the violence of war? Incidents like the late struggle in Sidney Street may at any time arise. It may seem the best thing that a group of lawless criminals should be arrested; the police come to arrest them; they resist, barricade themselves in a house and threaten all comers with fire-arms. What is there for it but that the house be stormed? What is to be the attitude here of a man who says he can justify police action, but not war?

'This seems to us the hardest problem which we have to meet, and we are anxious not to shirk the difficulty even though our solution is not wholly satisfactory. We have argued that evil can only be overcome with good, hate with love, and that persons are to be treated not in the mass but as brothers and individuals; we believe that under certain circumstances coercion may be used upon persons with a view to their redemption from the evil will. But how are these principles to be applied in these hard cases? It might perhaps be said that these situations only arise because in the past the Christian way has not been taken, and therefore there comes a point when the Christian must leave to others the clearing up of a situation for which he is in no way responsible. This might be fair; and yet it would be tantamount to the admission that the way of Christ is not adequate for every human situation. It may be fairly urged that there is no need to storm the house in Sidney Street; let the ruffians be isolated, and let them be fed; let the maximum of moral pressure be used upon them, and let there be left no possibility of doubt but that forgiveness and restoration await their willingness to take once more their proper and due place in society. This seems to us the Christian way.'

The Relay Race.

By Professor Wilfrid J. Moulton, B.D., Didsbury College, Manchester.

The opening verses of Heb. 12 carry forward the stirring appeal of the great chapter on the heroes of faith. The men and women whose names are written there risked and dared everything because they believed in the certainty of God's rule, and lived and died to bring in His Kingdom. Now the writer, turning to his readers and bidding them to be worthy of their glorious past, suddenly brings in a new figure. They are all running in a race: a race that calls for the expenditure of every ounce of strength and skill and perseverance, and which means the stripping off of all superfluous weight. What sort of a race is it? Exposition in general treats it as being such a race as Paul refers to in 1 Co $9^{24f.}$, the foot-race, where many run but there is only one winner. Yet this explanation does not do justice to the present passage. This is a race in which it is to be noted—(*a*) That no one has yet received the prize, cf. $11^{39.\ 40}$. It seems that the prize distribution will not take place till the last man is home. (*b*) The crowd of those who have already run is continually growing. Some writers seem to obscure this because they are so anxious to point out the obvious truth that 'witness' does not mean, as in English, 'spectator,' as well as one who has borne his witness. The ambiguity of the English word has led some of the unlearned to find spectators in the witnesses. But possibly also it has led some of the learned to miss the fact that the spectators are really there, not in the word 'witnesses,' but in the word 'cloud.' The cloud is the dense crowd of those whose part in the race is over but who are waiting for the finish before they can receive their reward.

If, now, we ask whether we know any race that fulfils these conditions, any one who has been to a modern athletic meeting can supply the answer. It is, of course, the Relay Race. One man sets out carrying the flag and runs till he gives it into the hands of the next man of his side in front of him, and so on. As the race goes on there is an increasing crowd of those who have run already cheering on the later runners. No matter how brilliantly the earlier runners have done, they cannot win till the last man of their side is in.

Is it an anachronism to see such a race in

Hebrews? We find the answer in considering the ancient Torch-Race or Lampadedromia. There were various forms of this at different times. The one that Pausanias describes was made up of a number of runners, each bearing a lighted torch. The first that reached the goal with his torch alight was the winner. Behind the torch-bearers started a number of young men without torches. Any one of these who caught up one of the torch-bearers took his torch from him and carried it forwards. Regarded as a sport, this is a glorified hare and hounds, where the first hound that catches one of the hares becomes a hare himself. This is a novelty which none of our modern colleges seem to have tried. But there was another Torch-Race which is very clearly described by Dr. Liddell in *Smith's Dictionary of Greek and Roman Antiquities*, ed. 3, vol. ii. 5b. He says: 'We are clearly to understand lines of runners, posted at intervals, the first in each line who receives the torch, or takes it from the altar, running at his best speed and handing it to the second in his own line, and the second to the third, until the last in the line is reached, who runs with it to the appointed spot. Of course, if any torch went out, the line to which it belonged was out of the race. The victory fell to that line of runners whose torch first reached the goal alight.' May we not claim that some such race was in the mind of the writer of the Epistle to the Hebrews?

The stimulus of such an appeal is plain whether the first readers of the Epistle were Jewish or Gentile Christians. If they were Jews, reproached with lack of patriotism because they would not throw in their lot with their nation in the last great conflict with Rome, they were strengthened by the thought that all that was best and purest in the history and traditions of their own people was inalienably theirs. It was they and not those who were mustering against Rome who were truly carrying on the torch which had been kindled in the distant past. It was through them, and them alone, that the victory for which Abraham and Moses and the rest of the worthies strove could be achieved. If they were Gentiles, reproached with turning aside from the culture and progressive thought of the time, the stimulus was almost as great. Small and despised as their groups of fellow-Christians might appear, they were yet links in a great succession that began with the dawn of history and would not end till Christ's victory was complete. Moreover, the greatness of the privilege brought a weight of responsibility. If they failed or grew weary the victory of the whole goodly company would be endangered. It is a thought which has obvious applications to the present. It is a temptation to many to speak of the Church as a back-number, and to seek elsewhere for the forces of progress and reconstruction. Yet, whatever our limitations may be, the living Church of Christ is carrying forward the work of those who set out to establish God's Kingdom on earth. It is not for us to let down those who went before us, but rather, with courage and persistence, to fulfil our part of effort and of service, with our eyes fixed, not on our own success, but on the victory of the whole.

Like Wordsworth's Happy Warrior, the runner in this race is:

> The Man, who, lifted high,
> Conspicuous object in a Nation's eye,
> Or left unthought-of in obscurity,—
> Who, with a toward or untoward lot,
> Prosperous or adverse, to his wish or not—
> Plays, in the many games of life, that one
> Where what he most doth value must be won.

When he asks what must be valued most, there is but one answer, 'Seek ye first the kingdom of God.'

The Rearrangement of John vii. and viii.

By the Reverend G. H. C. Macgregor, B.A.(Camb.), Bridge of Allan.

1. The more obvious cases of dislocation in the text of the Fourth Gospel are now generally accepted, but surprisingly little attention is still given to others. True, one suspects that much superfluous ingenuity has been expended in 'discovering' dislocation, in order that scope may be obtained for even greater ingenuity in reconstruction. But the scepticism caused by ingenuity run

wild must not be allowed to obscure the fact that the text is much more seriously disarranged than is generally recognized. The very fact that we find a critic as early as Tatian groping after a reconstructed order, and sometimes even forestalling modern conclusions, should go far to prove that these dislocations are not only 'apparent' but real. Did the dislocations exist only in the subtle imagination of a Spitta, the improvement in sequence and consistency brought about by transposition could not possibly be so marked as in fact it is; confusion would but be made worse confounded. The rearrangement of the text has so important a bearing upon the problems of the Gospel, *e.g.* its relation to the Synoptics and the chronology of the Life of Christ, that it deserves to be regarded as an essential preliminary to the study of the Gospel as a whole.

2. Much attention has been given to chapters 7 and 8; the following conclusions may be regarded as accepted and call for no discussion:

(*a*) Chapter 5 has fallen out from before 7, the original order being 6. 5. 7.

(*b*) 7^{15-24} should follow immediately after 5^{47}, 7^{1-14} plus $7^{25ff.}$ forming a continuous section.

(*c*) 7^{53}–8^{11}, the Pericope de adultera, is a later addition with no place in the original Gospel.

The usually accepted order (omitting for the moment 8^{12-20}) is thus: $7^{15-24.\ 1-14.\ 25-52}$ $8^{21ff.}$.

3. What, then, is the correct position of 8^{12-20}? Two alternatives seem possible:

(*a*) Burton would place it outside the chapters under discussion after 10^{21} (10^{19-21} being transposed to follow immediately after 9^{41}). This setting appears good, Jesus' proclamation of Himself as the Light of the world following most appropriately after the healing of the man born blind, the Pharisees' question, 'Are we blind also?' (9^{40}), and the question of 'others,' 'Can a devil open the eyes of the blind?' (10^{21}). 8^{20} will then be an echo of 9^{5}. We may note that chapter 10 already shows many signs of disarrangement, so that 8^{12-20} might well have fallen out. Burton would rearrange 10^{19-21} 8^{12-20} $10^{22-29.\ 1-18.\ 30ff.}$.

(*b*) Others (cf. F. Warburton Lewis, *Disarrangements in the Fourth Gospel*, pp. 17 ff.) would insert 8^{12-20} after 7^{24} (omitting the words, 'then spake Jesus again unto them, saying,' as a link put in later), 7^{1-14} following. Though at first sight the connexion does not appear so clear as that suggested by Burton, closer examination shows it to be even more appropriate. 7^{24} standing by itself would form a very abrupt conclusion, the transition thence to 7^{1} being sudden and harsh. Insert 8^{12-20} at this point, and we find that v.^{20} forms an admirable conclusion to the incidents in Jerusalem during Pentecost narrated in chapters 5 and 7^{15-24}. Jesus finding Himself in an atmosphere of hostility, which, however, has not yet developed into open violence (8^{20}), withdraws to Galilee (7^{1}). Moreover, the thought of 8^{12-20} rounds off that of 7^{15-20} and contains numerous echoes of chapter 5. The thought of 'witnessing' (5^{31-39} 7^{18} $8^{12-14.\ 17-18}$) and of the resultant verdict (5^{40-47} $7^{17.\ 24}$ $8^{15.\ 19}$) runs through all three passages. Testimony is borne to Jesus both by His Father and by His own works (5^{32-37}); but His opponents cannot appreciate the testimony because their powers of judgment are distorted (5^{42-44}); yet the man who brings this warped mind into line with God's will *can* get true insight (7^{17}); so Jesus pleads with His opponents not to allow their judgment on things spiritual to be biased by their external prejudices, *i.e.* formal Sabbath observance, etc. (7^{24}). Note now the connexion at 8^{12}: if only they will look to Christ they will find Him 'the light of the world,' needing no external testimony (cf. 5^{34}), but self-evidencing in a far truer sense than John, whose light they did recognize (5^{35}), and able to lead them into true judgments (8^{12b}). Note, too, that 8^{15}, 'Ye judge after the flesh, I judge no man,' takes up exactly 7^{24}, 'Judge not according to the appearance, but judge righteous judgement'; and in $8^{16.\ 19}$ we have echoes of 5^{30} and $5^{37.\ 38}$ respectively.

We will rearrange therefore: 7^{15-24} 8^{12-20} 7^{1-14} $7^{25ff.}$.

4. Omitting the Pericope de adultera, is $8^{21ff.}$ now in correct position immediately after 7^{52}? Spitta would assume that a passage has been omitted at 7^{52}, its place being filled up by the Pericope de adultera; but there is no trace of any such section. Others have held (*e.g.* Lewis, *op. cit.* 22) that no gap need be assumed, and that the transition from 7^{52} to 8^{21} is quite satisfactory. From this one must emphatically dissent. Jesus cannot possibly be thought of as present at the private inquiry of the chief priests and Pharisees, including Nicodemus, into the failure of 'the officers' to arrest Him. Yet at 8^{21} He is suddenly introduced as renewing to this audience a discourse exactly similar to that broken off at 7^{36}, and this in spite of the fact that v.^{37}, marking the transition to a different occasion altogether, has intervened.

We suggest, therefore, that $8^{21ff.}$ should be inserted at 7^{36}, noting the following points:

(*a*) 8^{21} admittedly resumes the argument of 7^{34}, 'Then said Jesus *again* unto them.' With the text as it stands the question of the Jews in $7^{35.\ 36}$ is left in the air. Now, is this after the evangelist's manner? On the contrary, we note that elsewhere in the Gospel such questions, provoked by some difficult saying of Jesus, are asked only to prepare the way immediately for a second declaration by Him. We may compare $13^{33ff.}$, 'Whither I go, ye cannot come' . . . 'Lord, whither goest thou?' . . . 'Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.' Or compare again $16^{16ff.}$, 'A little while, and ye shall not see me,' . . . 'What is this that He saith unto us, A little while . . .'? . . . 'Jesus . . . said unto them, Do ye inquire . . . ? . . . Verily I say unto you . . .' Accordingly, after the question of $7^{35.\ 36}$, we expect an immediate rejoinder from Jesus, and this we find in 8^{21}.

(*b*) The passage to be transposed would end at 8^{59}; the disorder in the text at that verse suggests that a dislocation may have taken place at this point.

5. Once 8^{21-59} is inserted before 7^{37} one more transposition makes the sequence of the two chapters under consideration perfect. Transpose 7^{45-52} before 7^{37-44} (as Burton suggests), so that v.^{45} follows immediately on 8^{59}. How perfectly natural the train of events! As the text stands at present the officers are sent to arrest Jesus at 7^{32}, and it is not till a new day has dawned at v.^{37} that they report to their masters at v.^{45}. With the suggested rearrangement, at 7^{32} the officers are sent to arrest Jesus, at 8^{59} they allow Jesus to escape, and in the very next verse, 7^{45}, they are called to account for their remissness; moreover, these events can now take place during the course of a single day.

We are now left with 7^{37-44} as an impressive climax to the whole section dealing with Jesus' visit to Jerusalem at the Feast of Tabernacles. This, as so often in this Gospel, concludes with a summing up of the impression left by Jesus on the people ($7^{43.\ 44}$). Parallels may be found in $6^{66ff.}$ summing up the results of the early Galilean ministry, and $10^{19ff.}$ noting the impression left by the healing of the man born blind.

The final order of the two chapters will thus stand: 7^{15-24} 8^{12-20} $7^{1-14.\ 25-36}$ 8^{21-59} $7^{45-52.\ 37-44}$.

6. Can we suggest how these sections, originally arranged thus, have fallen into their present order? Spitta's theory that the pages of a papyrus roll (each page unit containing about $18\frac{1}{2}$ lines of Westcott and Hort's small Greek text) had got out of order is at least striking; and though one feels that the hypothesis of accidental disarrangement is rather unsatisfactory and certainly incapable of covering every dislocation, and also that Spitta's theory is almost too ingenious to be true, still when it is applied to chapters 7–8 the results are certainly arresting. The following remarks are put forward with some diffidence, for one is conscious that the whole theory is a precarious one on which to work, but they may be of interest to those to whom Spitta's theory appeals, and it may at least be pleaded that the following investigation appears to corroborate the results already arrived at by less precarious methods.

We will take as the page unit of our hypothetical papyrus roll Lewis' modification of Spitta's 'key,' say about 9·5 lines (Lewis takes 9·3) of W.H. small text, remembering always that a certain amount of latitude must be allowed, for even in the most carefully written MS. there would be greater difference between the contents of the pages than in a printed book.

We have noted that chapters 7–8 fall into five sections, which appear to have suffered disarrangement *en bloc*, as follows:

A. 7^{15-24}.
B. 8^{12-20}.
C. 7^{1-14} plus 7^{25-36}.
D. 8^{21-59}.
E. 7^{45-52} plus 7^{37-44}.

In addition we have the Pericope de adultera 7^{53}–8^{11}, which we may term F.

Spitta has shown (*Zur Geschichte und Literatur d. Urchristentums*, p. 197) that a page of the roll ends with chapter 7. More important for the moment is Lewis' similar proof (*op. cit.* 15) that a page would end with chapter 5, *i.e.* the material of chapter 7 would begin at the top of a page, just as it ends at the foot of one. It will be seen later that the same is true of chapter 8. The whole section, chapters 7–8, thus falls within a series of complete pages, and so may be dealt with as a unit by itself. Again, it has already been observed by the same scholars that sections A, B, and F are multiples of the page unit filling complete pages

and therefore capable of being transposed *en bloc*. We have then the following results:

A contains 18½ lines and fills 2 pages;
B contains 18½ lines and fills 2 pages;
F contains 18½ lines and fills 2 pages;

But so far as I am aware it has not previously been observed that:

(*a*) C contains 47½ lines and fills exactly 5 pages. This is important, as it makes a page end at 7^{36}, and therefore makes possible our proposed insertion of 8^{21-59} at that point.

(*b*) D, allowing for gaps in type, etc., contains 77 lines, as nearly as possible filling 8 page units, once again allowing a break at 8^{59}, where we propose to insert section E.

(*c*) E contains 27–28 lines, and would fill 3 pages. We now have this remarkable result: A fills 2 pages, B 2 pages, C 5 pages, D 8 pages, E 3 pages, F 2 pages. May it not be something more than mere coincidence that each of our six sections begins and ends with a page and is therefore capable of being transposed *en bloc*, exactly what appears to have happened?

7. To develop the theory further in order to suggest how the present order of the text may have been arrived at is of course pure guess-work, but the following is put forward as a possible hypothesis.

(*a*) Section C (5 pages) may have fallen out. The gap left was then filled up—

(i.) By transferring section E (3 pages) to stand where C began, that is, immediately after 8^{20}. We may note that there is a superficially appropriate transition from 8^{20} ('no man laid hands on him, for his hour was not yet come') to the question in 7^{45}, the first verse of E, which would now follow immediately ('Why have ye not brought him?'). This apparent connexion would help the insertion of E at this point.

(ii.) The additional gap of 2 pages was filled by inserting section F, the Pericope de adultera, from an external source.

(*b*) Subsequently section B fell out and was placed between section F and section D. This position would perhaps be chosen because of the apparent link backwards with F (the story of Jesus and the adulteress being regarded as an illustration of the saying in 8^{15}, 'Ye judge after the flesh, I judge no man'), and forwards with D (8^{14}, 'Ye cannot tell whence I come, and whither I go,' appearing to look forward to 8^{21}, 'whither I go, ye cannot come').

(*c*) Finally, section C, now floating loose out of its original position, was attached at the beginning of the whole series of sections.

The resultant order would then be as follows: C (7^{1-14} plus 7^{25-36}), A (7^{15-24}), E (7^{45-52} plus 7^{37-44}), F (7^{53}–8^{11}), B (8^{12-20}), D (8^{21-59}).

8. Thus the present order of the text is reached, except that we still have to explain (*a*) why section A (7^{15-24}) now stands in the middle of section C, and (*b*) why, in section E, 7^{37-44} now stands before 7^{45-52}. As neither the divided portions of C ($7^{1-14.\ 25-36}$) nor the interchanged portions of E ($7^{37-44.\ 45-52}$) are multiples of the page unit and so liable to accidental dislocation, the transpositions here must be explained otherwise than by Spitta's theory.

(*a*) 7^{15-24}. After the accidental dislocations suggested in paragraph 7 above had taken place, the position of 7^{15-24}, then lying between 7^{36} and 7^{45}, would be impossible, the transition both at the beginning and at the end of the passage showing no sequence of thought. A subsequent copyist on the look out for a better position may have inserted it after 7^{14}, having noticed the apparent connexion between Jesus' teaching in v.^{14} and the Jews' 'marvelling' at his 'letters' in v.^{15}.

(*b*) 7^{45-52} plus 7^{37-44}. Once v.^{45} is by the previous dislocation taken out of connexion with 8^{59}, the motive for the question in v.^{45} is lost. The officers have been sent to arrest Jesus at 7^{32}, but, with the removal of 8^{21-59}, we have not yet been told of their failure to do so. By placing 7^{37-44} before 7^{45-52} a motive for the question is once again secured, the question in v.^{45} now following immediately on the statement of v.^{44}, 'no man laid hands on him.' The desire to secure this connexion may have been sufficient to cause the transposition. We may note, however, that the connexion thus obtained at 7^{44-45} is at best a makeshift, for in v.^{44} it is the people who let Jesus go, while in v.^{45} it is the officers who are blamed. (There are a number of such artificially secured connexions in the Gospel, apparently appropriate enough, but in reality quite arbitrary. Besides those already noted under paragraphs 7^{b} and 8^{a} we may compare $3^{30.\ 31}$; 'He that cometh from above . . . he that is of the earth . . .' is an apparently obvious reference to John the Baptist whose words, as the text now stands, comprise the passage immediately preceding. But

the connexion is really quite arbitrary, for the section on the Baptist, 3^{22-30}, is out of place and should be placed after 2^{12}, the real connexion of 3^{31} being with 3^{21}.) By adopting the final order suggested in paragraph 5 above, it is the officers who are sent to arrest Jesus in 7^{32}; they form part of his audience during the whole discourse 7^{33-36} plus 8^{21-59}; they allow him to escape at 8^{59}, and are themselves called to account by their masters at 7^{45}.

In conclusion it may, I think, be fairly claimed that the final order suggested above is the best obtainable, while the application to it of Spitta's theory, though admittedly purely tentative, at least serves to corroborate the results previously arrived at from a study of the internal evidence, and, in addition, suggests a possible explanation for the insertion of the much-debated Pericope de adultera.

In the Study.

Virginibus Puerisque.

God's Lamp.

'The spirit of man is the lamp of the Lord.'—Pr 20^{27}.

ARE there any words in the English language you specially like or dislike? I'm sure there are. For most people have words they love and words they hate. Now, if it comes to hating, there's one word I really do hate, and I wonder if any of you hate it too. It is the word 'conscience.' To begin with, it's a horrid word to spell. You get so mixed between 's's' and 'c's.' And then there is a sound of reproof and blame and disagreeableness about it. It always seems to be pointing a long finger at you and saying in a hoarse whisper, 'Oh! oh! who did wrong?'

I know some one who hates the word just as much as I do. She has hated it ever since the first time she heard it, and that was when she was a very small girl indeed. She was a lucky little girl, for her home was in the middle of a large garden. All day long she played in that garden, and James, the gardener, allowed her to help him with his work, and even gave her a little spade and rake and hoe for her very own. One day there was great excitement, for Nancy's father had brought home a wonderful new thermometer for the garden. It was a very delicate kind of thermometer, and instead of standing up like most thermometers it had to be kept lying on its side. It was carefully fixed to a cross board nailed to the top of an upright, and Nancy and her two sisters and the gardener and the gardener's boy were all well warned that they were on no account to touch it, as moving it would put it wrong.

Well, that thermometer fascinated Nancy. She passed it fifty times a day, and every time she passed it she felt she *must* give it ever such a little wiggle just to see what would happen. This went on for about a week, and then one morning Nancy stretched out her hand and was going to give it the little wiggle when she suddenly heard the gardener's step coming round the corner, and the little wiggle changed into a very big wiggle. But what happened Nancy did not stay to see.

That evening father was very angry. 'Some one has been touching that thermometer!' he said to mother. 'Was it any of the children?' Mother walked into the nursery. 'Did any of you children touch the garden thermometer?' she asked. And two surprised little girls said 'No' quickly, and one guilty little girl stammered 'No' slowly. I suppose mother heard the guilt in the stammered 'No,' but all she said was, 'Ah, well! It must have been James. Your father is very angry about it. He will have to speak to him.' Then she shut the nursery door, and Nancy felt as if she had been shut into some horrible torture chamber. A voice inside kept repeating, 'You touched that thermometer, and you told a lie about it, and you are so mean that you are going to let James be blamed—James who is such a friend of yours—and father is so angry, perhaps James will lose his place.' For half an hour that went on, over and over again, till at last Nancy felt she must scream with the agony of it. Instead she flung open the nursery door, rushed through to the sitting-room, and, burying her face in mother's lap, sobbed, 'Oh, mother, *it was me, not James*, who touched that thermometer! And I told a lie about it!' Later in the evening Nancy overheard mother

say to father, 'I knew the child's conscience would trouble her and make her confess.' And ever since that day Nancy has hated the word 'conscience,' and thought of it as a horrible thing that tortures you till you confess.

Now I don't want you, like Nancy, to think of 'conscience' as something that tortures you till you confess. I want you to think of it as our text does. For 'the spirit of man is the lamp of the Lord' just means 'conscience is God's lamp.' Suppose we think of conscience as a *friendly lamp* instead of an instrument of torture. That is the right way to think of it. You know how it is if you are sent into a dark room to hunt for mother's scissors. Before you begin to find the scissors—if there is no electric light to snap on—you have to find the matches. Unless you have eyes like pussy, who is said to be able to see in the dark, you bump against the sharp edge of the sideboard, and come a cropper over a footstool, and almost knock over one of the ornaments on the mantelpiece before you get those matches. How thankful you are when your fingers touch the box! You strike a match and stretch up to the gas bracket and suddenly everything in the room becomes visible, and the furniture is no longer dangerous to meet.

Now life without cons—I beg your pardon—God's lamp, would be like hunting in the dark for matches—nothing more or less than a dangerous fumble. But God gives us this precious lamp to shine on life's way and to show us what to avoid. And if we trust to its guiding we shall not readily walk into danger.

But I'm sorry to tell you there are some foolish people who refuse to be guided by God's lamp. Quite a number of them indeed turn it into a dark lantern. You know what that is. It is a lantern with a movable shutter which can be closed so that no light shows. You've all seen that kind of lantern in pictures at least. It is used mostly by policemen and burglars, who don't want to show a light except when it suits them. So some people don't care to have God's light always shining on their path. It interferes with their plans, so they darken God's lamp by putting on a shutter—that is, they disobey their consciences and that darkens them for the time being. A few of them have even been known to keep the shutter on all the time. These have been people like the cruel Emperor Nero. And no one wants to imitate people like that, who are wicked as well as foolish.

Seeing that God's lamp is so useful and such a safeguard, don't you think we'd all be wise to use it as much as we can? It's the wisest way and the easiest too, for no one is too little or too stupid to see and follow God's light. Why, even your doggie at home obeys the lamp God has given him!

Let me tell you a story to finish—and a true story too—of a dog who obeyed that lamp. In his master's house there was one room in which he was not allowed to have his food. Being a sensible, well-trained dog, he quite understood and agreed to the arrangement. One day, however, when his master returned from business he found Rover looking very unhappy and restless. He kept trotting into the forbidden room and trotting out again, and every time he trotted in he looked up at his master as much as to say, 'Please do come here,' and every time he trotted out his eyes said, 'Are you not coming yet?' At last his master followed him into the room. Rover led the way to a dark corner and pointed with his nose at something. Then he looked up as if to say, 'I know I did wrong. Please forgive me.' What do you think the something was? Why, a bone, of course! He had been eating it there and had felt that he couldn't be happy till he had confessed his fault and been forgiven.

I think that, supposing we ever do disobey God's lamp, we couldn't do better than copy Rover—confess our fault and ask for our Master's forgiveness. What do you think?

The Best Christmas Gift.

'They saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts.'—Mt 2^{11}.

Let me tell you a legend that has come down to us about a great artist.

A brother and sister stood together watching a horseman dashing along a highway. The boy had a dreamy look in his eyes as he turned to his sister and said, 'Think of it, Catarina, that road leads to the wonderful city—to Venice where our St. Mark is.' His sister was older and less of a dreamer than he was. She had heard of troubles being in the city, and how people were so poor there that they sometimes hadn't even enough to eat. 'But, Tiziano,' she said, 'there are no wild flowers in

Venice. Are you tired of your own home amongst the Dolomites?'

'No,' he answered earnestly and somewhat sadly, 'but the artists are there, and if I could go I might study with the great Bellini and become famous.'

Catarina's voice sounded disappointed and impatient as she said, 'Don't talk so much about painting, Tiziano. The villagers are beginning to make fun of you. They say that unless you give up your dreamy ways you will come to nothing. Can you not choose a trade? Father wants you to be apprenticed to the cobbler. There are other things in the world besides painting.'

But Tiziano did not answer, he just shook his head. A whistle sounded and someone beckoned. 'They must be beginning to weave the garlands,' Catarina exclaimed, and they both ran off towards the village inn. It was June, when the Dolomite valleys are glorious with masses of gaily coloured flowers: and the very next day the Festival of Flowers was to take place. In a few minutes they joined the other people and began weaving garlands, gossiping and singing as they worked. Jokes were pointed at Tiziano the dreamer, Catarina unconsciously helping them on.

Ah, if only I had some paints, Tiziano thought. Maybe they would stop calling me a dreamer, for I am sure I could make a picture. Then perhaps I would be allowed to go to Venice.

How Tiziano's desire came to be gratified is a wonderful story.

The day after the Festival he noticed stains on the stone walk—stains that had been made by flowers crushed there the day before. They were bright and fresh as if painted, and put a new idea into his head. He did not mention the matter to any one, but with the first chance he crept away from the merry-makers and went out into the meadows. Catarina saw him go, and wondered what was in his mind. She followed, and overtook him on a hillside that was all aglow with blossoms. Like most sisters, she was inquisitive over her brother's doings. 'Whatever are you doing, Tiziano?' she called.

He hesitated for a moment and then said, 'I am going to paint a picture.'

She stood and stared at him. 'Of course you are,' she said teasingly, 'and without any paints.'

'I shall use blossoms,' he answered, 'the colours on the stone walk.' Then the practical Catarina was herself set dreaming. Tiziano, she thought, might after all become a great man. She too had noticed the stains on the stone walk. She would help him. So both together they went and gathered flowers of all colours, reds, pinks, blues, yellows, purple, lavender—such shades as had been in Tiziano's mind. Then they hurried to an old stone house that stood on land owned by their father.

Catarina wanted to watch him work, but he objected. 'I don't wish you to see my picture until it is finished,' he said, 'because at first it will not seem like a picture.' So for many days he worked alone with his flower paints. Catarina put fresh blossoms in at the window, near which he worked, and the villagers never knew.

One evening he came to the door of the house and called to his sister outside, 'It is finished, Catarina; and it is the best I can do.'

She went dancing in, filled with the joy of seeing her brother's finished work. But the merriment went out of her face and she spoke reverently, 'Oh, Tiziano, a Madonna!'

'Yes,' he said, 'a Madonna and Child, with a boy like me offering a gift. It is what is in my heart, Catarina.'

She started out to tell the news. 'Come and see,' she called to the villagers as they passed. 'Tiziano has painted a Madonna on the walls of the old stone house.'

The boy had heard the wonderful story of the *Babe of Bethlehem* told in such a way that he could not forget it. The flowers had breathed it, the breeze on the mountains had sung it. Quite alone in the little stone house and having no one who believed in him but his sister, the presence of the Madonna and her Child seemed to make the place holy. He fell down and worshipped, determining to grow up to be not only a great but a good man.

The village priest came to look at the fresco and was awed. He spoke little, he was too full of amazement, but his words pleased Tiziano's father: 'And it was painted with the juices of flowers! Il divino Tiziano!'

Tiziano was sent to Venice to study and became one of the marvels of the city. That was long, long ago. To-day, the villagers point to a statue that looks out towards the meadows in which Catarina gathered flowers for her brother, and say, 'Il divino Tiziano! The divine Titian!'

At Christmas-time the old, old story of the birth of Jesus Christ is in all our minds. Boys and girls, imagine Tiziano showing you his picture this morning and saying, 'It is a Madonna and Child, and a boy like me offering a gift. It is what is in my heart.'

Don't you also want to offer a gift? The gift that Jesus Christ—the Babe of Bethlehem—wants from you most of all is your love.

Come sail with me,
O'er the golden sea,
To the land where the rainbow ends.
Where the rainbow ends,
And the great earth bends,
To the weight of the starry sky.
Where tempests die
With a last fierce cry,
And never a wind is wild—
There's a Mother mild,
With a little child
Like a star set on her knee.
Then bow you down,
Give Him the crown,
'Tis the Lord of the world you see.[1]

The Christian Year.

Twenty-fifth Sunday after Trinity.

Revaluation.

'Behold, I make all things new.'—Rev 21^5.

The tragedy of our age is calling us to rethink and restate with courage what we truly believe. Our slushy optimisms and sloppy systems of sentiment have broken down, and resolutely we have to think out what are the enduring moral and religious verities. We have to state the Christian thought, which seeks to gather the fruit of mankind's passion, and which seeks to save this poor broken world of ours. This revaluation has to cover the whole ground of religion from the doctrine of God itself; for, as Bacon said, 'It were better to have no opinion of God at all than such an opinion as is unworthy of Him.' Some changes of thought have to be made in our personal life as well as in our corporate life.

1. The first has to do with what we mean by faith. The war brought to men of imaginative mind a sense of disaster, as if the bottom had fallen out of their world. Men felt that life was of unstable tenure, and our footing at best was insecure, but to many this brought also the sense of a great adventure. Life itself was seen to be a venture. The war in disclosing so dramatically a moral issue came as a challenge to faith. We surely came to see that faith at bottom is only venture, the venture the soul makes on life, the venture it makes on the world, the venture it makes on God. We had hardened it down to opinion and creed, but the essence of faith is simply venture. Donald Hankey, in *The Student in Arms*, said, 'True religion is betting one's life that there is a God.' We were forced to bet our life on a venture.

2. Along with this revaluation of faith comes a revaluation of some other qualities, like courage. The opposite of faith is not doubt, but fear. This is the New Testament contrast: 'Fear not, only believe.' Courage is the root virtue of human nature. You can cut a figure out of wood or stone, but you can do nothing with mud. Putty and clay are useless, unless they can be made to harden. This is the truth which in depraved form lurks in the German militarist mania. Courage is also the root of all the other virtues. Without it all the others fail at the pinch. A man may believe in truth and may love truth, but without courage in a crisis he will lie. Good intentions, without the courage to carry them out, are useless and only deceive the soul. Moral courage is closer than has often been thought to physical courage; for man is a unity. The average man's ethics which stigmatizes cowardice is right. The unpardonable sin is cowardice. The world never had more cause to admire and wonder at human courage than to-day. We cannot hold mean views of men who displayed such indomitable, inexhaustible courage. It makes no difference whether we explain some of it as mass courage. Men who could be made, however it was done, to face death so resolutely can be made to face the hardest tasks of life. There was no hope so forlorn that it could not get its volunteers. What this can mean for the huge problems of our day is incalculable. The misgivings in men's minds, the heart-sinkings about the future, the timidity which looks with shrinking on untried paths, can all be dissipated by courage. To conquer fear is the soul's triumph, and such triumph we now know is not rare.

[1] *Rough Rhymes of a Padre*, p. 38.

3. There is also a revaluation of life itself. This has been a common experience of our time. The sense of disaster caused by the shock of war, which drove so many to make a great affirmation of faith, forced them also to ask the old question, What is life? When a boy could write from the trenches that he had learned that it does not matter when a man dies, that it only matters how, all of us were compelled to make our judgments of life in *terms of quality* and not merely in terms of quantity. Many a mother asked in anguish if she had nurtured her son carefully and trained him lovingly only to have him cast in his youth as rubbish to the void. But many must have found some comfort from the thought that success in life means more than mere length of living. What more could a man ever achieve, lived he for centuries instead of years, than give his life to the highest he knows and for the highest? What more could he do in all the years of living than give himself to the greatest cause that comes his way? This is the power of the religious appeal, that it ties a life up to the greatest cause of all, and so saves it from failure. What takes the heart out of men is the thought of amounting to nothing, living for nothing, and dying for nothing. To give the full measure of devotion to a great cause is success in life. Ben Jonson long ago made the contrast in the judgment of life according to quantity or to quality.

> It is not growing like a tree
> In bulk, doth make man better be;
> Or standing long an oak three hundred year,
> To fall a log at last, dry, bald, and sere:
> A lily of a day
> Is fairer far in May,
> Although it fall and die that night . . .
> It was the plant and flower of Light.
> In small proportions we just beauties see;
> And in short measures life may perfect be.

We too naturally take the vulgar standard of judgment by bulk, and value men and things by the splash they make. If we can keep this finer standard, which was forced on so many through sorrow, it will make life simpler and nobler.

4. We are losing one of the great opportunities of our time, if we are failing also to put a new emphasis on sacrifice and service. Surely they have acquired a deeper meaning. In the mass, as we view the tragedy of our day, we see this torn human life of ours with an infinite pity for its infinite pathos. Left there, it would be only empty sentiment, this vainest and most dangerous mood of the soul. To be content to speak sentimentally of the countless sacrifice in the colossal struggle would be to turn it into an idle spectacle. We must use our natural feeling to impress character and to affect life. For one thing we must surely have a new humility of soul as we think of what men have done for us. It was for us they held at such cost the frontier of civilization, for us they were wounded and bruised, for us they suffered and died; 'the chastisement of our peace was upon them, and with their stripes we are healed.' It is our flaming faith that one day they and we shall see of the travail of their soul and be satisfied; but only if we are one in spirit with them in the sacrifice. What of us, if we do not even see the burden and the glory of our generation?

We are bound up in a brotherhood of sacrifice and service. We will be unworthy of all that our heroic dead have saved for us, if we lose the conception of life as held for public ends. All our social selfishness and cruelties are due to a lack of imaginative insight, for which to-day there is no excuse.[1]

> Snug in my easy chair,
> I stirred the fire to flame.
> Fantastically fair,
> The flickering fancies came
> Born of heart's desire.
>
> I shut my eyes to heat and light;
> And saw in sudden night,
> Crouched in the dripping dark,
> With steaming shoulders stark
> The man who hews the coal to feed my fire.

TWENTY-SIXTH SUNDAY AFTER TRINITY.

Sleeping.

'Lest coming suddenly he find you sleeping.'—Mk 13^{36}.

1. There is a sleep which is begotten of familiarity with the truth. That which once startled us may ultimately minister to a deeper slumber. The Christmas bells awoke me in the hours of night, but I lay awake until they lulled me into sleep again. The alarm bell which originally stirred us into the brightest vigilance may act at last as a

[1] Hugh Black, *The Cleavage of the World.*

lullaby to lead us into deeper sleep. The green of the spring-time arrests us by its novelty, but by summer-time the observation of most people is satiated, and the attention has gone to sleep. The permanent grandeur of the night sky has long since induced the majority of people into a profound sleep, while a display of fireworks will stir them into most deliberate attention. What is the principle underlying all this? Unwilled observation is soon satiated and goes to sleep. Willed observation, vision with executive force behind it, is full of discernment, and is continually making discoveries, which keeps the mind alert and interested. Get a will behind the eye, and the eye becomes a searchlight, and the familiar is made to disclose undreamed-of treasure. We must 'stir up the mind' by allying it to a strong, deliberate, and directive will. If the familiar thing is to abound in fruitful revelations, if I am not to sleep in mental satiety, I must control my observations with a strong hand, so that, in all its work, it is as sharp and penetrating as a needle.

Is not all this equally true as to our familiarity with Christian truth? Here in the Word of God we have pictures of the life of Christ, revelations of His mind and disclosures of His heart. We may become so familiar with them that our attention goes to sleep. There are no further unveilings, no novelties, nothing unexpected, and the familiar vision ceases to arrest our attention. What do we need? We need to 'stir up the mind,' to put some force behind it, to direct it in a strong, fresh, eager inquisitiveness. We need to put it into the attitude of 'asking,' 'seeking,' 'knocking,' and the familiar presence will reveal itself in unaccustomed guise. The familiar puts on wonderful robes when approached by a fervent inquisitor. Truth makes winsome revelations to her devoted wooers. Every day the ardent lover makes a new discovery. If men would come to the familiar pages of God's Word with mental alertness analogous to that which they bring to the inspection of a stock-and-share list, they would have gracious surprises, which would make the heart buoyant and glad. The Book promises its wealth to the wakeful. There is no book has more to say about 'unfolding,' 'revealing,' 'manifesting,' 'showing,' 'declaring,' and the only condition is that the spectator of the promised apocalypse should be an ardent seeker, stirring up his mind in eager and determined quest.

2. There is a sleep which is begotten of decided opinions. There is a very suggestive sentence in one of John Stuart Mill's essays: 'The fatal tendency of mankind to leave off thinking about a thing when it is no longer doubtful, is the cause of half their errors.' That is to say, a decided opinion may make a man thoughtless about his opinion and may induce a mental sleep. It so frequently happens, that when a man has attained a decided opinion he ties a bit of tape about it, puts it away in a pigeon-hole, and lapses into unconscious slumber. He leaves off thinking about it. When the matter was still doubtful, he was engaged in constant examination. While the conclusion was still uncertain, he remained a persistent explorer. But now that his judgment is decided, the explorer goes to sleep. What is the issue? We lose a thing when we cease to think about it. It is well to have decided thoughts, but it is bad and fatal to stop thinking. There is need in every life for a fresh stream of thought to be continually playing about the most cherished opinions, principles, and beliefs. When the photographer is developing his plate in a dark room, he keeps the liquid in constant motion, moving over the face of the plate, and evolving into clearer outline its hidden wealth. Our thought should be continually moving over the face of truths and beliefs, bringing out into discernment lines and beauties never before conceived. You have a very decided opinion on the Atonement? Then there is a peril that you may cease to think about it. The thing is settled and you may go to sleep. The man who has not a very decided opinion about the Atonement may be moving with doubtful thought round about the great mystery, and may, after all, be gathering fruit which may be unknown to you. Let us 'stir up our minds' and turn the stream of our thought on to our accepted beliefs and our decided judgments, that the wealth of these may not remain stationary, but may reveal more and more of the hidden wisdom of grace.

3. There is a sleep which is begotten of failure. Success can make a man sleep by making him cocksure. Triumph can make men careless and thoughtless. The glare of prosperity can close men's eyes in slumber. There is a 'destruction that wasteth at noon-tide.' A perilous sleep can also be begotten of failure. When repeated disappointment visits the life, when the 'wet blanket' is frequently applied to our fervent ambitions,

when the fire in the soul is damped, and enthusiasm dies out, the life is inclined to a most dangerous sleep. How many there are who were once awake and enthusiastic in civic service, or in seeking social ameliorations, or in the ministry of Christian instruction, who are now sunk in the indifference of a profound sleep. They were disappointed with the results. The grey conditions at which they worked never gained any colour. The unattractive lives to which they ministered were never transfigured. The desert never revealed even a tiny patch blossoming like the rose. And so their enthusiasm smouldered. They became lukewarm. Their reforming energy abated. They went to sleep. This is 'the pestilence that walketh in darkness.' Is not this the peril that the Apostle Paul anticipated for young and enthusiastic Timothy? He was beginning his Christian discipleship, fervent, hopeful, optimistic, with the eager consecration of his entire strength. The Apostle knew that disappointment would confront him, that cold water would be thrown upon his enthusiasm, that many a hopeful enterprise would issue in apparent failure, and the young recruit would be exposed to the indifference of a fatal sleep. 'Stir up the gift that is in thee.' Stir it into flame! Keep thy first love ardent and vigorous. Feed thy fires. Let disappointment only deepen thy consecration, and failure keep thee near the well-spring of eternal life.

4. There is a sleep which is begotten of the enchanted ground. When difficulties appear to have vanished from our life, when Apollyon no longer encounters us with dreadful front, when there is no lion in the way, when the giants are miles in the rear, and the precipitous hills, that took so long to climb, are away back on the far horizon, then we are in imminent peril of a most dangerous sleep. 'I saw then in my dream that they went on till they came to a certain country, whose air naturally tended to make one drowsy if he came a stranger into it. And here Hopeful began to be very dull and heavy of sleep, wherefore he said unto Christian, "I do now begin to grow so drowsy that I can scarcely hold up mine eyes. Let us lie down here and take a nap." "By no means," said Christian, "lest sleeping, we never awake more. Let us not sleep as do others, but let us watch and be sober."' And how did these two pilgrims contrive to keep themselves awake as they journeyed over the enchanted ground? '"Now then," said Christian, "to prevent drowsiness, let us fall into good discourse." "With all my heart," said the other. "Where shall we begin? Where God began with us?"' The great dreamer has summed up their conversation in this marginal note, 'Good discourse prevents drowsiness.' They had an experience meeting. They began with the very first stages of their conversion, and told each other the story of God's redeeming grace. They reviewed the miracles of the Lord's mercy. That is the secret safety for any traveller over the enchanted ground. Begin your review 'where God began with you.' Tell over to yourself, or to others, the early story of the Lord's dealings with you. Stir up your mind with a rehearsal of the wonders and favours of God, and so far from lapsing into sleep, you shall be kept awake in a grateful song. The grace of the Lord will occupy your heart with such intensity that spiritual lapse will be impossible. 'Watch therefore . . . lest, coming suddenly, he find you sleeping.'[1]

FIRST SUNDAY IN ADVENT.

The Kingdom of Heaven.

'The kingdom of heaven is at hand.'—Mt 4^{17}.

The royal note of an approaching kingdom is sounded in divers ways all through Jewish history. Prophetic messages ministered to the yearning hope from age to age. God would have His day when He would lead His people into a kingdom, glorious, triumphant, everlasting. Men watched with unsleeping vigilance for this realm of God, saluted it from afar, but never set foot within its sacred borders. At last the prophetic voice fell into silence, choked by the narrow legalism of the scribes; but the hope of the kingdom was imperishable, and soon the apocalyptic seers began to paint their glowing pictures of an imminent day when God should vindicate His holy ones by setting up the kingdom of their dreams. The Book of Daniel, the Book of Enoch, the Psalms of Solomon, and many other writings, express in varying strain these deathless aspirations, with renewed power and fascination.

Under such conditions of religious expectation Jesus began to preach. His opening proclamation was, 'Repent ye; for the kingdom of heaven is at hand' (Mt 4^{17}). Thus the people's phrase became the Master's theme. He associated Himself with

[1] J. H. Jowett, *Brooks by the Traveller's Way*.

their hopes, but gave those hopes a broader and more spiritual meaning. Although some writers have argued otherwise (*e.g.* Weiss), there is no trace in the teaching of Jesus either of a political or of a national kingdom of God. The vision of world-rule, presented on the mountain-top, which constituted the second temptation (Lk 4^5), plainly teaches that Jesus repudiated the narrow Jewish conceptions of the kingdom. The old phrase on His lips became the medium of a loftier idea. The genius of the Master, working with the brushes and colours of the Jewish seers, has painted a picture of the heavenly realm whose spiritual beauty far surpasses the cruder conceptions of former days.

What did Jesus mean by the kingdom of heaven? His conception had two aspects. It looked to the supremacy of God, and it looked to the blessedness of man. The former was the chief consideration, and the recognition of it was the necessary prelude to the realization of the latter.

1. Dalman in his book, *The Words of Jesus*, gives cogent reasons for the view that when our Lord spoke of the kingdom of heaven He meant the sovereignty of God. That is to say, He laid the emphasis on the supreme rule of God in human life as the essential mark of the kingdom. Once that rule is established and recognized the spiritual perfection and blessedness of mankind will follow.

It is not an exaggeration to say that this primary aspect of the kingdom has often been disregarded. Indeed, the notion of a golden age of prosperity, of perfect social conditions, in short of Utopia, is even to-day the chief element in popular ideas of the kingdom. Such notions are not wrong in themselves, but they err in placing first what should be second; what indeed cannot be fully realized except as a consequence of the recognition of God's sovereign rule. The teaching of Jesus does not countenance any view of the kingdom of heaven which either excludes God or puts God second. It is a capital error to throw out of focus the Master's vision of the kingdom by stressing the good of man and forgetting the supremacy of God. The kingdom that Jesus sees and pictures is one of human hearts rendering perfect loyalty and love to the Supreme Father of men. When He taught His disciples to utter the petition, 'Thy kingdom come,' the idea in His mind was adequately summed up in the succeeding phrase, 'Thy will be done, as in heaven so on earth.'

2. But there was another aspect to the kingdom in the mind of Jesus. The reverse side of the sovereign rule of God was the blessedness of man. Dalman says, 'The completed establishment of God as sovereign implied, for those who experienced it, absolute happiness.' This accurately expresses the teaching of our Lord. The kingdom does indeed mean the supremacy of God, but the rule of God is the sufficient cause of the joy of man. Hence it is that Jesus associates with the kingdom those festal characteristics which appear in the joy of the man who found hidden treasure, in the parable of the Great Supper, and in the rejoicings of the Marriage Feast. The members of the kingdom freely obey a rule which inspires them with happy and abiding gladness, seeing that with full spiritual sympathy they enter into the joy of their Lord.

If we bring the message of Jesus concerning the kingdom into relation with modern life, and express it in common terms, what does it mean? It means that submissive love and loyalty to God in the hearts of men should be the end of our endeavour. It means that only so can those conditions be secured which result in permanent benefit to individuals and society. It means that the hope of a good time coming, apart from the recognition of God, is an unsubstantial mirage which will recede and fade as men toil painfully towards its delusive splendours. It means that whilst purer homes, better social conditions, and all modern schemes of social improvement are legitimate and desirable aims, they are not, in themselves, capable of creating the golden age of happiness which men see in wistful visions. These ideal conditions, with the ideal atmosphere of friendliness and love essential to their maintenance, can only come as men progressively acknowledge the supreme rule of a loving Father.[1]

SECOND SUNDAY IN ADVENT.

The Coming of the Kingdom.

'The kingdom of heaven is at hand.'—Mt 4^{17}.

Is the kingdom a present reality or a future hope? At first the words of Jesus on this point seem to lack consistency, and thus some writers

[1] A. H. Lowe, *The Manner of the Master and Studies in His Teaching.*

maintain that Jesus always thought of the kingdom as present, whilst others as strongly affirm that He always viewed it as a future blessing.

There is, however, no reason to take an uncompromising stand for either of these positions. What Jesus has to say as to the time of the kingdom's manifestation is capable of being harmonized on broad and general lines, even though we may leave, here and there, some matters that cannot be fully explained.

The various sayings of Jesus which deal with this aspect of the subject need not now be set out in detail. It will be sufficient to notice that they fall into three classes, and to give an instance of each type. The first type consists of sayings which suggest the nearness of the kingdom, as when Jesus said, 'Repent ye; for the kingdom of heaven is at hand.' The second implies that the kingdom is already present, as in the saying, 'The kingdom of God is among you.' The third contains sayings which seem to involve the gradual growth of the kingdom to a distant day of crisis. The parable of the Mustard Seed is an instance; and the figure of the wheat which slowly ripens and then is suddenly harvested is another example.

1. What did Jesus mean when He said that the kingdom of heaven was at hand? Schweitzer and his school might say that He referred to the great apocalyptic transformation and judgment which Jesus, in common with John the Baptist and others, was expecting in the immediate future. But the words do not necessarily carry this meaning. Do they not refer to the beginning of the kingdom rather than to its consummation? This seems more probable. The kingdom, foreshadowed for so long, is now definitely inaugurated. It is, so to speak, available in a new and special way. Jesus laid down the conditions of entrance, and defined its scope. The conditions were repentance and faith, and the kingdom was thrown open to all mankind. Never before had the kingdom of God been proclaimed on such broad and liberal terms. For the first time that kingdom was 'at hand,' that is to say, available in the living present to every class and race. Men needed not any longer to gaze across the ages for it; they had no more any need to yearn hopelessly for a kingdom which was the heritage of a select few. All might now come under this supreme rule of God, and in it find their highest good.

2. The next step in our study is to mark the kingdom as actually present. It was not very long after Jesus had proclaimed the imminence of the kingdom that He was able to say that it was being subject to violent capture, and that enthusiastic people were carrying it by storm. The facts of the gospel illustrate this word. Fishermen from the lake of Galilee, tax-gatherers from Capernaum and Jericho, teachers from Jerusalem, rich men from the country, sinners from the city streets, and strangers from Samaria and Sidon, were offering their allegiance to Jesus, in whom the sovereign rule of God was perfectly recognized and as perfectly obeyed. In other words, as men accepted Jesus they accepted the kingdom, and in His Person and work it was present. He Himself once said that His work of casting out demons was a proof that the kingdom of God had arrived (Lk 11^{20}). And in another place we read that He pronounced His disciples blessed because they saw what prophets and righteous men had in vain desired to see; which was nothing less than the kingdom. Moreover, when He said, 'The kingdom of God is among you,' He was only stating directly what is implied in many of His other sayings and parables. The theory that His work was simply a preparation for a future kingdom does not therefore seem capable of satisfactory proof.

3. But the third class of sayings mentioned above does find a place for the consummation of the kingdom in the future. The kingdom already inaugurated is destined to grow in the souls and societies of mankind. The parables of the Tares and Wheat, the Mustard Seed, and the Leaven seem clearly to teach this, and in the face of them it is difficult to maintain that Jesus looked for an immediate appearance of the perfected kingdom. He saw rather a process of development, an historical unfolding of the glories of the kingdom as men more and more submitted themselves to the rule of God. This process would have its stages, which in one parable He refers to as the blade, the ear, and the full corn in the ear. And there are some of us who are inclined to believe, in view of the unimaginable periods of physical evolution, that the moral kingdom of Jesus is yet but 'a blade,' whose perfect beauty has still to come.

Such a view of the future development of the kingdom is not inconsistent with the belief that the kingdom will have its times of special crisis, its 'days of the Son of Man,' when there shall

suddenly break upon the vision of men a fresh revelation of its glory and power, such that the rule of God will seem to be on the verge of perfect victory. Was not Pentecost such a Day, when men felt the quickening winds of God's power and its cleansing flame? Was not the Reformation such a Day, when hoary superstitions perished and an epoch of living faith began? Was not the eighteenth-century revival another such Day, when vicious and hardened sinners came, with broken cries of penitence, to the feet of Jesus? Are not such momentous experiences worthy to be described in the glowing colours of Jesus, as a coming of the Son of Man in power and great glory?[1]

[1] A. H. Lowe, *The Manner of the Master and Studies in His Teaching.*

Thirty Years of Palestine Exploration.

By R. A. S. Macalister, Litt.D., F.S.A., Professor of Celtic Archæology, University College, Dublin; Formerly Director of Excavations in Palestine.

Just thirty years ago there was published a brochure of modest appearance, bound in cardboard, containing 62 pages and 10 plates, and bearing the simple title *Tell el Hesy* (*Lachish*), by W. M. Flinders Petrie. This little work, of which it is now extremely difficult to obtain a copy, was nothing less than the foundation-stone of a new science. It was the report of the first excavation made in one of the many mounds that cover the ancient country towns of Palestine.

Petrie's excavation of Tell el-Hesy was of course not the very first excavation that had ever been made in the country. Some tentative work of this kind had been done by others in previous years, at Jerusalem and elsewhere. But it was the first conducted on modern scientific lines. In previous excavations the directors were not aware of the immense importance of the 'unconsidered trifles' that an ancient site contains. Large buildings and, especially, written documents were their objective; and their work was, if not actually, at any rate unconsciously, subservient to the definite aim of finding answers to the many questions regarding the nature and authenticity of the Biblical texts, which were being asked with more and more insistence from the middle of the nineteenth century onwards. It is not too much to say that the excavator who works with any *arrière-pensée*, however honourable it may be, courts disaster. His sole aim must be to find what is in his site, and then to see what legitimate deductions can be drawn from what he uncovers.

Petrie was the first to attach especial importance to the most seemingly insignificant finds — the chips of broken pottery, lying in profusion on the surface of the earth, or scattered through the buried strata. To his expert eye these fragments told a tale to which his predecessors had been blind and deaf. As a result of his six weeks' exploration, the science of Palestinian ceramics was established on a sound basis, and a powerful new instrument was put into the hands of excavators to enable them to date their sites. It was proved that every age had its own special style of pottery, distinguished by ware, shape, ornamentation, and manner of baking; and that, therefore, when a site or a stratum contained pottery of a certain kind, its date was fixed as absolutely as though a stone inscribed with the name of a historical monarch had been found there. Indeed, the evidence of the pottery is even more certain than that of an inscription. Thrown-away potsherds lie where they fall, and date the accumulation; but an inscribed stone may be moved from place to place, and may be discovered at last in very different surroundings, both topographically and chronologically, from those in which it was first set up.

Tell el-Hesy was an ideal site for beginning this work. It had been occupied for a long time, and had had its share of misfortunes, all marked in one way or another by traces left in its debris. Beds of ashes were a permanent record of conflagrations, and gave a chronological fulcrum—for everything under the bed must necessarily be older than the catastrophe, everything above it must be later. A river had scarped the side of the mound, so that the edges of all the strata were exposed; it was

therefore possible for the explorer to pass from one level to another, to collect pottery from one layer and compare it with sherds from another, with the least possible difficulty. In consequence, the principles established by Professor Petrie have remained unshaken by all the subsequent excavations that have taken place; requiring modification in detail only, especially in nomenclature — for example, what he calls 'Phœnician' ware we now know to call 'Cypriote.'

Professor Petrie having thus worked for six weeks, returned to his duties in Egypt, to which, from his point of view, his Palestinian researches had been ancillary. The work which he began at Tell el-Hesy was finished by his successor, Dr. Frederick Jones Bliss, son of the venerable and honoured Dr. Daniel Bliss, the first president of the Syrian Protestant College at Beirut. Dr. Frederick Bliss had been born and had lived most of his life in Syria: he thus had a familiarity with the country, its ways, and its language such as a stranger could hardly hope to acquire; no small qualification for work which necessarily depends on Oriental labour for its prosecution. At Tell el-Hesy he cut down one-third of the whole mound, and the results of his work were published by the Palestine Exploration Fund, the organisers and paymasters of the campaign, in a small volume entitled *A Mound of Many Cities*. It was still the day of small things; yet there was the promise of greater things in store. Petrie's results were fully confirmed; Egyptian scarabs scattered through the strata helped to secure yet more closely the pottery sheet-anchor of Chronology. Most important of all was the discovery of the first cuneiform tablet to be found in Palestinian soil—a discovery that had been looked for with confidence from the time when the great find at Tell el-Amarna had revealed to us the Palestinian governors using this script in their correspondence with the Egyptian king. The Tell el-Hesy tablet, by bearing the name of Zimrida (which also appears in the Amarna correspondence), was closely linked with that series of documents.

When the work at Tell el-Hesy was closed, the Palestine Exploration Fund turned its attention once more to its old love—Jerusalem. But perhaps it may be permitted to say that this was a mistake. There is an important principle which it is unfortunately now too late to insist upon, as so few virgin countries remain for archæological excavation, namely, that hands should be kept off all the first-magnitude sites until those of lesser importance have been thoroughly examined. *Fiat experimentum in corpore vili* is ever the soundest of principles. Let us do the preliminary chronological investigation in some site of no historical importance, and then, having learned all that it has to tell us, gradually work through the second-class sites, ending with those of outstanding importance. The reason of this principle should be obvious. Excavation is necessarily and inevitably destructive. Walls *must* be pulled down to get at what lies below them. Tomb-deposits *must* be disturbed. Notes and photographs must be taken on the spot and at the moment; else they are valueless, and the lessons for science which the site contains are for ever lost. The excavation becomes what is colloquially but expressively called a 'hogging' for curiosities; and to 'hog' is the unpardonable crime in Archæology. But even the most conscientious note-taker must know what notes to take and what to look for and observe; it is only experience that will teach him the significance of small points which at first he might not so much as observe. To gain that experience, a small site, the destruction of which would not be a scientific calamity, ought to be studied first. Every stone in Jerusalem is sacred, and the site should be treated as tenderly as a manuscript containing literary matter of value, the parchment of which has become rotten.

However, work began under Dr. Bliss at Jerusalem in 1894 and continued till 1897. With Dr. Bliss was associated in this work Mr. A. C. Dickie, an architect, now the Professor of Architecture in Manchester University. Starting from the famous scarp on Mount Zion, associated with the name of Henry Maudslay, who had first called attention to it, trenches and tunnels were cut along the line of the foundation of the old south wall of the city, surrounding the hill called Ophel. By this work the southern limit of the city at different periods of history was determined. Numerous interesting discoveries were incidentally made, notably the church erected over the Pool of Siloam by the Empress Eudocia.

This work was carried on in the face of many difficulties. Land is valuable close to a large city, and kitchen-garden produce acquires extraordinary worth when its owners learn that it grows over an ancient site which an explorer desires to examine.

Moreover, there is always danger, when digging at Jerusalem, that some fanatic will raise the cry that the Haram is in danger of profanation. At Jerusalem, beyond all places, the explorer has to submit to the perpetual nuisance of inquisitive tourists wishing to see what there is to see, and taking up valuable time which can ill be spared by a small staff. However, the work was successfully carried through in the face of these and similar obstacles; the increased size of the monograph on Jerusalem is an index of the increased skill and knowledge that was brought to bear on this work.

When the permit for the excavation at Jerusalem expired, and the monograph was finished, the Palestine Exploration Fund returned to the country towns in the Shephelah. At the mouth of one of the great valleys, that act as passes through the foothills of Judæa, there stands the imposing mound called Tell es-Safi, long identified, on good grounds, with Gath. This was selected as the central site of the next campaign; but with it were included a number of other sites in the neighbourhood, which the committee of the Fund considered might also be examined. Application was made to the Turkish authorities for permits to examine nine sites in all; these were granted, with one exception, the story of which is not uncharacteristic of the difficulties which met the explorer working in Turkish territory. The site in question, Askalan, was not of the slightest importance. It was withheld because the Turkish authorities confused it with Askalun, that is, Ashkelon, on the alleged ground that there were certain holy places there which the exploration would interfere with. The real reason, no doubt, was that as Askalun is near the sea, it would have been possible for an explorer to evade the law requiring all the antiquities found in an excavation to be given up to the Turkish government.

However, Askalun was not desired, and Askalan was too insignificant to regret. Indeed, of the eight sites remaining, only four were touched during the term of the permit: Tell es-Safi itself, with Tell Zakariya (probably Azekah), Tell el-Judeideh (unidentified), and Tell Sandahannah (Moresheth). Of these, the first-named was, in the abstract, unquestionably the most important; but it proved very disappointing. The summit of the mound was crowned by a village of unusually large size, inhabited by a peculiarly greedy and cantankerous breed of Fellahin; and round the village extended on every side the cemeteries where generations of its folk had been buried, most effectively sealing up the precious underlying accumulations from the truth-seeking archæologist. Only a few places were found in the whole tell where pits could be sunk, and these proved singularly unproductive. The city wall was traced, but had it not been for a comparatively late rubbish-heap that was found outside one corner of the wall, containing broken fragments of statuettes and other odds and ends, hardly anything worth mention would have been found on this site at all. The other three sites were much more remunerative. Some interesting buildings were found; indeed, at Tell Sandahannah the whole site of the Hellenistic city was exposed and planned. Much was added to our previous knowledge of the pottery. Some important tombs were discovered and searched—although, alas, the best of all, the great tomb of Apollophanes at Moresheth, was missed by the excavators, and found afterwards by Fellahin, who dispersed its contents unrecorded. Fortunately Science, embodied in Dr. J. P. Peters of New York and Professor Hermann Thiersch of Freiburg, were in time to save the wall-paintings from being cut off the wall for sale, and to place them on permanent record in their work *The Marissa Tombs*, published by the Palestine Exploration Fund. During this campaign a beginning was made with an exploration of the extraordinary caves which are among the most remarkable monuments of antiquity in southern Palestine: huge labyrinths of chamber after chamber—in at least one case there are as many as sixty chambers in a single group—excavated out of the soft chalky rock at some quite unknown time, to serve some quite unknown purpose.

When this campaign was completed, Dr. Bliss retired from the service of the Fund, and work was begun under a new director. The site chosen for the next excavation was Gezer; a happy choice, for the identification was certain, and sufficient details of the history of this city were already known to offer hopes that further correlations between culture and history might be revealed. The city had been identified with the mound called Tell el-Jazari, beside the village of Abu Shusheh near Ramleh, by Professor Clermont-Ganneau, in the year 1871; and the identification had been confirmed by an inscription found close by—a circumstance which remained unique until

an inscription in the tomb of Apollophanes established the identity of Tell Sandahannah with Marissa (Moresheth). It was on an important highway, and was a centre of trade with Egypt: it had been in Egyptian hands, and also in Philistine hands: it had contributed to the Tell el-Amarna correspondence. Here Amorite, Philistine, Egyptian, Hebrew, had all met, and might all have been expected to leave recognizable traces.

Remains of all periods from very early Canaanite or Pre-Canaanite to Herodian times were found, although in many respects the results of the excavations differed from the anticipations. The mound is of huge size, and, though the work lasted through five years, it was not possible to dig more than about three-fifths of the whole.

The accumulation of ancient deposit ranged in depth from 6 to 40 feet. In the underlying rock there were many caves, partly artificial, partly natural, which had been used as dwellings and as sepulchres by the earliest inhabitants. One of these was decorated with a frieze of figures of animals, rudely engraved in outline. Another had been used as a kind of crematorium, and was strewn with ashes. Most remarkable among the rock-cuttings was the great water tunnel, a huge passage sloping downwards through the rock to a depth of about 90 feet, giving access to a great cave in which rose a powerful spring of water. This excavation was kindred to the elaborate series of passages and galleries which radiate from the Virgin's fountain at Jerusalem, originally explored by Sir Charles Warren, and reopened in a curious treasure-hunting expedition that took place in 1909.

Several large residential buildings, castles or palaces, were found here and there; the two city walls were exposed—great structures some 15 feet in thickness—and their architectural history determined. In the centre of the town was found an open space, across which ran an imposing line of rude stone pillars, which it is most reasonable to regard as *masseboth*. Although four of the Tell el-Amarna letters came from Gezer, no further documents of this series were discovered. Two later contract-tablets, however, came to light, written in Assyrian, and referring to the sale of land and other property, doubtless in or near the city itself. These belonged to the time of the Assyrian captivity. A limestone tablet inscribed with Hebrew also came to light. Its contents were not very exciting—nothing but a list of the agricultural operations of successive months. The tablet has, however, the interest of being the oldest extant document in the Hebrew language. Many tombs were opened, and a first attempt was made at a history of burial customs in the country. Unfortunately no tomb was discovered comparable with the great monument of Apollophanes.

Hitherto Britain, and the Palestine Exploration Fund, had enjoyed a monopoly of legitimate excavation in the country — legitimate, because unfortunately many of the ancient sites and cemeteries had suffered from the attentions of dealers' agents and other plunderers. But as it began to be realized that the exploration of the Palestinian tells, while it could not promise such rich rewards as were to be obtained in Egypt or in Mesopotamia, yet might yield fruit by no means contemptible, other nations began to take part in the work. The first to join in this friendly rivalry was Austria, which, in the person of Professor Sellin, then of Vienna, undertook the exploration of Taanach — the first site to be examined on the plain of Esdraelon. The general civilization proved to be identical with that revealed in the southern Palestinian sites. Indeed, Palestine is so small a country, that it is unlikely that it should be found to be divided into different zones of culture. Among the more special finds are to be named the now famous altar of terra-cotta, adorned with strange figures of lions, and a number of cuneiform tablets, the correspondence of one Ishtar-washur, which belong to the Tell el-Amarna period.

Germany followed shortly afterwards, and, represented by Dr. G. Schumacher, attacked the twin mound of Taanach, that is to say, Megiddo (Tell el-Mutasellim). Here again the usual Palestinian culture was revealed, the same monotony of pottery, rude house walls, small figurines of a goddess (probably the 'Queen of Heaven,' against whom Jeremiah inveighed with little success). The chief 'find' at Megiddo, which, on the whole, produced little of outstanding interest, was a seal, bearing a finely engraved figure of a lion, and a Hebrew inscription stating that it belonged to one Shama', described as 'servant of Jeroboam'—very probably King Jeroboam II.

America followed next, with an elaborate and extensive exploration of the site of Samaria. It is, however, impossible to say much about this

investigation here, as the results of the excavation as yet await publication, and it is not permissible to intrude on the rights of the explorers. When the publication does make its appearance it will be cordially welcomed, as the curiosity that was aroused by the announcement of the discovery of ostraka with Hebrew graffiti still remains only partially satisfied. Important Herodian buildings were also uncovered, the description of which will be useful additions to the literature of the architectural history of the country.

The next site examined, again under German auspices, was that of Jericho. Its results were not very stimulating; the city walls were exposed and carefully studied, and a considerable area exposed, but nothing of special importance seems to have been found. Much the same may be said of the partial excavation of 'Ain esh-Shems (Bethshemesh) under the Palestine Exploration Fund. This completes the record of excavations that have been made in the country down to the beginning of the war.

During the years of the war, naturally, no scientific research could be carried out. Some accidental discoveries were made in the course of military operations, such as a fine mosaic pavement uncovered in the neighbourhood of Gaza; and, in some cases, these were worthily conserved. But the end of the war has brought a new *régime*, and new duties, devolving especially upon Britain as Mandatory for Palestine.

The department of antiquities seems to have been well organized already. Under the Turkish rule everything was prohibited; but everything was possible. A caustic Armenian gentleman, formerly well known to the present writer, used to say that the Turk had one virtue and only one—he would take a bribe. Illicit excavation was prohibited with a drastic thoroughness that was worthy of a civilized nation; but diggers and dealers had but to give a small *douceur* to the local administrator of law and order to ensure his complaisance. The only result of the Turkish law, therefore, was to put serious difficulties in the way of legitimate investigators, while allowing plunderers practically a free hand. This is no longer the case.

Moreover, an important move forward has been made by the establishment of a British School of Archæology in Jerusalem. This body, which will work in collaboration with the American School of Archæology that has existed there from the beginning of the century, and with the yet older foundation, the magnificent *École biblique* conducted by learned members of the Dominican Order, is designed for training students in archæological method, and giving them a practical experience of research work in its several branches. It is too early yet to speak of the excavation of Ashkelon, which has been conducted during the past year by the Palestine Exploration Fund in collaboration with this new foundation; as yet only general details have been published of the discoveries, and, as in the case of Samaria, we must await the official report.

For all these works and institutions money is necessary, and unless Britain greatly increases the support which she has hitherto given to them she will lose the position in the front rank of Palestine research which she has hitherto held. Other nations are pressing hard upon her in the competition; thus, America is beginning the excavation of the great mound that covers the important city of Beth-Shean. It is not to the credit of any country that it is prepared to squander tens of thousands on cinemas, horse and other races, football matches, and similar follies, but starves the work of research in the land which is the centre of the Faith that it at least nominally professes.

Looking back over the general results of the last thirty years' work of exploration in Palestine, the strongest impression which it leaves on the mind is a deepened sense of the wonder of the Old Testament. Even if we throw overboard all theories of a supernatural inspiration, and agree to regard that marvellous anthology of poetry, history, philosophy, and law as the unaided product of the human intellect, its growth in the uncongenial soil and surroundings of Palestine would still be one of the greatest miracles of human history. All the excavations which we have enumerated have uniformly shown that the standard of material civilization was low throughout the whole time covered by the Old Testament history. Houses are all poor and badly built. The same forms of pottery and of implements emerge from the soil, over and over again, with tedious uniformity. The only objects that can be called works of art are importations from Egypt, Crete, Cyprus, or Mesopotamia. Yet it was in these uninspiring conditions that the greatest poetry in the world was written, and that text-books of history were first

compiled. The annals of Egyptian and Assyrian kings are not text-books of history; they are political manifestoes setting forth the glory of the monarch in whose name they were issued. Of history proper, it is the custom to call Herodotus the 'Father'; yet, a couple of centuries or so before Herodotus, those great unknowns, whom we coldly denote by the algebraical symbols 'J' and 'E,' were writing the history of their people, with an unsurpassed literary skill, amid the squalid surroundings of Palestine. What makes this fact even more remarkable is, that the historic sense was not highly developed among the people at large. It is possible that Israelite kings set up monuments of their warfare; if Mesha, king of Moab, did so, Solomon, or Omri, or Jeroboam, or Uzziah might have been expected to do so, and may have done so, for all that we know; but nothing of the sort has yet been found. There was so little historic instinct among the people, as a whole, that they even neglected to record the names of the dead buried in the tombs which they hewed from the rock with such great labour. Round Jerusalem there are scores, even hundreds, of rock-cut tombs, some of them of great extent; but hardly any of them bear inscriptions, and, when they do, these in almost every case commemorate foreigners—Greeks, Romans, and in one case a German.

The drab monotony of the civilization revealed by the diggings, darkened still further, as it is, by statuettes and other objects that frequently come to light to testify to the crudity of the nature-worship followed by the rank and file of the people, is a background which sets forth in greater brilliance the prophets and psalmists, the teachers and the tellers of tales, who played out their parts upon a stage so strangely incongruous.

Contributions and Comments.

'Convict of Justice.'

May a Roman Catholic have a shot at interpreting the above phrase? The ungodly in the presence of the Just or Righteous are *convicted*, when conscience is awakened, not only concerning their own sins, but also concenring (περί) the justice of the just which they have shirked or impeded or extinguished. If they have driven away the Just One altogether, the thought of Him and His justice 'convicts' them all the more acutely of sinfulness. When the Paraclete has been sent, the justice of the just is as much a source of *conviction* and as much a cause of self-condemnation to them as their own misdeeds. The angelic qualities of the good and our own unworthiness are most keenly realized when they have left the earth.

W. H. Mitchell.

Hampstead.

Targumism in the New Testament.

In his interesting article on 'Traces of Targumism in the New Testament' in the May Expository Times, Professor J. Rendel Harris might have added to his argument by noticing the peculiarly Targumic character of the expressions, 'the *throne* of the Majesty,' He 8^1; 'the *throne* of God, Rev 14^5 (in restored text). As comparison with He 1^8 shows, 'The Throne of the Majesty' equals the Majesty, which is a surrogate for Deity, *i.e.* the Throne is equally a surrogate therefor. The commentators on Hebrews appear to have ignored this bit of Rabbinism, whose history extends back to Ezk 1^{26}. Here the prophet sees borne above the Four Animals a Firmament, and upon the Firmament that which looked like a Throne, and upon the Throne that which had the appearance of a Man. The reference to this 'Throne of the Glory' is frequent in Rabbinic literature, *e.g.* Targum, Jer. to Gn 28^{12}; Ex 24^{10}, 31^{18}. This Throne or moving Chariot became the symbol of the mysteries of the Divine Being, well known in Rabbinic lore as the Ma'ase Merkabah, the Mysteries (Magic) of the Chariot. The Throne of the Glory was itself, like the Law, pre-existent to Creation, Pesachim 54*a*, Bereshith Rabba, 1, etc. As the place *where* of God it became the surrogate of Deity, in the same way as Heaven obtained that equivalence, or Place (*maqom*). For the latter expression I might refer to an article of mine in the *Journal of Biblical Literature*, 1905, p. 17. Comparisons are numerous

in religions, *e.g.* the *beth-el*, 'house of god,' became a god, and as we know now from the Elephantine papyri, the *masjad*, 'place of worship,' *mosque*, likewise.

JAMES A. MONTGOMERY.
University of Pennsylvania.

Gideon's Three Hundred.

PROFESSOR BURNEY'S interpretation of Jg 7^7, quoted on p. 285 of the March issue of THE EXPOSITORY TIMES, is based on the supposition that the 300 men who 'lapped' stretched themselves at ease by the side of the pool and drank direct of the water. This is the view of Josephus. But surely this 'mouth-to-water' method was precisely the one which the 300 did *not* adopt. Allowing, as Sir George Adam Smith notes in his volume of sermons *The Forgiveness of Sins*, that 'the story requires a good deal of textual criticism,' a common-sense reading of the passage shows that it was the 9700 majority who lay prone, while it was the 300 minority who, at greater inconvenience and with less immediate satisfaction, drank by 'putting their hand to their mouth.' So, at least, Principal Smith in his sermon on 'Gideon,' Dr. Marcus Dods in *Israel's Iron Age*, etc.

The interpretation of the attitude adopted remains a difficulty. Most make the distinction between the majority and the minority one of military experience, and the 300, they suggest, showed the wariness of veterans by remaining on their feet, alert and ready on the instant to note and meet any movement on the part of the enemy. Some have seen in the respective attitudes a religious symbolism, for the Jew stood at prayer, while the worshipper of Baal knelt. Is not the distinction one of character? The most of the 10,000 thought of nothing but the satisfaction of their natural desires, and they thrust their very faces into the stream that they might the more speedily stay their cravings. The 300, on the other hand, showed firmness and reliance and self-control by adopting a method which took longer, was more laborious, was probably less satisfying, but which had the supreme advantage of leaving them complete masters of themselves. The distinction, then, is between those who lived for the satisfaction of the moment's desire and those who thought more and looked further; between those who lived for the present and to whom a draught of water at that moment was the crazed be-all of existence, and those who never lost sight of the future in the present nor confused the accidental with the essential, and to whom that desirable draught of water was but a refreshing preparation for stern work to come.

HARRY SMITH.
Old Kilpatrick.

Judges v. 22.

AN ancient and poetical piece like the Song of Deborah naturally has its difficulties for translators and commentators. Fresh light is always desirable. A.V. 'Then were the horsehoofs broken' makes us ask whether horses have been known to break their hoofs by excessive activity. Can the Hebrew word mean horseshoes? Then we get an archæological problem. Are we to call the figure a piece of Oriental exaggeration?

The hoof of an animal is always פַּרְסָה, except here. The word occurs fifteen times, and in Is 5^{28}, Ezk 26^{11} must mean the hoofs of *horses*. Here we have עִקְּבֵי סוּסִים = heel (not heels) of a horse. Why should the regular word be changed?

עקב means not only 'heel,' but the spoor, trace, mark made by it, or by any footstep. So Ps 77^{19}, 'Thy *footsteps* were not known.' Ps 56^6, 'They (spies, watchers) mark my steps.' Why should we not conceive of the poet as seeing the excited cavalry and chariot horses floundering in the soft mire after the storm ($4^{19.\ 20}$) and the rising of the river Kishon (4^7 5^{21}) in their efforts to escape? It is just soft miry ground which would not break (A.V.) the hoofs or the horseshoes. LXX (B), *ἐνεποδίσθησαν* means 'to hinder,' place an obstacle,' 'check,' 'put the feet in bonds' (Liddell and Scott) —R.V. 'stamp' suits this view.

LXX (A) *ἀπεκόπησαν πτέρναι ἵππου* reminds us that *πτερνο-κοπέω* is 'to stamp with the heels.' The Hebrew הָלְמוּ is 'to smite,' 'hammer,' 'stamp.' The cavalry and chariot horses (*ἵππου*) churned up the mud, became fixed in it, so that Sisera 'fled away on his feet' (4^{17}).

The catastrophe of Ex 14^{25} was repeated, as to the horses and chariots becoming immovable, and the rushing Kishon 'swept them away' as the returning sea did at the Exodus (Jg 5^{21}).

GEORGE FARMER.
Walmer.

Entre Nous.

A PSALM.

'It is quite true that Cromwell's action not unfrequently jars with Christianity as we in this nineteenth century understand it. But, as I have said, his religion and that of the Puritans was based largely on constant, literal, daily reading of the Old Testament. The newer criticism would have found no patron in Cromwell. Indeed, I believe that its professors would have fared but ill at his hands. He himself lived with an absolutely childlike faith in the atmosphere and with the persons of the Old Testament. Joshua and Samuel and Elijah were as real and living beings to him as any people in history, or any of the persons by whom he was surrounded. His favourite psalm, we are told, was the 68th—the psalm that, even in the tumult of the victory of Dunbar, he shouted on the field of battle before he ordered the pursuit of the retreating army. But it always seemed to me that another psalm, the 149th, much more closely reproduces the character, the ideas, and the practice of Cromwell: "Let the saints be joyful in glory . . . Let the high praises of God be in their mouth, and a two-edged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgement written: This honour have all his saints." It is not a comfortable or patient or long-suffering creed, it is true; but, remember, it is the creed that first convulsed and then governed England—the faith of men who carried their iron gospel into their iron lives.'[1]

A TEXT.

Ezekiel xviii. 2.

'Habitual drunkenness on the part of a parent or of the parents may produce modifications, and may be followed by dire results in the offspring. Is this not evidence enough of the transmission of modifications? Certainly not to those who wish to think clearly. (1) There is some evidence that thorough poisoning of the body may cause deterioration of the germ-cells of either parent; (2) the intemperate habits of the parent may be the expression of an inherited lack of control, and it is this lack that is transmitted to the offspring, where it may find the same or some other expression; (3) drunkenness on the mother's part may mean serious enfeebling of the general vigour of the child during the period of ante-natal partnership; (4) some children get alcohol as part of their food from the days of suckling onwards. The question is not easy. A belief in the transmission of modifications was perhaps expressed in the old Hebraic proverb: 'The fathers have eaten sour grapes, and the children's teeth are set on edge'—a proverb which the prophet Ezekiel with great solemnity said was not to be used any more in Israel (Ezk 18[2]). Now, if 'setting on edge' was a structural modification, and if the children's teeth were 'set on edge' because of what had happened to their fathers in direct consequence of eating sour grapes, there would have been a presumption in favour of a belief in the transmission of this acquired character. It would still be necessary, however, to be very careful in our conclusion—to inquire, for instance, whether the children had not been in the vineyard too. If, as Romanes said, the children were born with wry necks, we should perhaps have to deal with an indirect result of the parental indiscretion, and not with any direct representation in the inheritance of that particular modification which was produced in the parents as the direct result of eating sour grapes.'[2]

SOME TOPICS.

Heaven lies about us in our Infancy.

'One girl I have christened "Topsy," and I only wish you could see her when she is in one of her tantrums, which she has at frequent intervals. With her flashing black eyes, straight, jet-black hair, square, squat shoulders, she looks the very embodiment of the Evil One. She is twelve, but shows neither ability nor desire to learn. Her habits are disgusting, and unless closely watched she will be found filling her pockets with the contents of the garbage pail—and this in spite of the fact that we are no longer dining off one herring. She says that her ambition in life is to become like a fat pig! Last night, when the children were safely tucked in bed and I had sat

[1] Lord Rosebery, *Miscellanies*, i. 97.

[2] J. Arthur Thomson, *The Control of Life*, p. 101 f.

down to write to you, piercing shrieks were heard resounding through the stillness of the house. A tour of investigation revealed Topsy creeping from bed to bed in the darkness, pretending to cut the throats of the girls with a large carving-knife which she had stolen for this purpose. To-day Topsy is going around with her hands tied behind her back as a punishment, and in the hope that without the use of her hands we may have one day of peace at least. Poor Topsy, kindness and severity alike seem unavailing. She steals and lies with the greatest readiness, and one wonders what life holds in store for her.'

The book is called *Le petit Nord: Annals of a Labrador Harbour* (Hodder & Stoughton; 6s. net). It is a record of a year's stay at the place so called as head of a children's hospital. But who was head we are not told. We know only that two authors' names are on the book, Anne Grenfell and Katie Spalding, and that Anne Grenfell is the wife of the famous Dr. Grenfell of Labrador. The story is told in letters home. Lively and amusing the letters are, but tragedy is never far away from comedy, especially in Labrador.

A Valuable Breed.

The author who signs himself 20/1631 is probably easily identified. He makes no other attempt to conceal himself. The Prime Minister is one of his (not very intimate) friends. He discourses familiarly about Mr. Balfour and many other parliamentary and famous men. The whimsical signature seems used to give him leave to say all that comes into his head on *Some Personalities* (Murray; 15s. net), and he says it. This is his experience as a Civil Servant:

'If anyone would know with how little wisdom the world is governed he need only enter the Civil Service of the British Empire. I entered it by the open door of competition with some thousand more suitable candidates, and was appointed to the General Register Office in Dublin. The Registrar-General of Ireland had applied for the services of a French scholar to correspond with foreign bureaux, and when the news of my appointment reached me I happened to be on a tour in France. I applied for permission to complete my journey, and you would have thought the Registrar-General would have been only too glad for me to improve my knowledge of the language. That only shows your ignorance of the Service. I was commanded to repair to my post within a fortnight. I found the foreign correspondence in the hands of a senior clerk who had no idea of relinquishing his functions; and after spending some months in a cellar among the records of mortality, I was entrusted with the compilation of statistics.

'I was in charge of the emigration statistics in the year when 100,000 souls left Ireland out of a population of less than 5,000,000. Apart from adding up that miserable sum, most of the work I had to do appeared to me a waste of time and stationery. I began badly with the invention of a new method of checking the figures which effected a saving of time with an increase of accuracy. This brought me a reproof from my superior official, and an order to return to the old-fashioned way. I got my own back, I think, over a humorous item in the agricultural statistics. These were sheets filled up by the constabulary once a year, and purported to be a faithful account of the crops raised and the live stock kept on every holding in the country. One year the Registrar-General, in a burst of enterprise, decided to add three new columns to the returns, dealing with the butter, the poultry and even the eggs. This inquiry was sprung on the long-suffering peasantry without any warning; and if you know anything of Ireland you may easily imagine the sort of information the constabulary were likely to extract from a small Connemara holder with an uncertain memory and a strong desire to see the peeler off his premises. Many of the constables seemed to have filled up the columns as Mr. Weller spelt, according to their own taste and fancy, without going through any useless formalities. I was malicious enough to compare the total of poultry with the total of eggs in one district, and to draw my chief's attention to the surprising fact thereby disclosed, that every cock, hen and chicken in that part of Ireland had laid six eggs a day for an entire twelvemonth. The breed must have been a valuable one; it was before the days of intensive culture, too. My detestable zeal broke the Registrar-General's heart, and that return never reached the foreign bureaux.'

The Tower of Babel.

'Ukepenopfü was the first being. Her descendants are very many. Instead of dying she was translated into heaven. Later on her descendants

thought to communicate with her by building a tower up to heaven, up which they would go and talk to her. She, however, knowing their thoughts, said to herself, "They will all expect presents, and I have no presents for so many men. The tower must be stopped before it get any higher." So she made all the men working at the tower to talk different languages, so that they could not understand one another, and when one said bring a stone, they would fetch water or a stick, and so forth, so that all was confusion, and the tower abandoned, and hence the different tongues of the various tribes of man.

'There was once a country under a powerful chief with great armies and the people thought they would mount up to heaven by building a ladder of wood. So they builded a stair, and made the stair very high into heaven. Now the men who were up at the top asked for more wood, and the men who were below made answer, "There is no wood; shall we cut a piece from the stair?" So the men at the top not understanding what they said gave answer, "Ay, cut it." So they cut it, and the ladder fell, and great was the fall thereof, and they that builded it were killed.'[1]

Trusteeship.

The best missionary book that we have had for a long season is entitled *China and Modern Medicine* (United Council for Missionary Education; 5s. net.). The author, Mr. Harold Balme, F.R.C.S., D.P.H., Dean of the School of Medicine in Shantung Christian University, tells the story of the victory which the medical missionaries in China have won, the way they have won it, and the use they mean to make of it. He tells also the secret of the success. The secret is trusteeship.

'There is a second great ideal which, while not perhaps entirely confined to modern times, may also be claimed as one of the greatest contributions which western medicine has had to offer to the world. This is the conception of trusteeship, in relation both to medical knowledge and to the care of the sick.

'The doctrine of mandates, as at present understood, is a direct product of those newer ideas of international responsibility which have found their expression in the League of Nations. But the application of this doctrine had a much earlier origin in respect to individuals. It sprang into being on the first occasion that a physician taught that all medical discovery, and all knowledge as to the causation and treatment of disease, were the common heritage of every practitioner of medicine, and not the private monopoly of the discoverer himself. And when one begins to consider the implications of that teaching—particularly against the background of those countries where no such doctrine has ever been taught—the immense potentiality of such a truly Christian conception at once seizes the imagination.

'Think for a moment where medicine would be to-day if Jenner had set up a private consulting room for the practice of vaccination, and had never made it possible for others to share in his discovery. Think of the appalling and unnecessary suffering that hundreds of thousands would have endured if Morton and Simpson had appropriated to themselves the sole right to the administration of anæsthetics, the secret of which might well have died with them. Where would surgery be if Joseph Lister had not made his antiseptic principles freely accessible to one and all? Where, indeed, could we point to any triumphs of modern medicine, had it not been for the fact that this conception of trusteeship has been the dominating ideal of every medical investigator of modern times?

'Nor was it only in the realm of medical discovery that this new ideal became operative. In spite of certain regrettable exceptions, the sense of trusteeship has gradually become the fundamental conception governing the attitude of physician and nurse towards their patient, with the result that everything connected with the sick man—his health, his life, his very confidence—is regarded as a sacred trust, for which his doctor is answerable to God and to his fellows. It is around this central thought that the whole of our modern system of medical and nursing ethics has been built up. Hospitals and dispensaries, Red Cross Societies and asylums, have all alike been organized as an embodiment of this creed. And the faithful work of every conscientious physician and nurse has been an exposition of this underlying sense of personal responsibility for the patient's welfare.'

[1] J. H. Hutton, *The Angami Nagas*, p. 265.

Printed by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE are just two unpardonable sins in a preacher. The one is having nothing to say, and the other is saying it.

You come to that conclusion after reading Dr. John A. HUTTON's book on preaching, *That the Ministry be not Blamed* (Hodder & Stoughton; 6s. net). The book contains five lectures. Three of them deal with the sin of having nothing to say, the remaining two with the sin of saying it. Let us consider the sin of saying it.

Dr. HUTTON gives it a name. He calls it tediousness. And that is a good name for it. The only point to observe is that it does not depend on length. A man may be tedious in ten minutes as surely as in sixty, though not so insufferably.

Other men have called it dulness. And that is a good name for it too. The point to notice here is, that it does not depend on manner. A preacher with a bad delivery may not be dull, while a preacher with a good delivery may. The dullest, the most tedious, the man who in the pulpit most nearly committed this cardinal sin, was a teacher of elocution.

Take an illustration. Dr. John Brown—Bunyan Brown—says this: 'On the matter of literary form we may note that Bunyan seems carefully to have avoided one sin not easily forgiven—the cardinal sin of dulness. Neither in his character sketches nor in his illustrations does he ever grow tedious. The various people in his allegories step out into the open—they interest you or they amuse you, or they instruct you; there is one thing they never do, they never weary you. They do all they were meant to do and then they disappear. Yet in that brief space they have left a distinct impression of their own individuality upon you. Many of the illustrations in his sermons, too, are simply exquisite. Take for example this of Christian fellowship: "Christians are like the several flowers in a garden that have upon each of them the dew of heaven, which being shaken with the wind, they let fall their dew at each other's roots, whereby they are jointly nourished and become nourishers of each other." That is an illustration which is a word-picture, a poem in prose. The most refined feel the charm of it, and the plainest man is conscious of its beauty and force. Moreover it is an illustration which is not dragged in for its own sake. It really does illustrate, that is, it throws light on the subject in hand. Moreover it is not overdone. It leaves off at the precise point at which it ought to stop. It is well sometimes to have the moral courage to leave out something. The leaving out may really increase the value of that which remains

in. There are times when the half turns out to be more than the whole.'

Now here we have several things, all pertinent. To begin at the end, we have first of all this: Dulness, or tediousness, or whatever you please to call it, is not due to lack of matter. It may be due or partly due to too much matter. 'It is well sometimes to have the moral courage to leave out something.'

Next, we have this: Tediousness may be due, or again partly due, to inappropriateness. Dr. Brown quotes an illustration from Bunyan. He says, 'it is an illustration which is not dragged in for its own sake.' So, even the most beautiful illustration and the briefest may be tedious if it is not appropriate.

Once more we have this: Tediousness may be due or partly due to unintelligibility, or, what is still more likely, to coldness. Says Dr. Brown of Bunyan's illustration, 'The most refined feel the charm of it, and the plainest man is conscious of its beauty and force.' If the illustration, or whatever else it is that the preacher is offering, does not touch his hearers, he is tedious.

But all these things are accidents and separable. After they have all gone the sin remains. The preacher may be neither lengthy, nor wordy, nor inappropriate, nor obscure, nor unemotional, and yet he may be intolerably dull and tedious. These things will increase the weariness but they are not the cause of it. The cause of it is that he has nothing to say and is trying to say it.

The least tedious or, put it positively, the most interesting, preacher that the last generation of Scottish people listened to was Dr. Marcus Dods. But read his letters. He discovers in himself all the faults that a preacher can have. And he had most of them. But then he never went into the pulpit to say something when he had nothing to say.

Dean Ramsay in his *Pulpit Table Talk* insists on making a difference between dulness and dryness. 'A *dry* sermon,' he says, 'we feel may be very clever and very full of interest and instruction, if only we could exert ourselves to attend. But we feel that, though abounding with learning and cleverness, we find it too severe, too unornamental, and, in fact, too much of a study, and, as an address, too unattractive. A *dull* sermon, on the other hand, we find to be prosy, poor, commonplace, and so pointless, both in matter and in manner, that we cannot attend with any earnestness or life.' Dean Ramsay is right. Dr. Dods was often dry; he was never dull.

What does it all come to? It comes to this. To preach is to preach a gospel.

The Rev. W. E. Orchard, D.D., is interested in evolution.

'There are still,' he says, 'many difficulties against accepting it. If man has evolved from the animal we ought to be able to find not only some creature who can be called in popular phraseology "the missing link," but many missing links bridging what after all is a great gulf. The remains bearing on this issue which have been found are very few, and their significance is hotly disputed by scientists themselves—both their age, and whether they are human or animal, or mere abnormalities. When there are instanced whole races of men such as the cave-dwellers, or neolithic man, who are represented as very low in the scale of progress, because they knew nothing of the use of fire or metal, we come across two disturbing facts, one that they could draw very creditably, with accuracy and lifelike vigour, and secondly that they had quite strong beliefs in the existence of higher beings and in a life beyond the grave; in short, that they compare favourably with many modern men in artistic expression and religious sensibility.'

But these are the words of a theologian. What does he know about the Darwinian hypothesis?

He knows more about it than the majority of the men of science. For the man of science takes it for granted, the theologian has to question and consider it. If he is a preacher he has to consider most seriously and concernedly what is to be done with the doctrine of Creation if the Darwinian hypothesis is true. And what is to be done with the doctrine of the Fall.

The Rev. W. E. Orchard is a theological preacher. In his recent book, *The Finality of Christ* (Allen & Unwin; 6s. net), he publishes a sermon on 'Evolution and the Fall.' He is well able to handle a scientific problem. This problem, he finds, he has to handle or give up his business as a preacher.

He finds difficulty in accepting the Darwinian hypothesis. Because it will not square with Genesis? No, but because it will not square with fact. Only last month two large volumes were issued on the descent of man. Both were by great men of science of the day. Yet they did not agree on so essential a matter as the pithecanthropus skull. One says it is the skull of a monkey, the other says it is the skull of a man.

But let the theological preacher go. Take the foremost of all the living men of scientific attainment, and each in his own department. Take the President of the British Association for the Advancement of Science, and the Presidents of all the sections. Mr. John Murray has published their addresses in one convenient volume. The title is *The Advancement of Science: 1921* (6s.).

There is nothing in all the addresses, there was nothing at the British Association Meeting in Edinburgh, so significant as the repudiation of the Darwinian hypothesis. Turn to the address by Dr. D. H. Scott, the botanist, and suffer a rather long quotation.

'Turning for a moment to Darwin's own theory of the origin of species by means of Natural Selection, the efficacy of the latter, in weeding out the unfit, is, of course, still acknowledged, and some geneticists allow it a considerable rôle. But there is a strong tendency in these days to admit Natural Selection only as a "merely negative force," and as such it has even been dismissed as a "truism." Now Darwin's great book was most certainly not written to enunciate a truism. He regarded Natural Selection as "the most important, but not the exclusive, means of modification" (*Origin of Species*, p. 4). It was the continual selection of the more fit, the "preservation of favoured races," on which he relied, and not the mere obvious elimination of the unfit, and this great idea (so imperfectly understood by many of his contemporaries and successors) he worked out with astonishing power, in the light of the changes which man has produced, with the help of his own artificial selection.

'It may be that the theory of Natural Selection, as Darwin and Wallace understood it, may some day come into its own again; certainly it illuminated, as no other theory has yet done, the great subject of adaptation, which to some of us is, and remains, the chief interest of Biology. But in our present total ignorance of variation and doubt as to other means of change, we can form no clear idea of the material on which Selection has had to work, and we must let the question rest.

'For the moment, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem has been solved—all is again in the melting-pot. By now, in fact, a new generation has grown up that knows not Darwin.'

But Darwinism is not evolution. Certainly not. Says Dr. Scott, and in the very next paragraph: 'Yet Evolution remains—we cannot get away from it.' But why cannot we get away from it? Because, he says, 'there is no alternative.' Is even evolution, then, not a scientifically ascertained

fact? No, says Dr. SCOTT, it is not. We must hold it, he says, '*as an act of faith*'—because there is no alternative. But as to the fact of it: 'I have thought it fair to lay stress on the present state of uncertainty in all that concerns the origin of species. On another occasion I even ventured to speak of the return of "pre-Darwinian chaos." But out of this chaos doubtless light will come.'

In the current number of *Theology* (S.P.C.K.; 1s. 6d. net) there is a review of BURTON'S *Galatians* (T. & T. Clark; 35s. net). The writer of the review is Dr. E. H. ASKWITH, whose book on the same Epistle is in the hands of every student of it.

Dr. ASKWITH, ends where other reviewers begin. He refers to the price of the book. But the book is not too dear, it is too cheap. The Publishers have shown that they have issued it at less than the price they have had to pay for it. We speak lightly, or otherwise, of costs being 'three times pre-war.' It is when we handle an article, be it butter or a book, that we see the meaning of it. And books like BURTON'S *Galatians*, with its Greek words, its small type, its numerous contractions, have risen in cost of production far beyond other books. But when a book is essential men will buy it.

Dr. ASKWITH assures us that BURTON'S *Galatians* is essential. Not only does he praise the author's care and scholarship, in almost every particular he shows that he agrees with him. Professor BURTON accepts the South Galatian theory. So does Dr. ASKWITH. Even in the matter of time when and place where the Epistle was written, there is only the slightest of differences between them. Dr. BURTON thinks that the probability is in favour of Ephesus, during Paul's third missionary journey, Dr. ASKWITH prefers Macedonia on the same journey.

One phrase in the Epistle appears to Dr. ASKWITH decisive. It is the phrase 'all the brethren that are with me' in the opening salutation. That phrase, he holds, can refer only to the apostle's travelling companions. He was on his way to Jerusalem, bringing the offering of the Gentile Christians. He had many companions with him. There is no other time or place in which he had so goodly a company of fellow-travellers that he could speak of them as 'all.'

On the vexed question of the circumcision of Titus these commentators agree. Says Dr. ASKWITH: 'It has always seemed to me the strangest of hypotheses that Titus was in fact circumcised, and that what ii. 3 states is only that his circumcision was not of compulsion. Professor Burton has understood this passage rightly, and his treatment of it is thorough and to the point.'

On only one matter do they differ. It is a matter of reading. The passage is Gal 4^{25}: 'Now this Hagar is Mount Sinai in Arabia.' So the Revisers. But in their margin: 'For Sinai is a mountain in Arabia,' after 'many ancient authorities.'

The difference between the two readings is slight —τὸ δὲ Ἄγαρ Σινὰ ὄρος, or τὸ γὰρ Σινὰ ὄρος—the omission in the second case of δε A. Westcott and Hort prefer the former reading. But in their note on the passage they reveal the fact that Westcott preferred the latter. Lightfoot agreed with Westcott, and probably the majority of the Revisers were of the same opinion, though their rules prevented them from making the change. If the second reading is correct the translation is, 'For Sinai is a mountain in Arabia,' and the disturbing Hagar does not come into the verse at all.

One valuable contribution Dr. ASKWITH makes. He shows that the Codex Sinaiticus is in favour of the second and simpler reading. It is true that that Codex has an extra word, ὅν (τὸ γὰρ Σινὰ ὄρος ἐστὶν ὅν ἐν τῇ Ἀραβίᾳ), and the presence of that little word has been held to vitiate its evidence.

Dr. Askwith believes the word to be a mistaken insertion. But if it is retained, he can translate it. He translates it, 'For Sinai is a mountain *situated* in Arabia.'

In *A Memoir of the Right Honourable Sir Edward Fry, G.C.B.*, by his daughter, Agnes Fry, published by Mr. Humphrey Milford at the Oxford University Press (12s. 6d. net), there is a chapter on the great Judge's religious opinions.

The central matter is Prayer. It is always central. Every theological difficulty runs into it; every religious practice comes out of it. If we do not pray we have no religion. But who can give a reason for his belief in prayer?

Sir Edward Fry prayed because he could not help it. 'The impulse to prayer,' he says, 'has always seemed to me a part of my nature. To turn quickly and often towards the Infinite Being with an aspiration, a hope, a prayer—not in times only of danger or anxiety, but in moments of solitary thought and reflection, in the fields or the lanes, or even in the busy streets—has been, I believe, through all my life a matter of nature and habit; and it seems to me as if the light would fade away from the heavens if I did not believe that I might thus hold some kind of communion with God.'

But he was not content to pray. He had to find out why. For him no prayer was possible if it was not reasonable. His mind was essentially scientific. Had he not been sent to Law by his father he would himself have gone to Science. And who knows what we were losing in the reconciliation of Science with Religion all the while we were admiring the justice of his judgments?

Now the scientific objection to Prayer is the uniformity of nature. It was no objection to Sir Edward Fry. 'I believe in the fixity of law and the fixed sequence of cause and effect; but so far from this interfering with my belief in the efficacy of prayer I have always felt that it was essential to it. It is because laws are fixed that wills can give effect to their decisions. If a stick were not stiff I could not be sure of beating a dog with it: if the laws of electricity were not fixed I could not be sure of sending a message along the wires: if matter were unstable I could not provide a dinner or a breakfast. But the cohesion of the stick does not prevent my free choice to beat the dog: the fixity of the laws of electricity does not determine the message I shall send, nor do the laws which regulate cooking fix whether I shall dine on mutton or beef.'

It is all quite simple. And it is all quite true. But how far does it carry us? Sir Edward Fry is sure that it carries us all the way. For the very point he makes is this: the better our knowledge of the laws of nature, the greater is the use we can make of them. 'The savage has comparatively few things which he can successfully will: the man who has, or he whose fellows have, a large knowledge of the laws of nature, has a far wider area of effectual volition.' This is the meaning of the aphorism that knowledge is power. 'If then there be a Being who knows all the laws of nature, He can do whatsoever He will in Heaven or on earth.'

It is all in harmony with the laws of nature. Sir Edward Fry insists upon that. 'The outcome of human volitions effected through the laws of nature appear as, and in fact are, natural results—not violations of the laws of nature, but results of those laws: and so, if there be a Divine Being with infinite knowledge of those laws, whatever He wills to do will appear as the results of natural laws, and not as miracles or as violations of these laws.'

'Not as miracles or as violations of these laws.' So Sir Edward Fry understands that a miracle is a violation of the laws of nature. And as a man of science, like almost all other men of science, he

rules out miracles. God can answer prayer—do anything for you that you ask Him in heaven or on earth—but miracles do not occur.

But what right has he to call miracles violations of the laws of nature? A miracle is a surprise—it is that and nothing more. We have taken it through the French from the Latin word *miraculum*, and the Latin word *miraculum* is defined by Lewis and Short as 'a wonderful, strange, or marvellous thing.' Sir Edward Fry speaks of savages. Turn to the Life of Dr. Laws of Livingstonia just published. 'He gave the native labourers lessons in hygiene, showed them how to use European tools, instructed them in gardening, explained natural phenomena, and generally grounded them in the rudimentary principles of civilized life. They knew nothing of the commonest manufactured articles. A watch, the flame from a match, the burst of fire under a burning glass, were all miracles to them, as incomprehensible as the miracles recorded in the New Testament were to the people who saw them.'

No miracle, in the New Testament or out of it, has ever been shown to be a violation of the laws of nature. It is simply the employment of these laws to bring about a result which has not hitherto been wrought by them or is new to the observer. The first person who by uniting oxygen and hydrogen produced water performed a miracle. So did the Man who came along the Sea of Galilee walking on the surface of the waves. In both cases it was a genuine surprise. In the first case to the performer himself, for no man can tell even yet how the union of oxygen and hydrogen forms water, and if it were not so common it would be a miracle still. In the other case to the onlookers, for the Man Himself knew.

Violation of the laws of nature is unthinkable. For the laws of nature are the expression of the mind of God. We can speak, however, of interference with a law of nature. Sir Edward Fry himself furnishes an example. 'A man has, we will say, swallowed an acid which by itself must cause death; the administration of an alkali may operate so as to save the man's life.' The alkali works in accordance with natural law just as the acid does. But it interferes with the working of the acid. It prevents the acid from issuing, as it naturally would have done, in death.

One day a messenger came to Jesus from a Roman centurion. The centurion's servant was at the point of death. 'But speak the word,' he said, 'and my servant shall be healed.' Jesus spoke the word. The servant was healed from that very hour.

It was a miracle. They were all surprised. Was it a violation of the laws of nature? Certainly not. It was interference. The acid was met by an alkali. What that alkali was no one knew but Jesus Himself. And perhaps no one will ever know. Perhaps no one will ever know how it is that oxygen and hydrogen when united form water.

It was due to knowledge of the laws of nature—superior knowledge both of acids and of alkalies. The narrative tells us as much as that. Where is the point of the centurion's 'I also am a man under authority'? He could say to his servants 'Go' and 'Come,' and they obeyed him, because he was the representative of the Emperor. When he said 'Go,' it was with the whole power of the Emperor behind him. So was it with Jesus. Behind Him was the whole power of God, the very author and creator of the acid and the alkali, who can do according to His will in the army of heaven and among the inhabitants of the earth.

The Encyclopaedia of Religion and Ethics.

ITS SCOPE AND VALUE.

I.

ITS SCOPE.

For myself I can only say that whenever I have had occasion to refer to the Encyclopædia of Religion and Ethics (of which I am happy to be the possessor), I have found it excellent,—so incomparably better than any other work attempting at all to cover the same ground as to give it an absolutely unique position. It does equal credit, in my judgment, to the Editor who has organized it, and to the Publisher whose enterprise has given it to the world.

Arthur James Balfour, P.C., F.R.S., O.M.

I have carefully examined every volume of the Encyclopædia of Religion and Ethics as it has been published, and have been more and more impressed with the largeness of its plan and the splendid efficiency of its execution. Dr. Hastings and his colleagues are experts in the editorial art, and his Dictionaries of the Bible have carried his fame to the end of the earth. But the Encyclopædia is the crowning tribute to his skill. It appeals to a wider audience. No student of Anthropology and the History of Religion, of Psychology, Ethics, and Metaphysics, of Church History or Systematic Theology, can afford to neglect it or is properly equipped without it. Preachers will find it an unfailing source of stimulus and instruction. The choice of contributors has been most happy, alike for their eminence and their special fitness for the tasks entrusted to them. The range of the work is wider than the title would suggest. It maintains a high standard of excellence throughout, the treatment is distinguished by accuracy, thoroughness and wealth of learning. These noble volumes admirably sum up what is known on the subjects of which they treat and embody the results of first-hand expert research.

Arthur S. Peake, M.A., D.D.,
Rylands Professor of Biblical Exegesis in the University of Manchester.

The Encyclopædia of Religion and Ethics, alike on account of its comprehensiveness, accuracy, scholarship, and skilful editing, attains a standard of excellence so high as to make it indispensable to the student. It is a library in itself, invaluable both as furnishing illuminating summaries of essentials when consulted on subjects upon which its readers have specialized and as giving expert guidance on themes outside the range of their knowledge. Those who use it most frequently will have the highest estimate of its worth.

J. G. Tasker, M.A., D.D.,
Principal of Handsworth College, Birmingham.

Following upon my acquisition of the Encyclopædia of Religion and Ethics came the inevitable regret that I had not acquired it sooner, while still in the parochial ministry. I now make more use of it than of any other similar work. To see its handsome volumes on my shelves is itself a solid delight; to consult their pages a real and unfailing satisfaction. The articles are so fresh and scholarly, and so accurate in their references; and they introduce one so readily to the more extended literature. Indeed, I feel cramped and crippled in my studies when cut off from the Encyclopædia. I would recommend it most cordially not only to teachers of religion and philosophy and to Christian preachers, but also to all who would find to their hand an effective instrument for the exploration of the world's thought on the things of the human spirit.

William Fulton, D.D., B.Sc.,
Professor of Systematic Theology in the University of Aberdeen.

Dr. Hastings' Encyclopædia of Religion and Ethics deals comprehensively with all man's greatest experiences and his thoughts about them. It is a vast storehouse of modern learning in things new and old.

Charles F. D'Arcy, D.D.,
Archbishop of Armagh.

To learn that the final volume of the Encyclopædia of Religion and Ethics is in the press and on the eve of issue stirs one with a feeling not only of gratitude to its accomplished Editor and to the

famous Publishing Firm which has been responsible for its publication during a difficult period, but also a pride that an enterprise so vast and so exacting should have been accomplished under British and indeed Scottish auspices. I congratulate Dr. Hastings and Messrs. T. & T. Clark upon their joint achievement. They have produced many very notable works. Their series of Biblical Dictionaries has made the whole religious world their debtors, and has set a new standard of collective scholarship and fastidious editing. But their Encyclopædia of Religion and Ethics by its unprecedented comprehensiveness, its remarkable co-ordination of historical, philosophical, and religious learning, and its patient grouping of comparative material, stands alone upon a high eminence in the book world. To have it upon one's shelves is to be subjected to a continual temptation to stray far from one's immediate field into fascinating bypaths of study, and to be compelled in a thousand unexpected directions to enlarge one's outlook upon the wide province of religious experience and experiment and conviction. And for myself I desire to add that to the Editor many a young and untried scholar owes his first admission to the ranks of the band of explorers who, pen in hand, make adventure in the anxious and responsible regions of theological and philosophical research. I, for one, can never forget the trust reposed in me so generously by the Editor, or the encouragement which his commissions and his approval brought to me in connexion with this Magnum Opus. It may indeed be doubted whether any living man has done so much as he to foster religious scholarship in the English-speaking world

WILLIAM A. CURTIS, D.D., D.LITT.,
Professor of Biblical Criticism in the University of Edinburgh.

I have found the Encyclopædia of Religion and Ethics most useful. I know of no other book that just fills the place that it does.

I often consult it and never in vain. It is not only useful but most interesting.

MORLEY STEVENSON, M.A.,
Principal of Warrington Training College.

The monumental work undertaken by Dr. James Hastings in 1908, the Encyclopædia of Religion and Ethics, is about to be completed by the publication of the XIIth volume. As it is said in the Preface, the increase of knowledge, the growing interest in all questions relating to religion, to philosophy and ethics, have given rise to such extensive researches, to such a vast number of publications of all kinds, that it is necessary to have a work of reference giving the necessary information on all subjects, and the literature dealing with them.

Religion and ethics are taken in the widest sense; everything connected even indirectly with these two branches of knowledge has been embodied in the book, so that it is a standard work of primary value not only in our time but also for future generations, who will find there the foundations on which they will raise their new constructions.

What enhances the value of the work is the remarkably good choice of authors, who are as much as possible experts in the subject of their article, whether they treat the whole or only part of it. A word like 'God,' having such a wide bearing in time and in its conception, has fifteen contributors.

Since the work is in the English language, most of the writers are British or Americans. Nevertheless a great number of foreign authors, some of them most eminent scientists in their own countries, have co-operated in the undertaking. Taking one of the volumes at random, the sixth, of 171 contributors 33 are not Anglo-Saxons. The proportion must be the same throughout the work.

We have no doubt that this work, where an enormous amount of learning is collected, will be received very favourably outside of English-speaking countries. Those who are interested in religion and ethics will be thankful to Dr. Hastings for having provided them with an invaluable help for their studies and such a marvellous richness of information.

EDOUARD NAVILLE, D.C.L., LL.D.,
Hon. Professor in the University of Geneva.

I am glad to testify to the immense value of the Encyclopædia of Religion and Ethics which is now on the way to successful completion. The vast range of its subjects, the learning and competence of its contributors, the accuracy of its detail, and, above all, the breadth of view which pervades it, make it a really supreme achievement. Of course in so great a variety of articles there is occasional

inequality of strength, but the general level of excellence is wonderfully maintained. To all students of the history of religion it is simply indispensable.

J. Estlin Carpenter, D.D., D.Litt.,
Formerly Principal of Manchester College, Oxford.

Dr. Hastings is to be congratulated on the completion of another invaluable service to all students of theology and ethics, and other subjects related to the great theme of religion. The Encyclopædia is a library in itself, in which the most competent modern scholarship gives of its very best. Whenever I have used the work, I found just what I wanted. It is hoped the publishers also will be rewarded for their enterprise in providing such a treasure-house of knowledge.

Alfred E. Garvie, M.A., D.D.,
Principal, New College, London.

II.

ITS VALUE.

I have no words to express my admiration for the Hastings' Encyclopædia of Religion and Ethics, all the published volumes of which I received and some of which I have read all through. I doubt whether it has its equal in the world. I do not know which to admire most, the genius which conceived it, the skill which designed its limits and its contents, the learning of its articles and the moderation of its spirit, and I might add the energy with which it has been carried through in these troublous years. It will remain a priceless possession to those who care for these subjects, and a monument of British erudition and industry in the first twenty years of the twentieth century.

Oscar Browning, M.A.,
Fellow of King's College, Cambridge,
Author of the *History of the Modern World*.

I congratulate you warmly on the completion of your great Encyclopædia of Religion and Ethics. During the thirteen years since the first volume appeared I have used it constantly, and it has never failed to give me what I wanted. It is undoubtedly the fullest and best work on the subject that has ever been published; nothing on so complete a scale has ever been attempted in any country.

A. J. Maclean, D.D.,
Bishop of Moray, Ross, and Caithness.

The Encyclopædia of Religion and Ethics has the saving merits of accuracy and thoroughness. When these are reckoned with the extraordinary range of the enterprise, it is only justice to say that the Encyclopædia is far ahead of any similar work. Those who use it most will appreciate it best, and appreciate the high standard of editorial supervision as well as the courage of the publishers. It is a rare achievement of modern scholarship.

James Moffatt, D.D., D.Litt.,
Professor of Church History in the United Free Church College, Glasgow.

i. To the Student of Religion.

Every thinking man and woman is interested in religion, its history, problems, and various forms. Of recent years the subject of Comparative Religion has come rapidly to the front, and there are countless persons engaged in its study. The need of an Encyclopædia dealing with this subject must have been felt by many students, an Encyclopædia which would supply for the History and Nature of Religion what those of Daremberg-Saglio and Pauly-Wissowa are doing for classical history, antiquities, and beliefs. Messrs. T. & T. Clark as publishers and Dr. Hastings as editor of such an Encyclopædia have conferred a priceless boon on scholars, students, and general readers everywhere by this great work, which, though costly in one sense, is yet cheap in respect of its immense value, while it is unique in that it deals exclusively, as no other Encyclopædia does, with religion and the kindred topics of philosophy, psychology, folk-lore, and anthropology.

The work is also something more than a mere Encyclopædia. In an ordinary Encyclopædia articles often suffer from compression. Here there was bound to be compression, yet every article is full and comprehensive enough to be read with ease and to impart the most complete information on the topics dealt with.

Dr. Hastings' capacities as an editor are well known. In this Encyclopædia he has surpassed himself, in method and arrangement, in the wide range of subjects, and in obtaining the services of the best authorities in the various branches of knowledge. On all important matters, *e.g.* Ancestor Worship, Charms and Amulets, Magic, State of the Dead, and many more, one article is not sufficient. The subject is divided over a series of articles. There is an Introduction which is

followed by an account of the subject as it is found among the more important races. Each of these subdivisions is by an expert, and the whole series on one topic, if published separately, would make a bulky and exhaustive volume. All articles are divided into sections, each with a caption in bold type, so that the inquirer has no difficulty in finding just what he wants, and is further aided by the valuable system of cross-references. Many of the articles contain matter not to be found in books. Much of it is based on first-hand information known only to the writers, or on articles hid away in the pages of learned journals not ordinarily accessible, and to which, as to all authorities cited, there are complete references.

For working purposes I am using one or more of the volumes every day. I have never yet consulted them in vain or failed to find what I required, as well as information which threw new or additional light on matters which are of interest to me. The whole work, in short, is a treasure-trove of knowledge, knowledge which is lucidly and impartially set forth, and which has the highest scientific value. To scholars and students, to preachers and lecturers, to the general reader, the Encyclopædia must prove a priceless possession and 'a joy for ever.'

J. A. MacCulloch, D.D.,
Hon. Canon of Cumbrae Cathedral, Examining Chaplain to the Bishop of St. Andrews.

Having made very frequent use of Dr. James Hastings' Encyclopædia of Religion and Ethics, I have always found in it what I wanted. This test enables me to vouch for the great value of the work. The articles are in great part written by leading authorities and in many cases represent the only up-to-date treatment that exists of the subject dealt with. The exhaustive bibliography appended to each article is an extremely useful feature. I know of no work that could compete with it, and consider it indispensable to every student of Ethics and Religion.

A. A. Macdonell, M.A., Ph.D.,
Boden Professor of Sanscrit in the University of Oxford.

I have long thought that the E.R.E. puts the topstone on the fame of Dr. Hastings as the incomparable Encyclopædist. His knowledge of men all over the world and their exact suitability to perform the task allotted them has often evoked my wonderment; but even more do I admire the conception to include in one work the vast library that has accumulated during the last fifty years on Comparative Religion, Psychology, and Psychical Research—to say nothing of the more trodden fields of Philosophy and Ethics; and the manner in which this gigantic conception has been executed enhances one's admiration beyond expression.

J. T. Marshall, M.A., D.D.,
Ex-President of the Baptist College, Manchester.

Dr. Hastings is to be warmly congratulated on the completion of the Encyclopædia of Religion and Ethics, the most comprehensive of the works whereby he has made the Church his debtor. It is a library in itself, and is indispensable to every serious student of Religion.

H. Maldwyn Hughes, M.A., D.D.,
Principal of Wesley House, Cambridge.

ii. To the Student of Theology.

Speaking for myself, as a private student and for many years a teacher of theology, I find it difficult to express my sense of the value of all the dictionaries published by Messrs. T. & T. Clark under the editorship of Dr. Hastings, but pre-eminently of this, the crowning work of the series. Perhaps its most signal services are in the departments of the Comparative Study of Religions and the subjects which lie in the borderland between theology and philosophy. But the whole field covered cannot be described in a brief note, the bibliographies alone being a treasure to the serious student. The Editor has displayed as much judgment and skill in his choice of titles and subjects as in his selection of scholars to deal with them. That a work involving such enormous labour should have been published with unfailing regularity through little more than twelve years and the unprecedented disturbances of a world-war is a veritable triumph of organization and industry. The E.R.E. has already proved itself indispensable to public libraries, especially of theological colleges, and the private library which possesses it contains in twelve admirably arranged volumes the substance of twelve hundred.

W. T. Davison, M.A., D.D.,
Professor of Theology, Richmond College, Surrey.

Let me congratulate you very warmly on the approaching completion of the last volume of the E.R.E. It was a great conception, and the achievement has more than justified the imagination and courage which planned the enterprise. It stands alone as a work of its kind in the English language, and vindicates the learning of the Anglo-Saxon people. I am proud that it has been edited and published in Scotland.

I constantly refer to it, and urge my students to consult it. It is difficult to imagine how past generations of professors and students of Divinity got on without it. Others will testify from the standpoint of their own departments; in mine, that of Apologetics and Systematic Theology, the work is simply invaluable.

A. B. Macaulay, M.A. D.D.,
Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow.

In the Encyclopædia of Religion and Ethics the greatest subjects are discussed with remarkable thoroughness and impartiality and from various standpoints. The work is really a Library in itself. Any teacher of the subjects concerned will realize that the volumes furnish ample assistance for Pulpit and Class-room. And if one possesses the other Dictionaries which bear the name of Dr. James Hastings he will be sure that the addition of the Encyclopædia makes him independent of the aid of a great number of works hitherto indispensable. By means of the Encyclopædia the leading scholars of many sects and of many nations have placed all students of the themes that are of highest moment under immense obligations. The work is of unique importance; and most of it can never be out of date.

W. J. Henderson, LL.D.,
Principal of the Bristol Baptist College.

I have been gratified by the way in which our students turn to it; it has revealed to them the land yet to be possessed, widened their horizon, and stimulated them in their quest.

Alex. J. Grieve, M.A., D.D.,
Principal of the Lancashire Theological College, Manchester.

I have used the E.R.E. from the beginning and feel each year a greater debt of obligation to the Editor and the Publishers. It is a mine of wealth to all students of Theology or Philosophy. Many of the articles give the best surveys available anywhere of the subjects with which they deal. I am always recommending it to my students and expect to be a student of it myself as long as I am able to study. There is, to the best of my knowledge, no work to compare with this in any language.

Wilfrid J. Moulton,
Principal and Tutor in Systematic Theology, Didsbury College, Manchester.

iii. To the Student of Philosophy, Psychology, and Anthropology.

I could not, as a student of Theology and Philosophy and their subsidiary subjects, do without the Encyclopædia of Religion and Ethics. Its thoroughness, accuracy, fairness, and impartiality are notable. No books in my library are oftener in use: not even the well-known Dictionary of the Bible.

T. C. Fry, D.D.,
Dean of Lincoln.

I have constant occasion to consult the volumes and find them invaluable as a storehouse of accurate information about Divinity, Philosophy of Religion, the History of Philosophy and Religion, and cognate subjects, particularly Ethnology and Folk-lore, and I do not know where else to find the results of the latest research in these subjects so conveniently collected and expounded by writers of equal authority.

A. E. Taylor, M.A., D.Litt., F.B.A.,
Professor of Moral Philosophy in the University of St. Andrews.

As the last of the twelve volumes of the Encyclopædia of Religion and Ethics is at hand, I desire to congratulate you and the publishers most heartily on the completion of this stupendous undertaking. The Encyclopædia is a work of extraordinary merit, unequalled by anything of similar enterprise in the English language, or, so far as I know, in any language. Not only the magnitude of the area of subjects covered is outstanding, but also the ability and scholarship displayed, the uniform standard of excellence achieved, and the meticulous care in the printing. The work is an inestimable boon to students in all departments of science, religion, ethics, and

philosophy; and the eagerness with which it is consulted by workers in every branch of learning shows the high appreciation that is generally entertained of its usefulness and worth. No one can fail to appreciate, further, the unbroken regularity with which the yearly volume appeared up to the commencement of the War, and the amazing minimum of delay since then. The whole is a marvel of editing and publishing of which you may well be proud. An 'Index' volume, however, is imperative, as every student will allow; and you must not regard your labour as complete until you have supplied us with that, when our gratitude to you will be full, as well as cordial and deep.

WILLIAM L. DAVIDSON, M.A., LL.D.,
Professor of Logic and Metaphysics in the University of Aberdeen.

I prize the Encyclopædia of Religion and Ethics very highly and constantly refer to it. I recommend students taking the Anthropological Tripos to read certain of the numerous and excellent ethnological articles as these contain information and views which cannot be found elsewhere in so compact a form. The Encyclopædia is really a marvellous publication and is indispensable for every student of Comparative Religion and Ethnology.

A. C. HADDON, Sc.D., F.R.S.,
Reader in Ethnology in the University of Cambridge.

If one who has himself contributed to Dr. Hastings' Encyclopædia of Religion and Ethics has the right to express an opinion concerning its merits, I should venture to say that, for the student of Social Anthropology, no work of the kind contains so much that is useful. It makes clear to all the fruitfulness of the comparative method as applied to the religious and moral life of Man.

R. R. MARETT, M.A., D.Sc.,
Reader in Social Anthropology in the University of Oxford.

The Encyclopædia of Religion and Ethics is, I think, one of the most amazing products of human industry the world has ever seen. The Editor has searched the entire globe for the right men to speak with authority on the subjects they have made their own, and he has been marvellously successful. The volumes are a continual surprise. It is only when one uses them systematically and constantly that the wealth of material they contain is discovered; and no one writing on any subject dealing with the Bible, Theology, Religion, Anthropology, Archæology, History, or Science, dare neglect what has been so laboriously collected and sifted by experts in every branch of human learning, and so splendidly edited by Dr. Hastings. It is a monument of international scholarship reared under the genius of a Scotsman, and every possessor of these twelve volumes has a library absolutely unique.

G. A. FRANK KNIGHT, M.A., F.R.S.E.,
College and Kelvingrove United Free Church, Glasgow; Author of *Nile and Jordan*.

I do not know any way, apart from the study of the Encyclopædia of Religion and Ethics, whereby a medical man can easily obtain information regarding beliefs and superstitions, past and present, among peoples civilized and uncivilized, respecting the mysteries of life and death and disease. About a whole series of subjects touching religion, ethics, and medicine there is much scattered information, in many languages, and in books and periodicals not easy of access; the articles of the Encyclopædia have brought all this together and made it available for the physician who looks deeper than the surface of his daily professional work and has an interest in the way in which the phenomena of physiology and pathology, with which he is so familiar, have appealed to the minds and imaginations of men, and have influenced their religious beliefs and their ethical customs. The other articles have all their own interest and it is not small; but for the physician the ones to which I refer have a peculiar attraction. The selection of authors has been a most happy one. About the whole undertaking, to use a phrase I have already employed elsewhere in speaking of the E.R.E. it is 'magnificent, massive, and mature.'

J. W. BALLANTYNE, M.D.,
Editor of the *Encyclopædia and Dictionary of Medicine and Surgery* and of the *Encyclopædia Medica* (2nd Edit.).

iv. To the Preacher.

From the preacher's point of view the value of the E.R.E. can hardly be over-stated. No man can be expert in all the subjects which in the

course of his work a minister must handle; but his teaching, to be of worth, must be well grounded. He must be sure of many things if he is to speak of any with confidence. He requires therefore a source of information at once accessible, comprehensive, orderly, and trustworthy. This the E.R.E. supplies, covering the whole range of his outlook. The articles are authoritative in the best sense. Their authority would be recognized apart from the famous names attached to them. One reads, whatever the subject, with the comfortable assurance that he is in the hands of a master. We have here no mere succession of isolated discussions. Each subject is treated not only with accurate knowledge, but with generous breadth, keeping in view its place and bearing in the scheme of things. There is all the impartiality of the scientific spirit. Where doctors differ, as in regard to ABIOGENESIS, they themselves state their conflicting positions, and material is furnished for an enlightened judgment. One inclined to narrowness will find in BAPTISM the effect of a liberal education. ROMAN RELIGION exhibits the charm, the grasp, and insight associated with the writings of Dr. Warde Fowler, whose loss we all deplore. PSYCHICAL RESEARCH and PSYCHO-THERAPEUTICS are well-balanced, dealing wisely with things which absorb many minds to-day. THE STATE OF THE DEAD presents a conspectus of human thinking on a question of poignant interest to myriads bereaved in the great war. These articles, chosen almost at random, are cited to illustrate the present practical usefulness of this great work.

I write gratefully as one who has made constant use of the E.R.E. from the publication of the first volume. If the task undertaken by the editor was truly formidable, its performance has added distinction even to his splendid record.

W. EWING, M.A., D.D.,
Grange United Free Church, Edinburgh.

The E.R.E. has indeed conferred a boon on all men who think and who have to guide the thinking of others. Here, readily available in ordered sequence, are the condensed and complete statements of the best specialists on all possible subjects for the teacher and the learner in religion. Many a time have men such as I am found prepared to our hands all the material we need for our thinking and preaching. We are deeply grateful. How did we do without it formerly?

W. T. A. BARBER, M.A., D.D.,
Principal of Richmond College, Surrey.

In reading recently St. Augustine's *De Doctrinâ Christianâ*, I was surprised to notice how much of it might be called the cry of a scholar for a Bible Dictionary. Referring, not without humour, to blunders into which preachers in his time fell, he endeavoured to guard his contemporaries against such mistakes by communicating some of the most necessary information. But one could not help feeling how this Father would have welcomed and commended to his disciples such works as the Hastings' Dictionaries. The present work undoubtedly indicates the high-water mark of the knowledge for which ministers are responsible, and the presence of the volumes on the shelves of a preacher, young or old, will be a guarantee that their owner is up to date.

JAMES STALKER, M.A., D.D.,
Professor of Church History in the United Free Church College, Aberdeen.

The E.R.E. has given me good service in several ways I hardly anticipated; for instance—in preparing Popular Sunday Evening Sermons, and in discussing thorny problems of the day with the young men of the church.

Even in the lighter moments of the Social Hour, material from articles such as that on 'Riddles' has given great entertainment.

JOHN SINCLAIR, M.A.,
The Manse, Lundie and Foulis, Dundee.

I regard the completion of the E.R.E. as an amazing achievement. One marvels at the faith that planned such an enterprise, the industry that carried it through, and the scholarship that easily lifts it up to a place of unrivalled authority in its own province. A busy minister could not desire a more useful work. It embraces such a vast variety of subjects that if he has it at his elbow, he can dispense with a large part of his library. He has here practically all that he needs to make his sermons informative, interesting, and up to date. And if a wealthy member of the Church were to endow every Manse with a set of these volumes, he would be conferring an incalculable

benefit not only on ministers, but on congregations throughout the land.

A. M. Macdonald, M.A.,
United Free Church Manse, Johnshaven.

The Encyclopædia is a great conception worthily carried through. Its volumes are a treasure of accurate and authoritative information; and I feel myself happy to be the possessor of them.

R. Stevenson, M.A., D.D.,
The Manse, Gargunnock, Stirling.

I always awaited eagerly the arrival of each new volume of the E.R.E., and continuous reference to its articles has enhanced its value. It is always beside me. May I particularly mention its exhaustive bibliographies?

Alex. W. Mitchell, B.D.,
The Manse, Ardentinny.

In speaking of E.R.E. it is difficult to begin and it is more difficult to stop. One might enlarge on its national significance. It is a production of which Scotland may well be proud. One is tempted likewise to denominational glorying—we have here a magnificent gift to the world from a Presbyterian and United Free Churchman. Scholarship, however, is above such parochial and casual considerations, and it is by its scholarly qualities that E.R.E. stands out as the biggest and best thing that this generation has seen accomplished in the sphere of sacred learning.

I would emphasize just two points for the consideration of the working minister who wishes to be efficiently equipped for his responsible task as preacher in these days. The first is this. In our time a minister who would win and keep the attention of thinking men must be furnished with knowledge far beyond what was requisite a generation ago, for popular knowledge has increased and questionings abound. In particular the study of religions has become of first-rate importance, and the preacher must have not vague notions but clear views of non-Christian faiths. So too, perhaps in less degree, with philosophies and speculations that are related by friendliness or hostility to Christian belief. If the minister have not such knowledge in his head, he must have ready access to it as occasion requires. Here in E.R.E. lie all the necessary materials to hand ready for use. Further, the light here cast upon the Christian Verities is incalculable. Hundreds of texts are given deeper significance. Points, illustrations, and enforcements are here for a lifetime's preaching, and, unlike some of the familiar and fallacious illustrations of our early days, those culled from this work may all be taken as absolutely trustworthy, guaranteed by the highest known authority.

My second point is this. The E.R.E. is a whole library and is the cheapest library one can secure. It gives the substance of many volumes that are scarce and costly. Of many single articles it is true that they make unnecessary the purchase of a shelfful of books. I would advise all theological students to devote their preaching fees to secure this splendid equipment for their life-task. To congregations that are thinking of giving their minister a really good present I would suggest that they could give nothing so useful as a set of E.R.E., if he is not fortunate enough to possess it already.

W. D. Niven, M.A.,
Causewayend United Free Church Manse, Aberdeen.

Thirty Years in Egyptology.

By W. M. Flinders Petrie, D.C.L., Litt.D., LL.D., F.B.A., Edwards Professor of Egyptology, University College, London.

The changes during the last thirty years in our knowledge of Egypt have been as surprising as those in other branches of science. There was nothing known thirty years ago earlier than the pyramid period: Egyptian art seemed first to appear at its greatest power. How it grew, and whence it came, was utterly unknown. There was no systematic mode of recording, and very few publications which gave definitely dated objects. The only plate of pottery—the alphabet of archæology—of the early period contained a few examples of the IVth and VIth, but was mainly

of the XIIth, XVIIIth, XIXth, XXIInd, XXVIth dynasties and Roman age. It would confound any one attempting to use it. Now thousands of forms are all drawn and dated to a dynasty and often to a single reign. We will here review the new outlook, in historical order, and afterward notice the present activities and methods.

The ages of flint working have now been explored, and set side by side with each stage of the European work. Nearly every variety known in Europe is also found in Egypt, so exactly similar in detail that no one would suppose any difference in their source. Evidently Egypt joined in the general Mediterranean culture which is so well known in France and other Western lands. The types of the pre-crag flints are found in deep gravels near Cairo, the Chellean and Acheulean are scattered on the high desert. The settlements of the Mousterian, Aurignacian, and Solutrean periods are found on the desert edge. The Magdalenian period was apparently that of the prehistoric civilization, of which thousands of graves have been fully recorded. The cave man of Europe was the barbaric fringe of the more advanced civilization in the favourable lands.

The continuous civilization at the fullest historic allowance of time will just about meet the shortest of the geological datings. It may be thus placed for the Magdalenian age about 10,000–7000 B.C., the similar styles partly continuing in Egypt till the beginning of the dynasties about 5500 B.C. This civilization falls into two periods: one from the west, or Algerian, which brought in a small amount of copper, weaving, handmade pottery, ivory carving, and glazing. The Osiride religion belonged to this age, and there was a well-spread culture over the whole of Egypt. The next movement was an Eastern migration, which brought in a new style in most things, more foreign trade, and the sun worship. The whole of these periods are now so mapped out that any grave containing much variety can be dated to a generation or two. Of course, before the use of writing we can only date relatively, and not in absolute years. This second civilization fell into decay, was attacked from the south, and then yielded to the dynastic race, who seem to have come in from the Red Sea.

Of the beginning of the dynastic kings, Maspero in 1894 wrote about Menes, 'his pretentions to reality disappear, and his personality is reduced to a cipher.' Even later writers have wantonly confused matters by vague remarks. In reality, Mena, whose Horus-name was Nor-mer, is the first king of whom we have a personal portrait in sculpture, in a scene of triumph with his high officers. His tomb, his queen's tomb, his vases, the labels of his offerings, the seals of his officials, are all well known to us now. The transfer of the capital northward, as the valley was subdued, brought the court from Abydos down to about fifty miles south of Cairo. There the capital rested for a few generations and left a great cemetery on the desert (Tarkhan), which has shown us the junction of the native with the invading people. On the rise of Memphis this waned, and almost vanished before the end of the Ist dynasty.

The kings of the Ist dynasty, and three or four before and after that age, left their tombs in a compact group at the foot of the Abydos hills. These tombs have provided us with an abundance of the vases and dishes of fine stones (500 drawn), over 200 different sealings of officials, 180 gravestones of the court, dozens of inscribed tablets, and pieces of personal ornaments, furniture, and fittings. Had they not been all plundered in ancient, and again in modern times, before scientific search, an immense amount more would have been saved. The view of the arts is surprising: skilfully made jewellery, delicate ivory carving, beautiful cups of crystal and fine coloured stones, and an organized administration of many dozens of officials even on the single business of the royal estates. We know this age better than that of our own Saxon kings. Royal tombs of other kings of the IInd and IIIrd dynasties have also been found before we reach the great series of the pyramids.

At the beginning of the IIIrd dynasty an immense pit was excavated at Zowyet el Aryan, a vast sloping way cut down to it, and the floor filled with gigantic blocks of granite; the completion of a great structure was evidently frustrated by the king's death, and the hollow was filled with a tumbled mass of blocks of stone; what was intended we cannot say, but probably chambers were to be built in the pit and some superstructure raised over them. The regular pyramids begin at the end of the IIIrd dynasty with that at Meydum. The small temple of this has been found quite perfect; it is the oldest temple in Egypt, consisting of two chambers and a courtyard. Following this are the well-known pyramids of Gizeh. The

temples of Khafra and Menkaura have now been excavated, and the portrait statues of the latter king were found. The statues of Khafra have long been the pride of the Cairo Museum; and the small ivory statuette of Khufu, recently found, has shown us the extraordinary vigour and energy of his face. The pyramids and temples of the Vth dynasty at Abusir have been completely cleared and published. The XIIth dynasty pyramids at Lisht and Lahun have also been explored; from Lisht come the series of perfect statues of Senusert I., which were left lying in the temple, never erected; from Lahun comes what is perhaps the finest work of jewellery, designed for a daughter of Senusert II.

Turning back to other discoveries, the series of remains of temples at Abydos has been dissected and planned, in nine periods, from the Ist to the XXVIth dynasty. From the earliest remains we learn how lifelike and expressive was the ivory carving, and how general was the use of faience for vases and wall tiles, at the beginning of the Ist dynasty. From the early capital at Hierakonpolis comes the great slate carving of the triumph of Mena, the gold-headed hawk, and the copper statues of Pepy of the VIth dynasty.

The dark period of the VIIth–Xth dynasties has been indirectly cleared from different sides. A curious class of button-badges came in at the close of the VIth dynasty; they were Syro-Mesopotamian in some designs, and when Egyptian motives were copied, the work was distinctly foreign. Their use did not extend beyond the VIIth and VIIIth dynasties, and they suggest an invasion from Syria. A remarkable cylinder of jasper with the name of Khandy—a king of Egypt of the VIIIth dynasty—has the king with a Syrian before him, and an Egyptian as second: in short, a Syrian king ruling Egypt. This seems to show the political condition of the VIIIth dynasty, and is closely in accord with Professor Clay's view of an early Amorite kingdom. In the same age, southerners, like the modern Galla, were occupying Upper Egypt, and leaving those great bizarre sphinxes and sculptures, later carried by Rameses II. down to Tanis to decorate his capital, but apparently belonging to El Kab. Thirdly, Libyans were breaking in on the west, coming through the Fayum and founding the IXth and Xth dynasties at Herakleopolis. Thus the state of Egypt was exactly parallel to that of the seventh century B.C., with Assyrians from the north, Ethiopians from the south, and Libyans from the west, at Sais. Much has been done in publishing the rock tombs of this age at Sheykh Said, Deir el Gebrawi, and Meir; and the pottery and other objects have been gathered at Dendereh, Rifeh, and Sedment, so that the style of the time is fairly charted.

This great age of the XIIth dynasty was well known before, but in the last thirty years the splendid jewellery has come to light at Dahshur, and the still more delicate and artistic work at Lahun. The pyramids of several of these kings have now been identified.

The Hyksos period, and the dark age which led down to that, have always been a favourite matter of speculation. Much confusion has been caused by Rameses II. having looted Egypt for statues and sphinxes to adorn his new capital of Tanis-Zoan. It was supposed for half a century that all those royal figures were made for that city, and the unusual sphinxes found there were looked on as local products of the Hyksos. Now that we recognize how all the Hyksos names were only secondary additions, and that all the sculptures came from hundreds of miles farther south, a quite new aspect of this age has arisen. Great earth forts of the Hyksos have been identified at Tell Yehudiyeh and Heliopolis. Hyksos pottery and scarabs have been found together in graves, linking the style of the XIIth dynasty with that known in the XVIIIth, by a series of changes. The XIIIth and XIVth dynasties of Egyptians have been considerably substantiated by various monuments and small objects that have been found. Many highly civilized kings, whose names do not appear in the official history, are now seen to belong to a rival line which was continually shifting the boundary up and down the valley in struggles against the legitimate kings of the XIIIth dynasty, who alone were recorded as a single line in the official list. The very short reigns of the XIVth dynasty, averaging less than two and a half years each, give good reason for our not finding any remains of most of them. Life was too precarious for monuments.

The outlying regions have not been neglected. The extensive quarries of hard rocks in the eastern desert contain hundreds of inscriptions of expeditions; these have been copied and excellently photographed. The mining settlements in Sinai, for turquoise, have been mostly searched, and all

the monuments cleared and copied. These give much light on the organization of works, and show how great results were obtained by close grading of employment, so that each man had a narrow and precise task in the expeditions.

The celebrated letters from Amarna, found over thirty years ago, have drawn much attention to that site, and much has been written on the character of Akhenaten and the nature of his monotheism. Yet there has been very little gain of detail beyond what was written in 1892; later works have been more of popularizing than discovery. What is generally believed to be the mummy of the king was found in the royal valley at Thebes; the age concluded from that exactly records with the historic indications previously gathered.

The immense capital of Thebes has been considerably explored by the government work; the temples at Karnak have been cleaned out and repaired, remains of earlier temples have been found, and also a great pit in which had been thrown a general clearance of the statues and monuments, at about the seventh century B.C.

Of the Jewish side of Egyptian history, a few landmarks have been found. The position of Abram, as one of the last chiefs of the Hyksos migration, seems clear. At Tell Retabeh, one of the two cities in Goshen, an official was 'over the foreigners of Thuku' (Succoth), and a scene shows Rameses slaying a foreigner before the god Atmu, 'lord of Succoth.' The references to Zoan being the capital at the Exodus give a date as late, or later, than Rameses, as it is now found that he first established Tanis-Zoan as a capital. An inscription found this year gives the name of a scribe-engraver, who carved figures of the gods, as Yehu-nam, or Yahveh-naum, 'Jehovah speaks'; this is of the reign of Rameses II. as far south as the Fayum. This indicates the education, artistic work, the spread over the country, and the date, of the Jews in Egypt. The well-known inscription on the triumphal monument of Merneptah, found in his temple, proves that 'Israelites' were known before 1200 B.C.; it has opened a wide controversy, which cannot be settled till more evidence comes up. Later, there are the celebrated papyri of Elephantine, showing the settlement of the Jews as far away as the southern frontier; we learn that they had a temple and services, and that their views had none of the Talmudic narrowness, but were on the lines of the Monarchy and Philo. The last act of united Judaism in Egypt was the establishing of a temple on an artificial hill, modelled from that of Jerusalem, at about twenty miles north-east of Cairo. The real temple had fallen into Gentile guidance, return to it was impossible, so a great passover feast was held, and the fires were killed by heaping up the mound of the new city over them, like the lamp-offering under a new house. There was no trace known of the Jew before Roman times in Egypt, but the last thirty years have given all these landmarks, which at least lay out the bearings of the subject.

In the Greek period we enter the vast field of the papyri, nearly all found within thirty years. The Ptolemaic Revenue papyrus, wills, and accounts; the fragments of the classics which test our ideas of the original texts; the few complete manuscripts; the overwhelming mass of business papers and letters of Roman age; the Logia papyrus—all of these have opened a new aspect of the classical world. Side by side with these are the portraits of the Græco-Egyptian people of the time, some of the paintings as fresh as in the days of the Antonines. We have entered into the life of Roman Egypt more familiarly than our fathers could have supposed.

This wider knowledge of the past has not been reached without a much more rigorous method than the old grubbing for show specimens. The French and English Consuls a century ago used to hunt for heads, and leave the bodies of the statues behind. Mariette used to turn on a few dozen men to loot a cemetery, without any count of what was found together. There is no record of how most of his plunder was found, nor any record of groups of objects. The new method looks to the record as the vital matter, and the actual specimens as only the illustrations of the record. It matters little where they are to be preserved, so long as the record is published complete, and all the inferences drawn from it. The group is the object of the work; to know exactly what is found together, to date the group by the best means, and thence to add to the precise picture of each period that is being reconstructed—such is the main consideration. Full publication is essential, so that whatever results are obtained can be linked up with all that is found before and afterwards. Such are the ideals, but not all excavators have yet learned them. The British work

is among the most complete, and is the quickest at issuing full publications. The German work has been the best in architectural publication, but has hardly touched the smaller antiquities, nor published groups of objects. The American is excellent in the manner of publishing, but nine-tenths remains to be issued in the future, and is likely to be lost altogether. Some of the French work has been well done, but most of it suffers from an absence of facsimile copies, and trusting to mere letterpress without any artistic discrimination; also much of importance has been only superficially issued. The Italian has published nothing, although owing to political influence he is allowed to carry off much more than other workers. Continual training of a body of students in field work, such as is given by the British School in Egypt, is not supplied by any other country; and the historical results would be much larger if there were not the obstructions of political considerations.

In the co-ordination and conclusions there have been as great differences. The British views have been conservative, and have stood the test of time and fresh discovery. The German has put forward many theories, most of which have been since abandoned; his whole outlook is far too self-centred, and several denials of the plainest facts still continue to clog the settlement of fundamental matters. The French have done but little in systematizing, and are not enterprising in exploring new tracks. The American has done a body of excellent translations and reconstruction of life; and though not active in co-ordination, his work has been valuable. The Italian has done nothing to advance matters.

Literature.

BIOGRAPHY IN BRIEF.

It takes some ability to make a biographer. What does it take to make a biographer in a single article? When well done, there is no article in any paper to which one turns more readily. Out of the—how many?—articles which have been contributed to *The British Weekly* in the five-and-thirty years of its existence by Sir W. Robertson Nicoll, C.H., LL.D., thirty-four have been selected and published under the title of *Princes of the Church* (Hodder & Stoughton; 7s. 6d. net).

Many of them are of men with whom the biographer was intimate. The greater the intimacy, the deeper the interest. After all these years we turn first to Henry Drummond. For that life is still a mystery. The evangelist who is an evolutionist puzzles men. The evolutionist who is an evangelist is incomprehensible. And then there is the curious attitude of Drummond towards the New Birth. It is as impossible for the natural man, he said, to turn himself into a spiritual man, as it is for a stone to turn itself into a man. But in evolution all things are possible. But there are surprises in plenty in the book. Two of the first are Spurgeon and Stanton. Is there any one in it for whom the biographer's admiration is more than for these two? Is it more for the one than for the other? And yet think of it—Spurgeon and Stanton!

ROUMANIA.

What Miss Maude Parkinson does not know about Roumania is not worth knowing. And what Miss Parkinson knows you may know by reading this most readable volume. *Twenty Years in Roumania* it is called (Allen & Unwin; 10s. 6d. net).

Miss Parkinson has a great love for the Roumanians, and so can describe their faults and follies as frankly as their gifts and graces. One of their faults is that the wives are too obedient to their husbands. 'I shall never forget the shock I experienced at the first country wedding at which I was present, when I saw the bride meekly lift the husband's hand at the end of the service and kiss it.'

Another failing is superstition. 'On no account must one admire or praise a child in the hearing of its parents. Such a proceeding is looked upon as directly challenging the operations of the "evil eye." I shall never forget an incident which occurred some years ago. I had called upon Madame —— and we were quietly drinking tea

together in the English manner, a compliment to me, when her husband rushed in with their little boy, in a state of the greatest excitement. He explained that they had been walking on the Calea Victorie when they met a mutual friend of ours, an Englishman, who had not been long in Bucarest. This gentleman had unluckily expressed his admiration of the handsome boy; hence the trouble. M. —— rang the bell violently and gave an order to the servant, who without delay brought in a cup of cold water on a tray, whilst she carried in the other hand a small shovel containing three live coals from the kitchen fire. With great anxiety and solicitude, the perturbed father dropped the three pieces of charcoal into the cup. They sizzled a little and—floated. Had they sunk, the direst misfortunes would have been presaged. A teaspoonful of the water was then given to the child, his forehead, the palms of his hands, and the soles of his feet were moistened with it, and three pater-nosters having been said, all was well. The relieved father turned to me with many apologies for his excited entrance. "But you know," he explained, "the matter was of the very greatest importance, and he is our only child."'

On political matters the author does not dwell. Just a touch here and there. She is glad to know that Great Britain is gaining, while Germany is losing. But—'Let me give one example of English conservatism. A certain English firm was approached as to the sending out of some agricultural machines. Now the peasantry of the Near East are very fond of bright colours, such as red, blue, and green, and the first machines which arrived, painted in a uniform shade of ugly grey, failed to please. A suggestion was forwarded to the firm regarding the colour of the machines, but the reply received was that grey was the standard colour which had been decided on by the firm for all their machines and it could not be altered. The result was that the order was cancelled.' But that was before the War.

METCHNIKOFF.

Metchnikoff is known to the scientific world for his discovery of phagocytes. To the general world he is known for his speculations on the lengthening of life. Sir E. Ray Lankester has contributed a preface to the English translation of the *Life of Elie Metchnikoff*, written in French by his wife, Olga Metchnikoff (Constable).

The discovery of phagocytes (which is Greek for 'devouring cells') was the inspiration of a moment, as most discoveries have been. But it was prepared for, as most discoveries have also been. 'One day when the whole family had gone to a circus to see some extraordinary performing apes, I remained alone with my microscope, observing the life in the mobile cells of a transparent star-fish larva, when a new thought suddenly flashed across my brain. It struck me that similar cells might serve in the defence of the organism against intruders. Feeling that there was in this something of surpassing interest, I felt so excited that I began striding up and down the room and even went to the seashore in order to collect my thoughts.'

When an alien, such as a microbe, enters the body, inflammation usually follows. What is inflammation? It is the action of certain cells of the body resisting the intruder. The method of resistance is by absorption or devouring. So these cells are called phagocytes, and so a cure is brought about.

It is quite simple. Why did no one see it before? Yes, why, with all the great discoveries. But it was not hailed universally. In Germany it was patriotically rejected, the great Koch himself having another theory. 'At the Berlin Congress in 1890 the theory was received very favourably by Lister, whilst Koch attacked it, trying to prove that phagocytes played no part in immunity, which, according to him, depended upon the chemical properties of the blood.'

It was when nearing the end of his own life that Metchnikoff speculated on the lengthening of life. We nearly all die prematurely. That is proved by our fear of death. If we were ready for it we should welcome it, as we do sleep after a long day. Why do we die too soon? Chiefly because our intestines are too large. 'The large intestine, inherited from mammalian ancestors, holds the first place among those noxious organs. This reservoir of food refuse was very useful to our animal forebears in their struggle for existence; it allowed them not to interrupt their flight whilst pursued by their enemies. In man, whose life conditions are different, a large intestine of that size, without offering the same advantages, is a source of slow and continuous poisoning and a cause of premature senility and death.'

Metchnikoff himself died prematurely. He was only seventy. He had not begun his special system of dieting soon enough. A full account is given of his dying, at his own particular desire. Is it of so much scientific value?

The youngest son of a small Russian landlord, he was spoiled by his mother and suffered from it in temper all his life, making others suffer with him. His wife wrote most of the biography while her husband was alive, and obeyed orders to hide no faults. She gives violence of temper as one of the causes of his premature death. 'And indeed,' she says, 'when it is remembered how pugnacious, how vehement he was—always, so to speak, in a state of ebullition, feverishly active, intensely sensitive—it must be admitted that his life really held more than an ordinary life of longer duration.' Metchnikoff held a professorship of Zoology in Petersburg for some years. But his working life was spent in Paris at the Pasteur Institute, where now his ashes, or at least the urn containing them, may be seen by the visitor. 'See,' he said, 'how my life is bound with the Pasteur Institute. I have worked here for years; I am nursed here during my illness; in order to complete the connection I ought to be incinerated in the great oven where our dead animals are burnt, and my ashes could be kept in an urn in one of the cupboards in the library.' And it was done.

THE RELIGIOUS SOCIETIES.

Dr. John S. Simon is looked upon as the most accomplished of the historians of Methodism in the present day. On that understanding he was chosen to write the historical article on Methodism for THE ENCYCLOPÆDIA OF RELIGION AND ETHICS, Professor Findlay being entrusted with the doctrinal article. However it may be with others—and certainly Methodism never calls for historians in vain—Dr. Simon has proved his power, first in the article referred to, and now in a handsome volume to which he has given the title of *John Wesley and the Religious Societies* (Epworth Press; 18s. net).

As we read on, after the first chapter, which directly describes the origin of the Societies, we wonder why Dr. Simon has limited his title. The book is a history of John Wesley. But long before the end we recognize the appropriateness of it. The author does give us a history of the life of John Wesley up to the birth of Methodism, but his purpose is to show how far the Society of the people called Methodists rose out of, and how much it owed to, the Religious Societies which were in existence before it and with which John Wesley had so much to do. The question may seem, thus shortly stated, to be one to capture the attention of Methodists only. In the book it is never a domestic question. Every development is followed with intense interest, so clearly, quietly, tolerantly does Dr. Simon write, and so evident does it appear that we are in touch with a movement of world-wide significance.

Yet the strongest attraction that the book possesses is the attraction of John Wesley himself. We thought we knew his early history fairly well. But here we come upon unnoticed facts, or facts set in new relationships, which not unfrequently tend to alter our conception of a whole episode. This is true conspicuously of the Georgia episode. Perhaps the right understanding of Wesley's experiences in Georgia was not quite possible before the publication of the great standard edition of his Journal. To that edition Dr. Simon acknowledges his obligation.

If the strongest attraction in the book is John Wesley, the strongest attraction in the life of John Wesley is the story of his conversion. Dr. Simon does not deliberately resolve to tell that story. And perhaps it is its unexpected, almost incidental, occurrence that enables it to have its wonderful way with us. We are not warned that we are in the neighbourhood of a great crisis, a crisis for one particular human soul, which suddenly becomes a test for every other human soul; we are in it and holding our breath before we know. This is the highest attainment of historical or biographical writing.

MOUNT SINAI.

'In the winter of 1905–6 Professor Flinders Petrie undertook the examination of the Egyptian remains in Sinai. After working at Wadi Maghara he removed into the Wadi Umm Agraf to copy the inscriptions and excavate the temple ruins at Serabit. His work is described in *Researches in Sinai, 1906*, and the inscriptions are in course of publication by the Egypt Exploration Fund. Among the workers at Serabit was myself. I had long been interested in the hermit life of the peninsula and in the growing belief that the Gebel Musa was not the Mountain of the Law. The

excavations at Serabit and the non-Egyptian character of the ancient hill sanctuary supplied new material for reflection. In the hours spent in sorting fragments of temple offerings and copying temple inscriptions it occurred to me that we might be on the site which meant so much in the history of religion. Studies made after our return suggested further points of interest. The outcome is this little history which will, I trust, appeal to those who take an interest in the reconstruction of the past and in the successive stages of religious development.'

That is the modest and informing Foreword to Miss Lina Eckenstein's *A History of Sinai* (S.P.C.K.; 8s. 6d. net). Do you want to recall her name? She is the author of a fine volume on *Woman under Monasticism.*

Where is the place on the face of this earth that appeals to the imagination more than Sinai? Calvary, do you say? Ah, yes! But even Calvary yields to Sinai the glamour of prehistory. Miss Eckenstein goes back to the days when Mount Sinai was a centre for the worship of the moon, and even further back than that. And she goes down the long history—it is like the history of mankind—until she comes to the Great War and the building of a railway between Suez and Ayun Musa, and the deliverance of northern Sinai from the tyranny of the Turk.

Two entrancing chapters are taken up with the story of the Israelites in Sinai. The latest discovery is known and used to interpret the Scripture narrative. That narrative is accepted as historical, no actual discovery having any tendency to overturn it.

THE RESURRECTION OF THE FLESH.

It is a difficult subject in these days, and the Rev. John T. Darragh, D.D., Rector Emeritus of St. Mary's, Johannesburg, knows it. For that reason it is that he goes so thoroughly into the subject, and he does go thoroughly into it. His volume on *The Resurrection of the Flesh* (S.P.C.K.; 18s.) is an octavo of xi + 324 pages, with much close type and many footnotes. Wisely and courageously he resolved to make the investigation complete, that it might stand for a great many days to come. It will stand. His scholarship is beyond reproach, his industry is beyond praise. And then he can write—the one fear you have on opening such a book is happily disposed of in the first few pages.

'All recent literature in English dealing with resurrection concentrates on the Resurrection of our Lord, and only pays slight attention to the preliminary question, do men rise again at all? This treatise reverses the process, and puts the general question in the foreground. This is not done with a view to lessening the prime importance, evidentially and otherwise, of the event of Easter Day, but in the conviction that His Resurrection is best studied in connection with and not in isolation from the providential preparation of men's minds for that supreme revelation. It was God's answer to the hopes and aspirations of the human race from the beginning. History had been leading up to it. So it is placed here in line with men's anxious groping for a solution of the problem of the body's destiny. This problem is more than a mere curious peering into the future. It vitally concerns the present. If the body is to survive the shock of death and to be reunited in its integral essence with the soul, it lends a dignity to the body, both by way of inspiration and of restraint, which belief in the immortality of the soul by itself could never do.'

What is the outcome? Listen again: 'The doctrine of the general resurrection is not presented as a truth capable of mathematical proof. It is an integral part of the Christian revelation, and stands or falls with it. What is aimed at is to show its intrinsic reasonableness, and to clear away misapprehensions from what is meant by the resurrection of the flesh. This can best by done by placing before the reader the exact terms used in exposition of the doctrine by Christian writers all down the Christian centuries. The testimonies come from various lands, from men of diverse natural gifts, different degrees of education and official position. Comparatively obscure writers are often better witnesses as to what was current Church teaching in their times than authors of more originality and independence. No writer who devotes space to the subject in East or West is overlooked. In some cases every reference to the Resurrection in their extant works is given. A few writers who like S. Augustine return again and again to the subject can only be given in selected passages, but a painstaking effort has been made to give thoroughly representative selections, and to omit nothing because it tells for or against the present writer's own conclusions.'

And the comfort of it? Turn to one of the

quotations. It is from the Heidelberg Catechism: 'What comfort does the resurrection of the flesh afford you?—That not only my soul, after this life, shall be immediately taken up to Christ the Head, but also that this my flesh, raised by the power of Christ, shall again be united with my soul and be made like unto the Glorious Body of Christ.'

THE QUAKERS.

Professor Rufus M. Jones has now completed his history of the Quakers. The last volume is issued as two volumes (and handsome volumes they are), continuously paged, under the title of *The Later Periods of Quakerism* (8vo, pp. xxxvi, 1020; 30s. net). They are the concluding volumes of a complete History of the Quakers, of which the first volume was written by William Charles Braithwaite and published under the title of *The Beginnings of Quakerism.* The second volume, written by Professor Jones, with the assistance of Isaac Sharpless and Amelia M. Gummere, dealt with *The Quakers in the American Colonies.* The third volume on *The Second Period of Quakerism* was written by Braithwaite. Then there are two missionary studies by Professor Jones, *Studies in Mystical Religion* and *Spiritual Reformers in the 16th and 17th Centuries.* All these books are published uniformly by Messrs. Macmillan.

Rufus M. Jones is not perhaps a typical Quaker. He is quite untroubled about the mint, anise, and cummin of dress and speech. *Punch* used to represent John Bright in a broad-brimmed hat, though he never wore such a hat in his life. Nor has Rufus M. Jones ever worn such a hat. But if he does not strike the outside observer, the reader of *Punch*, as a typical Quaker, to the reader of his books he is an ideal historian of Quakerism. He has the great gift of rhythmical prose writing. He has the greater gift of imagination. He has the greatest gift of all, the gift of sympathetic intimate insight. Does he reproach the Quakers for their stiffness, their stubbornness, their tithing of trifles? He praises them for their greatness of soul, their unselfish liberality, the breadth and health of their beneficence.

He is also a readable historian. He maintains touch with humanity. Moving slowly, he can keep his men and women (what women he has! what an asset for a biographical historian!) in our sight long enough to give us an interest in them. Even at the very end, when the historian is usually at the gallop, Professor Jones tells us enough about Dr. Thomas Hodgkin and Dr. Silvanus P. Thompson and quotes enough from their writings to make us wish that we knew them and their writings more familiarly. This is the quotation that he gives from Hodgkin:

'Two centuries ago, before a single scientific difficulty had been discovered in the Scriptures, the early preachers of Quakerism protested against that unwise and untrue mode of speaking about the Bible which has caused all the difficulty. George Fox was a man who had studied the Bible from cover to cover. It formed practically his sole education. He was filled with reverence for its teaching, and was willing to spend long years in noisome dungeons rather than violate that which the Bible taught him was the command of Christ. Yet for all this he steadily refused, and his consistent followers have to this day refused, to call that precious book *The Word of God.* I must believe that he was divinely taught and guided to see the dangerous consequences to faith which would flow from that mistaken title. Now we can say to the scientific student who is not seeking opportunities for cavil, but genuinely desirous to give to faith the things which are faith's and to reason the things which are reason's, "It is no device invented yesterday to escape from the logical consequences of these new discoveries, it is a conclusion to which our forefathers were led by the Spirit of Christ Himself, that we need not ask you to accept the Hebrew chronology or the Hebrew cosmogony as a necessary part of an all-rounded and infallible Word of God. Take the book and read it patiently and reverently, and you will find many precious messages of God to your soul. But that which was spoken unscientifically in the childhood of the world by the unscientific Hebrew sage is no essential part of Christ's message to the world to-day."'

AN INTRODUCTION TO PHILOSOPHY.

Mr. Joseph McCabe has translated into English *An Introduction to Philosophy* by Wilhelm Windelband (Fisher Unwin; 21s. net). It is excellently translated. Mr. McCabe knows both German and English. Once only have we observed a slip, but it is a tale-telling one. On page 262 we find mentioned 'recent sects such as the Quakers,

Methodists, Memnonites (!), Mormons, Salvation Army, etc.'

An Introduction to Philosophy by so distinguished a philosopher as Windelband is an acquisition to philosophical literature. Formal introductions have been few, and they have not always introduced. Windelband himself says: 'Hardly one of the older encyclopædic works which call themselves Introductions to philosophy need be rescued from its oblivion. Of the works actually in circulation which bear the title, the least fortunate is that of Wilhelm Wundt. The distinguished psychologist obviously intended in this work to expound his not very profound views on the history of philosophy, and he has added to these only a few schematic observations, which are surprisingly inadequate, on general philosophical tendencies. The most attractive of such works is that of Friedrich Paulsen. He confines himself, on the whole, to the theoretical problems, and completes his work by a study of ethics; and both his volumes are written in an easy and graceful style which makes them suitable for any man of average education. By far the most scientific and instructive work is that of Oswald Külpe; but this also is rather valuable for its distribution of the various philosophical disciplines than as an organic development from the standpoint of a formative fundamental principle. Less important attempts, such as that of Cornelius, which is mainly concerned with the theory of knowledge, and the purely psychological work of Jerusalem, need only be mentioned.'

Two methods are open to the writer of an Introduction to Philosophy—the historical and the systematic. Windelband has chosen the latter. And for that he is to be thanked. Not because it is the easier to follow; it is not; but because it is the less frequented method and yields the best results. And Windelband was less concerned with our desire to follow easily, since he knew that he could write so clearly and well that no student could ever have any difficulty in understanding him. The weakness of philosophical writing since the Germans obtained control of it has been its heaviness. Windelband quotes Kant's remark to Newton that 'there is in the highest productions of the scientific spirit nothing that any man cannot understand and make his own.' And then he says: 'The truth is that it is not so much the difficulty of philosophy as the poor literary standard of philosophical writers which perplexes the student. They cannot liberate themselves from academic formulæ and attain a free and living contact with the thought of their time.'

It will be a surprise and disappointment if this volume does not take the place of all other Introductions, whether in class study or private reading.

MAURICE PATERSON.

We hesitated for heading between 'Maurice Paterson' and 'Moray House.' For this biography is as much a history of the school as of the man. Moray House has itself a history and a notable one, all given in enthusiastic fulness here. But the greatest event in its history—ay, though it had harboured kings in its time and even the great Protector—took place that day it became the Normal Training College in Edinburgh of the Free Church of Scotland. Dr. Maurice Paterson was not its first Rector: but with him it is to be for ever associated, and he with it.

He was born to teach. He was not born to theorize or write about teaching. He began his teaching with Viscount Finlay of Nairn. And Viscount Finlay, writing an introduction to this biography, acknowledges the work done by Dr. Paterson in preparing him for the Lord High Chancellorship of Great Britain. He taught here and he taught there, but it was when he became Rector of Moray House that he showed how truly and how absorbingly he had been born to teach. 'His interests,' says his biographer, 'lay not in the philosophy nor even in the history of education as such, but rather in the process itself and its results, and above all in the personal factors involved—the teacher and the pupil.' And again: 'His special talent lay in the influencing and energizing of the living agents in education, the persons involved in the process. The work which he was specially qualified to produce was not printed books but living epistles—men and women who, inspired by him, should carry abroad and exemplify the real spirit and meaning of education, not by explaining the process but by doing it.'

The title of the book is *Maurice Paterson, Rector of Moray House: A Memorial Biography* (Nelson). It is more than a biography. It is a history of fifty years' education in Scotland. The

author, John Gunn, M.A., D.Sc., is well qualified to write both the history and the biography.

THE EPISTLE TO THE HEBREWS.

You may add to them at your pleasure, but for the study of the Epistle to the Ephesians just two books are necessary, Armitage Robinson's commentary and Scott Lidgett's exposition. On the Epistle to the Hebrews we wait the commentary, Westcott being perhaps out of date; the Rev. J. Scott Lidgett has again given us the exposition. He calls it *Sonship and Salvation* (Epworth Press; 12s. net).

Dr. Scott Lidgett has his own method. We are familiar with it in Ephesians. It is followed here. The Epistle is interpreted as a whole. For the full value of this book the Epistle to the Hebrews should first be read right through. The writer's purpose in writing, the atmosphere in which he wrote, the mental and material condition of the persons to whom he wrote; next, the conception which he had gained of Christianity, and the originality of it—of Christianity? say rather of Christ, for to him Christ is always Christianity; then the steady methodical unfolding of his theme, the beauty of its several parts, the convincingness of it as a whole—it is all made to pass before us in spiritual sympathy and balanced scholarship.

There is little of what is known as Introduction. But more clearly than by means of the most conscientious criticism you see how impossible it is that St. Paul could have been the author of this letter, or indeed any one of the Pauline circle. The omissions from the teaching of St. Paul are as striking as the additions to it.

FABRE.

The Life of Jean Henri Fabre the Entomologist, as written by his relative the Abbé Augustin Fabre, has been translated into English, somewhat condensed, by Bernard Miall (Hodder & Stoughton; 15s. net). The translation is as fluent as the original.

The good Abbé found the task of writing the Life of his famous kinsman a light one. He is very proud of him and knows his writings. So with much quotation and a little eulogy the biography is written. And a most entertaining biography it is when it is written. Infinite pains would have done no more and might have done much less. For no biographer could write more fascinatingly than Fabre himself, and the incidents of his life are of no account.

There is just one event in all his life that takes the reader's attention. It is the beginning of it. Where did he come from? His parents were illiterate French peasants, wholly occupied with their pigs and their potatoes. He was born with a passion for observing the habits of insects, and with a gift for describing what he observed. It is a nice problem in heredity. Nor does the problem become simpler by the discovery that his son at the age of five proved to be as close an observer as his father and as passionately given to the love of hairy oubits.

But that is not the only scientific problem. Fabre, though an admirer of Darwin, found his researches on instinct utterly opposed to the Darwinian theory, and even to evolution. Darwin argued that instinct in animals is an acquired habit. Fabre found by observation and experiment that insects could acquire nothing. The instinctive act or series of acts was perfect, passing the wit of man to devise or his skill to execute. But put the creature off its habit and it was helpless. 'One of these Hymenoptera whose impeccable science we were admiring just now, a Languedocian Sphex, is busy closing the burrow in which she has laid her egg with its store of game. We brush her aside, and plunder her nest before her eyes. Directly the passage is free, she enters and remains for a few moments. Then she emerges and proceeds to stop up the cell, as though nothing were the matter, as though she had not found her burrow empty, as though the work of closing the cell had still a motive.'

THE KASHMIRI.

This is not the first book we have had from Mr. C. E. Tynedale-Biscoe, M.A., on his Mission School in the capital of Kashmir. But it is the first book in which he has given a full account of the Kashmiri. And we welcome it.

We welcome *Kashmir in Sunlight and Shade* (Seeley; 12s. 6d. net) as we should welcome any book that truly described what its author plainly saw. But we welcome this book the more that it enables *us* to see. Its vivid colouring is as remarkable as the liveliness of its style. Mission-

ary literature and tediousness? Try this book. At the end of it you will be apostrophizing 'Sleep, O gentle sleep!' in vain.

As for approbation, that is another matter. Mr. Tynedale-Biscoe believes in what is called muscular Christianity. And teaches it. 'The Pathan being the only Christian in a class of thirty was harassed by them, and taunted for being a Christian, and when leaving school this class would add to their taunts by throwing stones and mud at him. The Pathan, having so many to deal with, drew his knife and went for them in true Pathan fashion. I called the Pathan, and asked him if it was true that he tried to knife his class-fellows, and he answered straight that it was perfectly true, as it was his only way of getting rid of so many adversaries at once. I answered that fists are the schoolboy's weapons, and not a knife, which I threw out of the window, to be out of harm's way, into the river. I then called up the Brahman accuser and said that as he had complained he must fight the Pathan himself. So single-sticks were produced, and as I handed one to the Pathan I said: "Are you willing to fight this Pandit?" (Pandit, which means a learned man, is synonymous for Brahman in Kashmir). He grasped the stick with zest, exclaiming: "I am!" I held out the second stick to the Pandit and asked if he was equally ready, but he would not take it, saying: "I am not a Christian. I do not know how to fight." So, as he would not stand up like a man, he was made to apologise in public, by taking off his pagri and placing his bare head at the feet of his adversary. This ended all future trouble; in that class the Pathan was never molested again for being a Christian or anything else. The single-stick is a most excellent article for healing divisions and many other moral sicknesses.'

THE EOTHEN SERIES.

The second volume of Messrs. Luzac's Eothen Series has been published. It contains the Assyrian text of *The First Campaign of Sennacherib, King of Assyria, B.C. 705–681*, edited with transliteration, translation, and notes, by Sidney Smith, M.A., Assistant in the Department of Egyptian and Assyrian Antiquities in the British Museum (8vo, pp. viii, 90; 30s. net).

The text is taken from a cylinder which was acquired by the Trustees of the British Museum in 1915. In his Introduction Mr. Smith tells the story, not of the finding of the cylinder—for no one knows when or where it was found—but of its contents. He does more. In a few pregnant paragraphs he brings us within the atmosphere in which the monarch lived who glorifies himself so shamelessly, almost into the room in which the scribes sat engraving the cylinder with its full account of the campaign. He shows us that after these lengthy narratives had been made, the scribes next set themselves to the duty of abridging them for the public annals. And if they were not careful in their abridgment they made those mistakes which have caused modern Assyriologists so much trouble. This very cylinder sets at rest a long known and sorely felt difficulty in the dating of the years of Sennacherib's reign. The cylinder was in all probability written in the early part of the year 702–701 B.C.

SAINT TERESA.

Mr. Thomas Baker has issued the second volume of his edition of *The Letters of Saint Teresa* (10s. net).

The wonder of the letters is (and it is as wonderful in this volume as in the first) that they are both ancient and modern. In manner of address, in the estimate of big and little among mundane things, they are ancient. In all that is essential they are quite modern.

We do not believe in Possession now, do we? We count it a small matter, explicable and negligible. Saint Teresa believed in it; but notice the excellence of the advice to His Paternity the Reverend Father Gracian; and such phrases as 'she must like talking to your Reverence.' The letter is No. CLXV (Toledo, about November 1576):

'As for the affair of this girl or woman, I feel thoroughly convinced that she is not influenced so much by melancholia as by the devil, who has entered into her to invent these falsehoods. It is he and nothing else; and after having deceived her, he is trying to entrap you in some way. Therefore you must act with extreme caution and must by no means visit her house lest you should meet with the fate of St. Marina—I think her name was—who was accused of being the mother of some child and suffered much from the calumny. This is not the time for you to meet such a trial. In my poor opinion, you ought to withdraw from

the matter; there are others who can look to this soul while your Paternity has many souls to benefit by your care. Take notice, my Father, that unless this woman gave you the letter under the seal of confession, or during her confession, it is a case for the Inquisition, and the devil lays many snares. A person was condemned to death by the Inquisition for the very same thing, I am told. Not that I believe the woman of whom you speak gave the letter to the demon, for he would not have returned it so quickly. She must be telling some falsehood (God forgive me for saying so) and must like talking to your Reverence. Perhaps the whole tale is her invention, but I should like to see your Paternity far away from the place so as to cut the matter short more effectually.'

Why are we not taught to read? We are taught to read aloud. But how many of us have to read aloud after we leave school? Why are we not taught to read silently? Professor John Anthony O'Brien of the University of Illinois counts it the greatest blunder our teachers make. And he has written a book on *Silent Reading* (Macmillan), in which he shows with great persuasiveness the advantages that would be ours in after life if we were taught in school to read silently.

Is it a new idea? There is a whole library of literature upon it. Professor O'Brien gives a list of seventy-two books and articles dealing directly, and most of them exclusively, with the subject of silent reading in schools.

Why Did Christ Die? is the title of a volume on the Atonement written by F. E. Marsh (Marshall Brothers; 5s. net). There is no hesitation about substitution. The author's intimate knowledge of the letter of Scripture is striking.

Professor Walter Lock has now published in pamphlet form a lecture on *The Constructive Value of the Bible* (Mowbray), which he delivered in Oxford as Lady Margaret Professor of Divinity, and which appeared in *The Constructive Quarterly* for June 1921. All Dr. Lock's work provokes thought, and always constructive thought; but this lecture is especially stimulating.

An Introduction to Missionary Service has been written by G. A. Gollock and E. G. K. Hewat, M.A. (Oxford University Press; 3s. 6d. net). We do not expect to receive a more useful or a more welcome book this season. It is written with the skill of enthusiasm directed by ability and experience. And it was sorely needed. Missionary service is not as any other service; it has to be particularly prepared for. This book shows the way. The literature for fuller and for special study is amazingly well chosen. But the book itself is better. In the end there are articles on certain broader studies by specialists—Dr. Marett on Religions of the Lower Culture, Dr. Farquhar on the Study of Hinduism, Mr. Saunders on Buddhism, Dr. Maclagan on China, Dr. D. B. Macdonald on Islam, Dr. Garvie on the Study of Religions, Mr. Sutton Page on the Study of Language, Dr. Balme on the Preservation of Health, Mr. Gear Willett on Mission Account-Keeping and Business Method, and Mr. Cockin on Intercession.

An unbound but attractive volume of *Flower Legends*, retold by M. C. Carey, and illustrated by A. M. Fleming and the author, has been published by Messrs. C. Arthur Pearson (2s. net). Among the rest the Shamrock, with a whole chapter all to itself. 'Long before St. Patrick immortalized the plant the heathen Druids held it as a sacred symbol, typifying as it did to them the three worlds of Nature—the sea, earth, and the heavens. So on to Christian times this "Holy Herb," marked with the Cross, used to be worn by peasants as a protection against evil, and by the knights as a charm. Witches trembled and fled before the sign of the trefoil, and serpents and other noisome reptiles were never seen to rest upon its leaves. With the Shamrock in his hand, St. Patrick drove the snakes and toads from the fair land of his adoption, never to return even to this day. Small wonder is it that the Irish love their national emblem, and surely there is not to be found one

"Son of old Erin
Who loves not the land where the green
Shamrock grows."'

Education in this country is in an amazing state of ferment. On one thing only is there agreement—that our present methods are insane. Otherwise every man has his own method, and we rise to read of a new method every morning. Are the

children suffering in the meantime? By no means. They will begin to suffer when the ferment ceases and education settles down into some recognized system again.

One of the most stirring of the new methods we owe to Mr. Charles T. Smith. He calls it 'play-staging.' It is, in short, the use of the schoolroom as a theatre. But he entitles the book in which his method is described, *The School of Life* (Grant Richards; 6s. net). And wisely. For what he desires to see is the life of the world, past, present, and to come, acted—that is, lived for the moment—in the school. Thus will it be known what life is, what it has handed down from the past, what it has in store. And surely the end of education is to enable us to interpret the past so as to live in the present and prepare for the future. Its end, if it has an end, is life. Life is what Mr. Smith means by it.

A book on *Psychology and the Christian Life*, a short enough, sane enough, scholarly book — is there any book so eagerly asked for? Mr. T. W. Pym, D.S.O., M.A., has written it (S.C.M.; 4s. cloth, 2s. 6d. paper). It is short enough; it is a scholar's book. The only question to investigate is its sanity. For we have had alarms. Some of our New Psychology writers have gone deliberately about the attempt to explain both the Christian and Christ by means of the blackboard. Mr. Pym believes that psychology can go a long way, and he makes it go, but—well, he stops short before Christ. 'The chief "miracle" in the life of Jesus for which I stand and from which I approach the present study of His life, is His complete sinlessness. That, if accepted as true, must always be the greatest miracle, the final test of His Divinity. In the light of it much else in His life, including many other miracles, can be psychologically understood and even, in certain cases, explained.'

The Untried Door is the title which the Rev. Richard Roberts has given to his new book (S.C.M.; 5s. net). The untried door is the teaching of Jesus in the Synoptic Gospels. The text from which the title is taken, 'I am the door,' means more than the teaching of Jesus, and of that Mr. Roberts is aware. But he is entitled to give himself to a modern exposition of the teaching if he chooses, all the more that he makes it perfectly clear that Jesus is more than His teaching, is indeed more than man. 'What man is there who could (for instance) say as Jesus said: "Where two or three are gathered together in my name, there am I in the midst of them"? What we have here is not a sense of moral perfection but a unique quality of self-consciousness, a peculiar sense of self-hood, of personality.'

It has often been said in these war-encompassed days that Christianity has failed. It has often been answered that Christianity has not been tried. Mr. Roberts goes further. He shows us what Christianity in the teaching of Jesus is. For he believes that the reason why we do not live as Jesus would have us live is that we do not understand how He would have us live.

He makes many points. One point we have not seen made before: what is the full significance of it? He says: 'There is one very remarkable omission in Jesus' references to the past. The prophets almost without exception return again and again to the story of the deliverance from Egypt. But so far as the Gospels tell us, Jesus never once alluded to it. The silence is as significant as if, say, Abraham Lincoln had never referred to the American Revolution. The omission must have been deliberate; but concerning the reason of it, we can only speculate.'

Mr. Arthur Linton has selected from the early Christian liturgies *Twenty-five Consecration Prayers*, and has published them with Notes and Introduction in an attractive volume (S.P.C.K.; 7s. 6d. net).

The volume is attractive in every way. Mr. Linton is a scholar, but he is more, he is a man of prayer. That which he practises he preaches, and he searches diligently until he finds, among all those ancient and so often beautiful prayers, the prayer that is most characteristic and most helpful for devotion. The sources are distinguished as Antiochene, Alexandrian, and Western. The Introduction is itself an education in the history of Prayer.

A biography of *Schwartz of Tanjore* has been written by Jesse Page, F.R.G.S., as one of the S.P.C.K. 'Ecclesiastical Biographies' (7s. 6d. net). After two chapters of previous history, in which we find Ziegenbalg sympathetically portrayed, we

come to 'the little town of Sonnenburg, in the Electorate of Brandenburg, as it was then called, where was born on the 8th October, 1726, a little boy, Christian Frederick Schwartz.' Under the influence of Francke at the University of Halle he determined to give himself to the service of Christ, and under the leading of Schultze of the Madras Mission, then invalided home, the call came to him to devote himself to a missionary life. He sailed from London in one of the East India Company's ships. The voyage is described in extracts from letters, and we see that Schwartz had a stout heart in a weak body, was at home in every part of the Bible, held himself under God's immediate direction, and could write letters. As the story proceeds we find ourselves at the court of the truthful but tyrannical Hyder Ali, Schwartz having been sent there on a mission of peace. Sixteen years were spent at Trichinopoly. On 20th April 1769 he arrived in Tanjore and there spent the rest of his life, continually doing good like the Master he loved. It is a successful biography. We see that missionaries are among the best of men and that Schwartz was among the best of missionaries.

The purpose of Nannie Lee Frayser in *Followers of the Marked Trail* (Abingdon Press; 90 cents net) is to show teachers how (1) To enlist the imagination of the pupil in putting himself in the place of another; (2) To arouse an interest in the continuity of history and in historical personages, and how each person occupies a place as a 'Follower of the Marked Trail.' The book carries you off your feet with interest in its subject, and its subject is the Bible—how to know it, how to make it known.

To the Biblical Introduction Series of the Abingdon Press of New York, Professor D. A. Hayes of the Garrett Biblical Institute has added a volume on *The New Testament Epistles* ($2.50 net). The Epistles are Hebrews to Jude.

The Introductions are full, well expressed, and up to date. Professor Hayes is well able to appreciate the niceties of scholarship while holding firmly to the essential truths. He has no real hesitation in rejecting the Petrine authorship of the Second Epistle of Peter, though he feels the force of the arguments used by Bigg and others. From first to last, throughout the book, we find no evidence of a desire to support tradition simply because it is tradition.

A Catholic History of Great Britain has been written by E. M. Wilmot-Buxton, and introduced by C. C. Martindale, S.J. (Burns, Oates & Washbourne; 5s. net). It has been written after the new method. What is the new method? Mr. Martindale will tell you. The new method looks 'for undercurrents, massive tides of mood, the pressure of vast invisible forces, which should issue into the ripples of events.' And the dear old dates are shown the door. 'Probably,' says Mr. Martindale, 'Mr. Chesterton's *History of England* carries this method quite as far forward as it ought to go. I think he has avoided the mention of even a single date!' That is one for Mr. Chesterton. And Mr. Belloc does not come better off. History must no longer be Anglo-centric. It must be European. 'The book which emphasizes this view is Mr. Belloc's *Europe and the Faith*, and his widest thesis cannot, it would seem, be disputed, however little the correctness of its sectional development may be admitted by many, if not most.' A man who can correct so courteously such champions of the Faith as Mr. Chesterton and Mr. Belloc deserves credit when he wholly approves of a book. He wholly approves of this History.

The Muslim is the problem of the future. Both the religious and the political problem. Let us at least know what we are up against. How many of us are aware of the numbers and influence of the Muslims in China? It is in the province of Kansu that they are most numerous. There they are called Hwei-hwei. The characteristics of the Hwei-hwei are well described by the Rev. G. Findlay Andrew, O.B.E., in a small volume published by the China Inland Mission under the title of *The Crescent in North-West China* (3s. 6d. net).

Two good tales of missionary life are published by the Church Missionary Society. One is the story of Jahan Khan, the son of an Afghan merchant, who under stress of circumstances found himself in the medical missionary's dispensary and there was himself found of Christ. The title is *An Afghan Pioneer*, the writer L. F. Musgrave (1s.). The other is a shorter story of a Japanese youth.

It is translated from the Japanese by Constance C. A. Hutchinson. The title is *The Pinetree Boys* (6d.). Both are good for reading aloud.

James Oliver Curwood was once a mighty hunter, as Nimrod was, and boasted of his 'kills.' But he repented. Then he went into the woods and lived with nature. His love of animals increased as his association with man diminished. And then he found God. So he wrote a book to prove to you and me that the way to God is through the love of natural things—beasts and birds and creeping things. He calls it *God's Country* (Duckworth; 6s. net).

'You have seen just one ten-thousandth of what nature holds for you and every other man and woman. You haven't believed in God very strongly. But you've got to now. That's God back there in the wood.' That is his theory of conversion.

The book is written with much skill. Its charm is irresistible.

Order *The F. W. Boreham Calendar for 1922* (Epworth Press; 1s. 9d. net).

Such a title as *The Romance of the Bible* (Wells Gardner; 5s. net) declares openly that the book has a popular purpose. But in this case it is the best kind of popularity—quite accurate scholarship in excellent idiomatic English. Miss Gertrude Hollis has written many books, but never a better than this. Give it to teacher or scholar, it will supply the one with a never-failing reference library; it will furnish the other with a good working knowledge of the Bible.

The volume entitled *The Life Thereof* (Wells Gardner; 3s. 6d. net), written by Alice Evelyn Peacock, M.B.E., is meant to arrest the movement towards depriving the worshipper of the Communion in both kinds. Is there anything against the movement, anything serious? The whole gospel is against it, the whole efficacy of the death of our Lord is involved in it. But the book is not controversial. Above all controversy it rises into a recognition of the vital value of the Eucharistic instruction found in the double declaration: 'This is my body'; 'this is my blood.' The thing was well worth doing: few women or men could have done it more satisfactorily.

Steps towards Intercommunion: Sacrifice in Holy Communion (Heffer; 3s. net). By that double title Canon Douglas S. Guy, B.D., seeks to tell us what he has written his book for. He believes, and one can see how much he thinks of the belief, that those who refuse to regard the Eucharist as a Sacrifice, will change their minds when they discover what they mean who evangelically call it so. His book is a valuable contribution to the doctrine of Sacrifice and to the doctrine of the Eucharist. But the author will be much disappointed if we do not find more in it than that. Bring the two together, he says, and understand.

Well, what is the teaching of the Church on Sacrifice?

'(i) She has always borne a calm and steady witness to the transcendent worth and meaning of Sacrifice. She has taught that without a Sacrifice for sin there could be no Communion with God and His creatures. She has taught that the Sacrifice of Christ removes this impediment. She has always insisted that the Sacrifice of Christ is final and complete, and can never be renewed, repeated, or added to, but that it can and should be commemorated, pleaded and appropriated.

'(ii) She has taught that true Sacrifice lies not in the outward or material things offered, but in the cheerful and ready obedience of the offerer, even as the Sacrifice of Christ lay in His inward obedience to, and fulfilment of His Father's will, and not only or chiefly in His outward actions. The latter were the natural expression of the former, and our outward acts of Sacrifice — in worship and elsewhere—should be the appropriate expressions of our inward feelings.

'(iii) She has taught that, especially in the Eucharist, the service of Christ's own appointment, we meet around a solemn memorial of the Great Sacrifice, and we plead it before God, and we show it forth before men, and we contribute our own sacrifices, and God accepts and blesses them, and we feast on the Sacrifice, and so we enter into communion with God, and dwell in Christ, and He dwells in us.'

Professor A. R. Gordon of Montreal continues his 'Stories of the Bible retold for Young Folk.' His second volume contains the stories of the Exodus. The title is *The Victorious Banner* (Hodder & Stoughton; 5s. net). Is it easily done? It looks as if it were. He himself says it is. And

yet. Certainly the book is easy to read and very pleasant. Above all else, there is no fanciful introduction of persons or incidents or conversations which are not already in the Bible itself. From that abomination we thank God that he keeps the young folk free.

It is said that a poet cannot write hymns and a hymn-writer cannot be a poet. And then the generalization is made that the least religious men in the world at present are its literary men. Well, Mr. Coulson Kernahan is a literary man, and he is religious. Where in all the literary work of the day will you find better workmanship than his? Where in all its religious life will you find a more living evangelical religion? His central faith is in the God who died on Calvary. He would put it so. A God who is not ready to give Himself a ransom for men is condemned already. So he would express it. See his *Visions Old and New*. Under that title Messrs. Hodder & Stoughton have gathered into a handy volume and published 'God and the Ant,' 'A Child Face,' 'A Lost Soul,' and all the rest (5s. net).

Professor A. T. Robertson, M.A., D.D., LL.D., Litt.D., of Louisville, Kentucky, has gathered into one volume a number of articles contributed by him to various periodicals, and has given the volume the title of the first article *Paul the Interpreter of Christ* (Hodder & Stoughton; 7s. 6d. net). Dr. Robertson has a method of his own. He reads other men's writings on his theme—what does he not read? He tells us what these men's opinions are, both sides impartially. Then he sometimes leaves it there, sometimes he expresses his own preference for a middle way. A good example is the chapter on Paul at Athens.

'There are those who think that Paul was not responsive to the intellectual and artistic atmosphere of Athens, that he was wholly out of touch with the Greek love of beauty and art for art's sake, that Greek literature and philosophy, like Greek mythology, repelled Paul, that he was distinctly out of his element in Athens and did not know how to present the gospel of Christ to the intellectuals of Athens, that Paul was un-Hellenic and not a university man. Others affirm that Paul was a university man, a product of the University of Tarsus as well as of the rabbinical school of Gamaliel in Jerusalem, that he had a wide acquaintance with literature and philosophy as is shown by the fine literary finish of the Greek style in the address in Athens (allowing for Luke's influence in the report), and by the literary allusions in the address to Aratus, Cleanthes, and Epimenides. They even affirm that Paul made something of a compromise of the Christian message in the scholastic environment of Athens and went as far as he could, possibly too far, to reach the philosophic minds in his audience, an effort that resulted in failure, and that Paul vowed never to repeat this experiment (1 Cor. 2 : 1–5). There is an element of truth in both of these extreme views, as is shown in the narrative in Acts.'

Thereupon Dr. Robertson proceeds to discuss the relation of Christianity to culture, and culture to Christianity, quoting *The Biblical Review* and *The Methodist Review*—magazines you may never even have heard of.

Professor Charles Foster Kent has now published the Old Testament volume of *The Shorter Bible* (Hodder & Stoughton; pp. xxxi, 622; 10s. 6d. net). It is of more value than the New Testament volume. The opportunity for shortening was greater; the call to a man's utmost ability in selection was stronger. And Dr. Kent has risen to the very height of his great enterprise. It is an edition of the Bible that must, ever after this, be reckoned among the momentous editions. Besides the shortening there is a new translation. Take this passage:

Behold my servant, whom I uphold,
My chosen, in whom I take delight;
I indeed have put my spirit upon him,
That to the nations he may dispense justice.

He will not shout nor cry aloud,
Nor let his voice be heard in the street.
A broken reed he will not crush,
And a flickering wick he will not quench.

Faithfully will he dispense justice;
He will not falter nor will he run,
Until he establishes justice on earth,
And for his teaching the coastlands wait.

There is a story that when John Bright made his famous reference in the House of Commons to the Cave of Adullam, one member asked another as they left the House together: 'Where did Bright

get that about the Cave of Adullam?' And the other member looked at him suspiciously: 'I suppose you think I never read the Arabian Nights.' We were tempted for a moment to give this book under 'New Poetry.'

Mr. Paget Wilkes is a missionary in Japan. He is an evangelical of the evangelicals—a red-hot evangelical, in his own phraseology. He can preach, he can convert, and he can tell how he preaches and why he is made the instrument of conversion. His new book is *The Dynamic of Service* (Hoddesdon, Herts: Japan Evangelistic Band). We are saved to serve—that is the motto. The texts are well chosen, and then every opportunity for service is an exposition of a text.

Messrs. Longmans have issued a second edition of Mr. Archibald Chisholm's *Labour's Magna Charta* (8s. 6d. net). What is it? It is 'a critical study of the Labour Clauses of the Peace Treaty and of the Draft Conventions and Recommendations of the Washington International Labour Conference.' The second edition contains a few additions and corrections, and a new preface which brings the work of the International Labour organizations up to date.

The Seventeenth Chapter of Genesis.

By Edouard Naville, D.C.L., LL.D., Hon. Professor in the University of Geneva.

The seventeenth chapter of Genesis begins with these words: 'And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am God Almighty.'

A note in the margin of the Revised Version, referring to these two last words, says 'Heb. El Shaddai.' Does El Shaddai, אֵל שַׁדַּי, mean God Almighty?

If we look at all the instances where this name of God occurs, we shall see that it is found only seven times in the Old Testament: five in Genesis, one in Exodus, and one in Ezekiel. שַׁדַּי alone occurs once in Genesis, and twice in Numbers.

Not one single time in these passages do the LXX translate אֵלשַׁדַּי, the two words joined together, by 'God Almighty' (*θεός παντοκράτωρ*, *omnipotens*) (Vulg.). It is clear that the LXX had not before their eyes the Hebrew word שַׁדַּי, of which they give the meaning everywhere else, even in one passage of the Pentateuch. This shows that they did not translate from a text in Hebrew. In my opinion, which I have set forth elsewhere, they must have used an Aramaic version which had succeeded to the old original in cuneiform. The words of Genesis are used once by Ezekiel (10^5), but the Greek translators of the prophet's book did not understand them, since they are merely transcribed *θεὸς σαδδαϊ*.

The Hebrew word שַׁדַּי is not rare in the Old Testament: it is found in Ruth, in Isaiah, Ezekiel, Joel, some of the Psalms, and it seems to have been a favourite word with Job, where it is met with more than thirty times. The LXX have various ways of rendering it, even in the same book. In a few cases it is merely *θεός* (Is 13^6). Sometimes they use a word which has not this sense in classical Greek, nor even in the New Testament: *ἱκανός* (Ruth $1^{20.21}$, Job 21^{15} 31^2 40^2, Ezk 1^{24}). In the first four passages the Vulgate has *omnipotens*, in the last *deus* and *sublimis deus*. Ps 68^{15} it is *ἐπουράνιος*, *coelestis*. Ps 91^1 *ὕψιστος*, *altissimus*. In the Book of Job, where the word is most frequent, it is generally either *κύριος*, *dominus* or *omnipotens* ($6^{4.14}$ 13^3 21^{20} $22^{23.26}$ 31^{35} etc.), or more often *παντοκράτωρ*, *omnipotens*, or sometimes *dominus* (5^{17} 8^5 11^7 $22^{17.25}$ (the same chapter where we find twice *κύριος*) 27^{13} 32^8 etc.).

It is to be remarked that in Job שַׁדַּי is a distinct name of God, which sometimes follows אֵל, or another name of God, without being linked to it. 5^{17}, 'Happy is the man whom God (אֱלוֹהַּ, *κύριος*) correcteth; therefore despise not the chastening of the Almighty' (שַׁדַּי, *παντοκράτορος*). 8^5, 'If thou wouldest seek diligently unto God (אֵל), and make supplication to the Almighty' (שַׁדַּי). Here the LXX join the two words 'seek' and 'make supplication,' *ὄρθριζε . . . δεόμενος*, and also the two names of God which are separated in Hebrew, *κύριον παντο-*

κράτορα. $27^{11.13}$, 'This is the portion of a wicked man with God (אֵל, κυρίου) . . . which they receive from the Almighty' (שַׁדַּי, παντοκράτορος). The same is found in other passages. Once only (8^{3}) we have ὁ τὰ πάντα ποιήσας, *omnipotens*.

This review of the use of the word שַׁדַּי has shown us that, apart from the Pentateuch, we never find the two words אֵל שַׁדַּי joined together, except once in Ezekiel, where the expression is not understood, and is merely transcribed.

Let us now take the six examples of אֵל שַׁדַּי in Genesis and Exodus.

Gn 17^{1}. Ἐγώ εἰμι ὁ θεός σου ('I am thy God, or the God of thine').

Gn 28^{3}. Isaac speaks and blesses Jacob: ὁ δὲ θεός μου ('And *my* God bless thee').

Gn 35^{11}. When God appears to Jacob on his return from Paddan Aram: ἐγω ὁ θεός σου ('I am thy God').

Gn 43^{14}. Jacob says to his sons: 'My God (ὁ δὲ θεός μου) give you mercy.'

Gn 48^{3}. Jacob speaks to Joseph: 'My God (ὁ θεός μου) appeared to me at Luz.'

Lastly, the much discussed passage in Ex 6^{3}: 'I appeared unto Abraham, unto Isaac, and unto Jacob, as their God' (θεὸς ὢν αὐτῶν).

Thus in all these examples, without any exception, we see that in the expression אֵל שַׁדַּי the second word is not the Hebrew שַׁדַּי, and has a totally different meaning. I believe we have here a popular etymology. In the version from which the LXX translate, whether it be the Aramaic or the cuneiform original, there was a word indicating possession, something analogous to the *bêtà* or *metà* which is found in common Arabic, and since it had a sound similar to Shaddai, it was taken as being the Hebrew word. Such translations, derived from similarity of sound, which are frequent in old languages and even in our time, also occur in the Bible. One of the most striking is the name of Moses, the Egyptian form of which, *Mosu*, pronounced perhaps *Moshu*, means 'the child,' and not 'drawn from the water,' from assonance with Hebrew.

The old word Shaddai is found alone in the benediction of Joseph, where the LXX differ from the Hebrew (49^{25}). 'From hence he who strengthened Israel by the God (אֵל) of thy father, and my God (שַׁדַּי, θεὸς ὁ ἐμός), helped thee and blessed thee.' In this case, if we had not the Greek translation, we should be tempted to recognize the Hebrew word which is found twice in Balaam's speeches (Nu $24^{4.16}$), where it is translated θεοῦ, as in Is 13^{6}.

Thus the LXX have shown us that in Genesis and Exodus שַׁדַּי is not the original word and means the God specially attached to a person, his own God. Let us see now how that interpretation agrees with the passages in which it is found. It appears for the first time in this passage (17^{1}). Yahveh appeared to Abram, and said unto him: 'I am thy God, walk before me . . . ,' and the whole chapter relates a covenant between God and Abraham. The second chapter of Genesis teaches us that God has a double name, Yahveh Elohim.[1] Yahveh is the ruler, the God who manifests Himself by His acts, who commanded Abram to leave his country. When the patriarch was established in Canaan, Yahveh said to him: 'I am Yahveh who brought thee out of Ur of the Chaldees, to give thee this land to inherit it.' And Yahveh makes a covenant with Abram. He promises Abram solemnly that his posterity will settle in Canaan, and inherit the country. But there is no outward or permanent sign that this promise will be fulfilled. There is only this solemn guarantee, these words by which Yahveh introduces an order or a promise: 'I am Yahveh.'

There is another covenant of a different kind. Yahveh is not only the powerful Lord who directs the events and who makes promises for the future. He says to Abram: that he is *his* God, and that he will bless him abundantly: 'I am *thy* God (and not Almighty), walk before me. . . . I will establish my covenant between me and thee, and thy seed after thee throughout their generations *to be a God unto thee, and to thy seed after thee*'; in the Hebrew: 'to be to thee as Elohim, and to thy seed after thee,' εἶναί σου θεὸς καὶ . . .; and further: 'And I will be their Elohim,' ἔσομαι αὐτοῖς εἰς θεόν. Let us remember that it is Yahveh who speaks. Henceforth Abram can say that Yahveh is *his* God and the God of his posterity after him. And this kind of adoption is authenticated by the

[1] I repeat here what I have said before: I am obliged to follow the custom and to speak of Yahveh, although Mr. Cowley has shown that this name is not correct; it should be Jaho or Jahu.

custom of circumcision which is to be applied to every male. This covenant will be in their flesh. The uncircumcised will be cut off from his people, he has broken the covenant, for thus he shows that Yahveh is not his God.

The first to whom the covenant will apply after Abraham is his son Isaac: 'Thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant.' Here several manuscripts of the LXX add εἶναι αὐτῷ θεός,[1] 'to be his God,' showing again that the purport of the covenant is to establish that Yahveh is the God, the Elohim of Abram and all his family.

In the first covenant, Yahveh promised to Abram that his descendants would inherit and possess Canaan. In the second, which is confirmed by the custom of circumcision transmitted from generation to generation, Yahveh declares that He is *their* God, *their* Elohim. In this way He elects Abraham and his posterity. From that day we hear Eliezer praying, 'O Lord, the God of my master Abraham,' Jacob speaking of 'my God,' and Yahveh calling Himself, when speaking to the Israelites: 'Yahveh, the God of your fathers, the God of Isaac, and the God of Jacob' (Ex 3^{16}).

It is natural that in this chapter, except in the first verse where Yahveh says to Abram that He will be his El, in the continuation God should always be called Elohim. The covenant consists in this: Yahveh says, 'I will be an Elohim unto thee.' Therefore, whenever God appears here, it will be under the name of Elohim; it is the logical consequence of the drift of the chapter. The author who relates that Yahveh said, 'I shall be thy Elohim,' is obliged to go on calling God Elohim. It is therefore not only unnecessary, but it implies a complete misunderstanding of the chapter to suppose here two different authors, a Yahvist and an Elohist, or rather one, the Elohist, the word Yahveh at the beginning being an interpolation of the redactor. Take away the word Yahveh at the beginning, the chapter has no sense. It is no longer Yahveh declaring to Abram that He will be his God. The covenant is destroyed and the election of Abram and his posterity vanishes.

Here is an example where the use of the word Elohim is commanded in a text which began with Yahveh. We have here, in the contents of the chapter, an explanation of the presence of this word. Similar explanations can be found in other chapters, where the use of one of the names of God is fully justified. And this leads us to challenge the axiom of the critics, that the two names of God, especially in Genesis, imply two different authors.

This idea was first put forward by Astruc, then by Eichhorn who divided Genesis and the first two chapters of Exodus between several authors, the most important of whom are the Elohist and the Yahvist. They were struck by the fact that some of the chapters use merely Elohim, and others Yahveh (Jehovah). They immediately concluded that it must be due to two different authors; they never inquired whether there could not be another explanation, they considered at once that the existence of various authors was an established fact.

The critics followed them blindly and even went much further. But we maintain that Astruc's idea is not a proved fact; it is only his personal opinion, his way of explaining the irregular employment of the two names of God. There is absolutely no outward proof of the existence of these two authors; they are creations of Astruc, based merely on his way of interpreting the text. There are other explanations, of which this chapter is an example.

Astruc's idea has become a principle. For the critics, what they call disorder, contradictions, useless repetitions, chronological difficulties in the text can only have one cause, the plurality of authors of various dates. And this, which should be the conclusion derived from the study of the text, is on the contrary the preconceived idea, the *a priori* point of view, in conformity to which the text has to be adapted. The logical order has been entirely reversed; it is not the theory which is based on the text. It is the text which has to be dismembered, reconstructed, and trimmed so that it may harmonize with the theory.

I cannot here go fully into that very grave question. I should only like to show that the chapter which I have studied is a striking proof of my statement. We read in the text that Yahveh says to Abraham that He will be his God, and the God of his posterity. It is not only a verbal promise, it is a covenant which is sanctioned by circumcision. The unprejudiced reader will find that this narrative is quite simple, logical, coherent, without any discrepancy whatever, and

[1] See Tischendorf *ad hoc*. The Coptic Version (Memphitic) has also this addition.

that there is absolutely no reason not to accept it as it is.

But this would not agree with the theory. The whole chapter is attributed to an author who was first called Elohist, and now the Priestly Code, proceeding from a school of priests at Jerusalem after the return from the Exile in the fifth century. This document makes a point never to use the name of Yahveh before Ex 6, when this name was revealed to Moses for the first time. Therefore the word Yahveh cannot have been in the original text of the chapter we consider. It is due to a redactor who introduced it there.[1] The critic does not say what word should have been there instead of Yahveh. Even if it were Elohim, it destroys entirely the sense, and I may say the value of the chapter. Here we learn one of the fundamental truths on which rests the whole history of Israel. Yahveh says to Abram: I am thy God, and the God of thy posterity after thee. Yahveh, therefore, will be the national God of Israel, as it was said to their ancestor Abram.

According to the critics, Yahveh never said this to Abram; it does not agree with the character given to the Priestly Code, one of the authors who have been carved out of the text. The consequence is that one of the cardinal declarations of Yahveh, which this chapter is intended to record and to convey to future generations, entirely disappears. When later on Moses will say to the Israelites that Yahveh was the God of Abraham, it is a mere mis-statement.

The unprejudiced reader will decide whether, with eminent French historians, he will accept the text literally as it is, or adopt the conclusions of destructive criticism.

[1] *Bible du Centenaire.* Paris, 1916.

In the Study.

Virginibus Puerisque.

A Natural Longing.

'They desire a better country, that is, an heavenly.'—Heb 11^{16}.

There was a little home at the edge of a heath which bordered on a corn-field. Although it was not what could be called beautiful, there was the sweetness of nature about it. The winds of heaven played round it from morning till night, and, peeping through the long waving grass that surrounded it like sheltering trees, the mother often looked out on the farmhouse children playing about and gathering wild flowers. But she did not tell her little ones to look, for she was really rather afraid of boys and girls. She gathered her little ones closely together, and whispered tenderly, 'Listen, listen! father sings!'

It was a very small house indeed—there was only one room in it; but it was big enough for love to dwell in. The husband and wife were very like each other in appearance; they were dressed in the same colours, reddish-brown coats edged with white, and buff vests streaked with brown, and the wee mother had delightful soft bits of creamy-white about her; but really one scarcely noticed their dress, it was so much a part of themselves. Then they had somehow grown to think the same way about things, and that meant thinking very beautifully.

They had neighbours who also lived in one-roomed houses, but no gossiping went on. Our couple kept by themselves; one idea filled their lives, and that idea they shared with no one. How could they tell chattering neighbours that, while they loved their little home, they were constantly longing to go to a better one? The rough grass of which their house was built meant little to them; it just served its purpose. They kept thinking of a home that was all love and joy, and which they had never seen. They were a strange father and mother, for they were just a pair of dreamers.

When the father left home in the morning it was to fly straight up to heaven. This had been a habit of the family from generation to generation, and so people had come to speak of them as the 'sky-larks.' The father soared over the little home for a few minutes, as we count time. 'Sweet! sweet! sweet!' he called, so that mother lark heard him, and then he sang a most exquisite song that meant a great deal to her and her babies. Then as he

mounted higher and higher the mother's heart went with him.

'Silly fellow, silly fellow,' laughingly said a thrush who was sitting on the bough of a tree one morning as he passed; 'you forget, you forget; silly fellow, silly fellow.' But the lark went on and on, feeling as if his little body could not contain all his love and joy. He was getting a glimpse into the home he longed for. People crossing the heath heard the lark's song. Some of them spoke about it, others went home thinking or whistling, as the case might be. The farmer had had a bad night worrying over his poor crops. 'I wish that laverock would hold his tongue,' he said, and threw up a stone although he was well aware the singer was far beyond his reach. A lady who had once been a beautiful singer walked with a friend. 'I remember,' she said, 'being told that to be able to sing any great song as it should be sung one must have known a heart-breaking sorrow; but that dear little lark only knows happiness and love.' A boy and girl had been at the farm for milk, and came along carrying their pitchers. The girl suddenly stood up. 'Listen, Jim!' she cried. 'Can you see the wee bird?' The boy looked up. 'A rare singer, Jeannie,' he said. 'It's a laverock.' 'Jim,' said the girl, 'there's something about its singing that makes me feel as great as the highest lady in the land.' 'And you carrying milk-pails?' said Jim contemptuously. 'Yes,' answered Jeannie. 'It's the joy of the birdie that does it. It sings as if it were above all the things one doesn't like down here; its joy is like laughing,' and she laughed; 'you're right, Jim, the lark's a rare singer.'

The boy started off home. 'Jim, is the laverock —the laverock another name for the lark?' asked Jeannie, quite out of breath when she overtook him.

'Of course.'

'Granny made me learn a verse about the laverock just the other day; I can say it, Jim.

> Up here the sun sings, but
> He only shines there!
> Ye ha'ena nae wings, but
> Come up on a prayer.[1]

That's the laverock speaking, Jim.'

The boy ran off and left her; but he kept thinking of the little verse of poetry all the way home.

[1] George MacDonald, *Poems*, ii. 398.

What is your Pedigree?

'They declared their pedigrees.'—Nu 1[18].

THERE are two long words in our text to-day. What do they mean? What does it mean to declare your pedigree? Well, you declare your pedigree when you tell to what family you belong, who your father and your grandfather are, and who your great-great-great-grandfathers were for as many 'greats' as you know or can remember.

Now Moses, when he had brought the children of Israel out of Egypt, was told to number all the fighting men of twenty years old and upwards; and all these men had to assemble on a certain day before Moses and the heads of the tribes and declare their pedigrees. They had to state to which family they belonged, and to which clan, and to which tribe.

Now I think we all carry about with us three kinds of pedigree which we may declare.

1. And first, *we belong to our own family.* There are two ways of declaring this pedigree—the way of *talking* and the way of *doing.* I knew a small girl once who tried the first way, and a very objectionable small girl she was. She happened to possess one or two titled relations, and she seemed to have the mistaken idea that the more she talked about them the grander she herself became.

Now that is the silly way of declaring your pedigree. There is a much better—the way of *doing.* If you have friends who have distinguished themselves in a right and honourable way, by all means be proud of them. But the best way of all to be proud of them is to try to be worthy of them. And remember that the pedigree that counts for most is the pedigree of character. If you have a father and mother who have bravely and cheerfully, faithfully and honestly, done their duty it is something indeed to be proud of.

There is a fine story told of how a boy declared his pedigree. He was a poor boy and his mother was a widow, but she saw that her boy was clever and she resolved that he should have every chance. So day after day, and year after year, she worked hard washing clothes and scrubbing floors so that she might be able to send her boy to college. And the boy proved worthy. He 'stuck in' and carried everything before him.

When the day of graduation approached he wrote and invited his mother to come to the ceremony. At first she refused, saying that she

had no fine clothes to wear, but her son would take no refusal, and on the graduation day she was there amongst the other mothers watching the successful students receive their degrees. At last it was her son's turn. He went to receive his diploma and the medal he had won. Then he stepped down off the platform and going straight to the place where his mother was sitting he pinned the medal on her shabby old dress, and said, 'That is where it belongs: you worked for it.'

2. And second, we have a national pedigree, *we belong to our own nation.* And that means we can lay claim to all the great men and women of our own country. If we are Scotch we belong to the country of Wallace and Livingstone, the country of Queen Margaret and Flora Macdonald. We are proud of them. We thrill when we read of their brave and good deeds. Yes, but when we lay claim to them we lay claim to a big responsibility. For across the years they call, 'Live worthily, live truly, live bravely.'

3. But last of all, and best of all, *we belong to God.* We are His children, of His pedigree, for He has called us 'sons of God' and He made us in His own image.

The Emperor Tiberius once made a law that any one who carried a particular ring should not go into any wrong place; and once Ian Maclaren, the writer and minister, wrote a letter to a young officer who was in danger of falling into temptation. This is what he said: 'Remember that you are your father's son carrying a good name.'

Let us remember that we are God our Father's sons carrying a good name. Then let that name, like the Emperor Tiberius' ring, keep us from entering any wrong place or from doing anything unworthy. And when we are tempted to do anything that might cast a shadow on that name, let us remember that Jesus is our Elder Brother and that He came down to earth nineteen hundred years ago just to help us all to be true 'sons of God.'

The Christian Year.

Third Sunday in Advent.

The Essentials.

'Art thou he that should come? or look we for another?' —Lk 7^{19}.

The centre of Christianity is not in its statements, but in its realities and experiences. The truth of Christianity is not to be identified with the statements of its advocates, or any of them, concerning it, or with the explanations that they have offered of its facts, or with the declarations of its creeds, whether special or ecumenical. In all these matters there may be wide and irreconcilable differences. The centre of Christianity is in its realities and experiences. For Christianity to be true is for its realities to be realities, experienceable and experienced. If Christianity is true, it sets forth things that are, in the realm of the soul. It testifies according to truth, concerning the eternal realities.

What is it, then, for Christianity to be true?

1. If Christianity is true, God is the supremely good Being that Jesus declared Him to be. He really is at heart a Father to us men, and our right and normal relation to Him is that of children living at home with the Eternal Goodness. When we live as we ought, we shall find ourselves living as true sons, in loyal family fellowship with the best Being that the heart of man can conceive. These are the facts, if Christianity is true: this is the kind of God that there is, and there is no other. This is the true and real meaning of existence for us men. The world is the world of such a God, holy and gracious, sin-hating and fatherly. Into the world of such a God, and into life with such a meaning, we are all born, if Christianity is true. It is the duty and the privilege of every one of us to be living at home with the absolutely good and holy God, in filial fellowship: and the better we become acquainted with our God, if Christianity is true, the more thoroughly shall we know Him as the perfect and glorious One, in whom all our being finds full rest and satisfaction.

2. Again, if Christianity is true, Jesus Christ is really the gift of God to us men for our spiritual salvation. He really is for us the way and the truth and the life. He finds us astray in moral evil and brings us home. We were forfeiting in a sinful life our privilege of filial life with the Eternal Goodness. He came to us to save us out of our sin; and He does bring us out of our sin, into eternal life with God. He really does stand to us as Saviour. In what He has done for us in His life and death there is a genuine reality, rich in blessing for us and for all men. If Christianity is true, Jesus Christ is God's way to us, and our way to God.

3. If Christianity is true, God is not wholly

outside of us, addressing us from beyond ourselves. We have not told the whole when we have said that in Christ He comes to us and seeks us for our good. It is true also that the living God really dwells in our souls. He is a God within. He convinces us of evil by actual inward influence. He really renews our hearts, working character such as He desires to see in us. He truly communes with us in the secret place of the heart. He teaches truth to the soul of man, by real inward suggestion. If Christianity is true, God comes as near to us as we are to ourselves, and we possess Him as an actual indwelling companion.

4. If Christianity is true, the only right inspiration of life and guide of conduct in all relations is what Jesus said it was—namely, love. The life of sonship toward God is thereby a life of brotherhood toward men. When we live according to love toward our fellows, we do the thing that ought to be, and make of life what life ought to be. When unselfishness and the highest helpful affection form our law of living, then we have struck a chord in the eternal harmony—and all that is dissonant with love is discord to the eternal harmony. This is the spiritual and practical reality, in this world and in any other world that there may be. This is the thing that is. Here is the clue to the significance of our life, here is the keynote of our duty, here is the true method of all our doings. If Christianity is true, God is love, and all men ought to be love, and existence is successful only so far as existence means love.

5. And if Christianity is true, there is for all of us, corresponding to these spiritual realities, a genuine transforming energy. We are not talking of theories, or supposing cases: we are not discussing far off the good that is to be approved and desired but cannot be attained. Here is a genuine might for action. Here dwells the power of God for salvation. The saving agency of Christ is real, and the indwelling Spirit actually does His work. Transformation is an actual experience, a result attained. Character does become changed when these forces have their way. Sin can be conquered, holiness is possible. High virtue is within our reach, and effective power to do good in the needy world can be had. We can be brought to live at home with God in holy and happy fellowship, and to live in helpful love among men. All this has been done, and can be done again.

Let our individual understanding of these realities be adequate or inadequate, that makes no difference with the facts. Though we had no understanding of them at all, nay, though we were totally ignorant of them, these are the facts: this is the kind of world we have been born into: this is what our existence signifies. Though we should disagree widely in our interpretation of these realities, and should even grow so blind in heart as to forget our brotherhood, and count one another aliens because of our disagreement, still these are the realities, and these are the realities for ever. God is the holy Being with whom we ought to live as children, Christ is the Saviour who seeks to bring us thither, the Holy Spirit is the indwelling Friend, love is the law of life, and the holy victory may be ours.[1]

Fourth Sunday in Advent.

The Question.

'Whom say ye that I am?'—Mt 16^{15}.

From the importance which Jesus attached to this question it is evident that He regarded it as vital. For upon the answer to it would depend the future of His Church and the influence of His Religion. It is clear, then, that the instinct which prompts the abiding question, 'Who is this?' coincides with Christ's own standpoint. It brings us face to face with Him, and compels us to see in Himself the very core and centre of His Religion.

There are three ways of dealing with this question: We may try to avoid it; we may seek to evade it; or we may frankly face it.

(1) It may be said, as indeed it has often been said, that such a question is beside the mark, that the real interest of Jesus Christ is His teaching and example, and that it is of no vital importance to discuss His Personality. This was the common attitude of the older Unitarian School. Emerson spoke of historical Christianity as dwelling with noxious exaggeration on the Person of Jesus. Even so spiritual a teacher as Channing, though he believed Christ to be more than an ordinary human being, said we had no interest in His position in the scale of Existence. Yet if there was exaggeration on the one side, there was depreciation on the other. And all along the centuries the question has continually emerged, 'Who is this?' No attempt to put it aside has ever permanently succeeded.

[1] W. N. Clarke, *What Shall we Think of Christianity?*

A very plausible argument may easily be presented. We may be told that religion has nothing to do with metaphysics, and that to know the precise rank which Christ occupies in the universe cannot be essential to the welfare of humanity, or the salvation of an individual soul. Nor need we pause to dispute such statements, except to remark that they are very generally accompanied by a quite definite assertion of Christ's rank in the order of being. It is characteristic of all such disclaimers to assume or even to assert that His rank is simply on the plane of humanity. The argument is therefore hardly ingenuous, for it gives reasons against a decision, having already pronounced a verdict.

It is vain to suppose that men will be persuaded to cease from showing interest in the Person of Christ by a blunt refusal to entertain the question. For the question has persistently declined to be put aside. At the end of every period of controversy it emerges fresh and definite as ever. Behind every phase of conflicting opinion we hear it again repeated, and the reason is obvious. For whether it be that Christ is set forth as Example or Teacher or Saviour, whether it be that our assent is demanded for His Revelation of God, for His offer of Redemption, or for the assurance of Immortality, the question is morally pertinent and inevitable, 'Who is this?' It is unreasonable as it is certainly unhistorical to say that such a question is beside the mark. We cannot avoid it.

(2) Can we, then, by some subtler process evade it? Without exactly avoiding the question, can we shun a direct issue? It is maintained that we can—that we may leave the question as to Christ's Person and be content, estimating His religious 'value' for us and for the world. I am putting it concisely, but this is substantially the keynote of one of the most influential movements of religious thought within our time; and it is associated with many scholarly names. The main reason for adopting this evasion—I use the word without imputation of motive—is the same as that given for setting the question absolutely aside, the desire to be free of metaphysics. It is pointed out—and with truth—that our main interest is religious. We are more concerned in the salvation of our souls than in the solution of intellectual problems. Therefore, it is argued, we should rest content with Christ as known in His earthly history, and Christ as known in experience, leaving the Christ of metaphysics in the limbo of dead controversies.

Now, there is wisdom as well as truth in the warning of the school of opinion which calls emphatic attention to the religious 'value' of the Personality of Christ as our first concern. We must not forget that 'the primary message of the gospel is comfort and forgiveness, a sense of Sonship and acceptance, and in no case the resolution of all the problems of thought and existence.' It is certain we cannot be saved merely by correct intellectual propositions. It is certain we cannot thus satisfy the religious instincts. We are more likely to lose God than to find Him, if we try to feed the soul on intellectual abstractions, forgetting the ethical and spiritual kernel of truth which alone can satisfy. It is through the sense of moral and spiritual need that we see God in Jesus Christ; it is because we are sinners that we see in Him a Saviour. It is the barest truth to say that 'God as a Saviour is a reality, for which more experimental evidence can be brought than from the absolute of philosophy.'

Yet the warning of this school of opinion is only valid so far, and beats in vain against the instincts of the human heart and the steadfast resistance of the human mind. The cry against dogma only results in other dogma; the complaint against irrational theologizing gives ground for stronger complaint. The old theology is hustled by the new, yet we are deeper in metaphysics than ever, more than ever entangled in contradictions. Truth to say, we can no more stay the effort to give full intellectual expression of our religious conceptions than we can stay the incoming of the tide. As a reader of modern thought has said, 'the individual consciously or unconsciously will formulate the Christian experience, and, left to himself, will formulate it inadequately. Released from the dogma of the Church, he will react upon and limit the experience.' There is thus no escape from the urgency of the demand involved in the question, 'Who is this?' We can neither avoid nor evade it. We must press onward and inward to the core of Christian experience. The question still remains. We must frankly face it.

(3) Now, it would seem plain that the Christian Church as a whole has proceeded for a long period on a very definite and positive answer to the question. If there be anything in Christianity that we can call Catholic, in the true sense of that

much-abused word, it is the faith of the Church in Christ as the Son of the Living God. And yet, as from the beginning, so in our day, this faith is always being threatened.

Opposed to the answer of the Church, a variety of attempts have been made, but the only logical alternative is the humanitarian answer, which appears to have the advantage of simplicity. It is so much easier to stop short. We seem to leave no tag-ends for thought when we simply accept Christ as a man of unique goodness and unique personal influence. And yet all is not so clear cut as would appear. Great gaps are left in our thinking, and we are driven to place Him so high that ordinary human tests will not suffice. It is historically certain that those who came under His immediate personal influence could not think of Him as merely man like ourselves. It is certain also that modern scholarship, even when it declines to take the final step of recognizing His claims, finds in Him what cannot be judged by ordinary standards. It comes as near as possible to the essential faith of the Church, but stops short, leaving a difficulty greater than any encountered by the faith itself. For when we say that 'in Jesus the divine appeared in as pure a form as it can appear on earth,' have we not reached a point when we must think of Him as neither truly human nor yet truly divine,—a kind of demi-god, which neither history nor philosophy can finally accept, a Christ of whom it has been said, by one who was himself a leader in philosophic thought, that no philosopher who had outgrown the demonism of ancient systems could for a moment acquiesce. While, therefore, the humanitarian answer seems to attract by its apparent simplicity, it often ends in greater confusion of thought.[1]

Christmas.

The Manger and the Throne.

'And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.'—Lk 2^{7}.

'His head and his hair were like wool, as white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.'—Rev $1^{14, 15}$.

These two passages mark respectively the beginning and the end of the story which the New Testament has to tell about Jesus. At first sight one would hardly recognize them as belonging to the same story at all; they breathe such different notes. A little child lying in a manger, because the eastern inn could find no room for His mother at her critical hour, and a mystic picture of One who has power written on brow and feet and eyes and lips, what possible similarity is there between the two portrayals? There seems to be no connecting link between them, and yet there is one very obvious connexion. They are linked together in fact. Apart altogether from any explanations which may be offered, men's minds did travel this incredible distance in relation to Jesus. Some who were already living when He was born did, before they died, think about Him after the manner of this Book of the Revelation. The sweep of thought between these two extreme points which carries the mind so far did not take long to accomplish. When the minds of men are in contact with Jesus they have to travel fast and far, and so it comes to pass that the book which tells us about Him commences with a world which can find no room for Him, and closes with a heaven which He fills with His presence.

1. Think of the extraordinary contrast between these two passages which mark its extreme limits.

(1) The first picture conveys all the romance of the Christmas spirit. For centuries the imagination of the world has played about that manger in the courtyard of an eastern inn with the shepherds in the fields near by. Around that theme all our carols have been written, art has dwelt upon the scene, and legend has surrounded it. The very facts have the nature of poetry about them, the kind of poetry which softens the hearts of men. Yet even here the beauty of the Christmas stories springs from a very deep source. There is a great creed, for example, implicit in such a lovely song as Francis Thompson's 'Little Jesus':

> Little Jesus, wast Thou shy
> Once, and just as small as I?
> And what did it feel like to be
> Out of heaven and just like me?
> Didst Thou sometimes think of there,
> And ask where all the angels were?
> I should think that I would cry
> For my house all made of sky;
> I would look about the air
> And wonder where my angels were;
> And at waking 'twould distress me—
> Not an angel there to dress me!

[1] A. Wallace Williamson, *The Person of Christ in the Faith of the Church*, pp. 184 ff.

No song like that could be written except with a great creed in the background of the mind. But it is in the background, and the note of our carols and poems is the human note, the picture of weakness and helplessness, the conditions of our human lot, the strange romance of it, the mysterious blendings, the beauty which is always near to the elemental facts of life. Then as the story continues the same thing is true, the facts are near enough to our experience—the growing boy, the first conflict between independence and parental wishes, the carpenter's shop, the slow way in which knowledge accumulates and truth is learned. That is the first chapter in the story, and its note is the familiar and human one.

(2) But what a world of difference when we turn from the first to the last chapter. What relationship can we find between the child of Bethlehem and this mystic figure standing among golden candlesticks, with hair as white as snow, and feet like burnished brass, and eyes of fire, and a voice like the music of falling waters? The one picture expresses the weakness of the human lot, and the other a power which is divine. Yet there is at least this similarity between the two, that both have the spirit of poetry in them. Do not imagine that this later word is to be read too literally. Every feature in the wonderful description is closely related to some discovery which men made about Jesus as they walked the earth in His company. Just as in the simple story of the early days there is a great divine background, so in these later ideas which sometimes seem remote from the Jesus of the Gospels there is a human background. Does not the hair white as snow express men's feeling that Jesus cannot be understood unless the mind goes very far back in time? Are not the feet of fine brass a symbol of the tireless and swift journeyings of love which Jesus took at the bidding of human need? Are not the eyes like a flame of fire, pictured memories of a look which was sometimes like a tender light and sometimes like a blaze, and the voice like the sound of many waters, the recalled music of His speech?

2. Now taking the two extremes, the lowly beginning and the exalted climax, what message have they for us? Let us describe it as the importance of keeping the connexions. What do we mean by that? The thought is very simple and straightforward. When we are thinking of the human life, of the way in which Christ came into the world, and of the unfolding incidents of His youth and His later ministry, we only see it partially and imperfectly unless there is somewhere in our minds a sense of the divine meaning of it—that these facts do not merely form one little isolated romance of beauty, but that they spring out of the purpose and the love of God and breathe a note which is as true to-day as when the stars looked down on the fields of Bethlehem. The reverse is just as true. When we have before our minds these pictures of a Christ who is enthroned in heaven, majestic and awful, the Saviour and the Judge of men, we are set upon false tracks at once, unless all the time we see the connexion between those pictures and the human story. The images may be different, but Christ does not change with our changing thoughts, and He is the same whether earth or heaven be the stage He walks. That is what we mean by keeping the connexions.

(1) Perhaps the most common danger from which the Christian faith has suffered is that men have tended to isolate one part of the story from another. We think of the two extremes as though they were contradictories. One age loses its sense of the human values, its Christ is shorn of all the qualities which made Him what He was. He is a theological figment in the centre of a vast scheme, splendid perhaps, but not recognizable as having any relationship with the Christ of Nazareth and Galilee. The sense of His human nearness vanishes, and for an answer to that side of human need men turn from Christ to the Virgin and to the saints. But fancy turning from Christ to any saint in the calendar for the spirit of human nearness. There was more of that spirit in Jesus than in all the saints put together, and a Church which has to invoke the saints in order to satisfy the cravings of the heart of man is a Church which has lost her Christ.

(2) Perhaps in our time we are at the other extreme, or at least most of us are. We can see the breadth of Christ's human sympathies, our hearts respond at once to that part of the story, but for the rest we are not sure that we can turn with any confidence to Him to-day. Instead of being lost in the machinery of a theological scheme, He is lost in centuries old, and our modern cry is that of Palgrave's verse:

Comes faint and far Thy voice
From vales of Galilee,
Thy vision fades in ancient shades,
How can we follow Thee?

Now in both these cases what has happened is that the connexions have been lost or obscured. There is a way of losing Christ among the divinities, as history proves, and He has to be disentangled from great conceptions and rediscovered, and the story has to be learned all over again. But there is another way of losing Him, and that is among the humanities, idealizing Him as a figure among His fellows but losing all grasp of Him as a living presence now. Then again He has to be rediscovered, but in another way, the other part of the journey has to be taken until the conviction is born that beyond the veil of things seen there is One who still has fire in His eyes and swift feet and lips of unsilenced music.

This is the Advent message which comes to our hopes and needs to-day. It is of little help for us to sing that Christ came in the days of old until we have dared to make the connexion between His cradle and His throne. In the old days men's hearts sang the song of expectation that Christ was coming, but when He did come they did not recognize Him. It is equally possible to sing that Christ has come, and still to have eyes that are blind to Him in the world of the present. The whole spirit and inspiration of our faith depends upon making the connexion, so that we neither lose Christ amid the clouds nor among the centuries, but on the firm basis of history build our confidence that 'Jesus Christ is the same yesterday, to-day, and for ever.'

Oh! sense-bound heart and blind,
Is nought but what we see?
Can time undo what once was true?
Can we not follow Thee?[1]

Epiphany.

Prepared.

'Mine eyes have seen thy salvation which thou hast prepared.'—Lk 2^{30}.

There are three passages in the Gospels which speak of what God has prepared for us.

1. The first is in the words of the aged Simeon: 'Mine eyes have seen thy salvation, which thou hast prepared' (Lk 2^{30}). 'Salvation' is an often misused word, because it is not always understood that its meaning is derived from the Old Testament. In the Old Testament the thought of salvation nearly always includes that of victory over enemies. We are not saved passively, once for all. Christ by His life, and death, and resurrection did everything, of course, that was necessary to provide salvation for us once for all. But we must throw ourselves into the scheme; we must make the power of His atonement our own; we must work out our own salvation, because it is God that worketh in us. It takes us back to the thought of penitence. When we repent—really repent, not merely recite the words of confession—God does more than wash our guilt away; He offers us fresh power to conquer. Absolution is a loosing from chains. It is cleansing from the past, and more power for the future struggle, that together make up salvation.

2. That is the first thing that God has prepared for the heart that opens the door and takes Him in. And then, when we want to increase that power within us by hungering and thirsting for God, we hear Him say, 'Behold, I have prepared my dinner.' 'Come, for all things are now ready' (Mt 22^{4}, Lk 14^{17}). If any man open the door of his heart, 'I will come in to him, and will sup with him, and he with me' (Rev 3^{20}). Let Christ in, and you will have a feast; and, as we have said, the more you feast, the more you will want. And that is true of the sacramental means that He has given us of eating and drinking the Divine Life. The more we partake of it with real longing, and after the preparation of real penitence, the more we want it, and the more we get from it.

3. Once again, we want salvation and we want an increase of power, not primarily for our own sake but for others. See what has been prepared for us. The sons of Zebedee asked that they might sit the one on Christ's right hand, and the other on His left in His kingdom. But He said, 'To sit on my right hand and on my left is not mine to give; but it shall be given to those for whom it is prepared by my Father' (Mk 10^{40}). God was not going to select two solitary and privileged individuals to live in closest contact with His Son. That glory and delight was for every one for whom it was prepared, every one who would drink of the cup that He drank of, and be

[1] S. M. Berry.

baptized with the baptism that He was baptized with, and ascended with Him in His train of captives, passing through the heavens into heaven itself.

His right hand and left are not two places; they express the spiritual condition of union with Him. He is 'at the right hand of God,' that is, in perfect union with the Father, wielding His power; and those for whom it is prepared are similarly at the right and left hand of Christ, in union with the Son, and wield His power. 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne' (Rev 3^{21}). They reign with Him, and with Him sway the hearts of men, because they have been crucified with Him, because they continually repent and go on repenting, and continually pray and go on praying, and continually mortify their thoughts and feelings and wishes and impulses, and because they continually hunger and thirst for more and more and more of Him. To them belong His victorious salvation, and His divine feast, and therefore His royal power over men.[1]

[1] A. H. McNeile, *He Led Captivity Captive.*

Primitive Christian Literature.

By the Reverend B. P. W. Stather Hunt, M.A., B.D., Whitby.

What was the beginning of Christian literature? It is surely unbelievable that in a literary age such as the first century A.D. there were no Christian writings before the earliest epistles. The First Epistle to the Thessalonians, according to Dr. Lock, 'must lie some time between A.D. 49 and 53.' Even if we grant that Galatians was written first, it cannot be more than a year or two earlier at the most, while the earliest possible date for St. Mark is 65, over thirty years after the Ascension. It is impossible to imagine that it was not until after this length of time that any details of our Lord's life and death were committed to writing, or even that it was twenty years before some one, in the person of St. Paul, put his pen to paper to write the earliest Christian work.

Of course no one does believe that 'St. Mark' was the first writing of the 'Gospel' type, but most critics work backwards from our present Gospels to documents such as 'Q,' which existed but a short time before. But even if we knew the exact nature and date of 'Q,' it would only have pushed the problem one stage further back, which still leaves a blank of many years. If it is possible, the better way would be to work forward from the date of the Ascension.

In trying to discover the nature of primitive Christian writings, we must endeavour to work as far as possible from an historical basis. But whence is historical evidence to be drawn? From the one truly historical book of the N.T., the Acts. Here we get the story of how a few men were given the commission to proclaim the Gospel to the whole world. How did they set about it? How does any man with a lesson to teach set about it? He begins with what is well known by his pupils, and, using that as a foundation, he proceeds to the unknown. What better foundation could the Apostles have than the literature which they possessed in common with their hearers? If we look at the early speeches recorded in the Acts we find that they consist of a string of quotations from the O.T., with a Christian commentary and explanation attached. It is probable, therefore, that we have here a reflexion, if not occasionally even an extract, from the earliest Christian writings. On this hypothesis these writings would consist of a string of 'proof texts,' to which was added a few salient facts in the life of our Lord as being a fulfilment of the prophecies quoted. In this connexion it is interesting to recall that St. Luke tells us how Christ Himself, 'beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning Himself.' Was St. Luke himself one of the listeners? Did he commit to memory, if not to writing, these 'expositions' of our Lord? In any case the main body of this testimony would immediately be passed on to the other disciples and become the common property of the infant Church. When, then, they were called upon to teach others, of what better method could they think than that through which they

themselves had been convinced and taught by the supreme Master Himself? That they actually did so is borne out by the fact that in every speech in the Acts, to a Jewish audience, except St. Paul's interrupted defence in Ac 22, this method is always adopted.

From these considerations we can draw the conclusion that the form which the earliest Christian writings would naturally take would be of a similar nature; 'testimonia,' with a brief application to the life and claims of our Lord.

These would thus combine the purpose both of a primitive 'Gospel' and a Creed, but would naturally tend to disappear as the Church became more and more Gentile, and as many of them became incorporated in the Gospels and Epistles; but for a time, and for Jews, they would be adequate as a 'first reader' in Christianity. But this would not be for long. The fact that the converts would be eager to know every detail in the life and death of our Lord, still more the fact that for the Gentiles these 'testimonia' would carry little weight, would result in greater stress being placed upon the actual facts of that life, while the fulfilment of the O.T. prophecies would become only subsidiary proofs.

To imagine that the Synoptic Gospels are but one remove from their sources is a mistaken idea. Like most things, they are the product of a gradual growth. The first step was these 'testimonia,' probably one of them compiled by St. Matthew which carried his name into the First Gospel; the second step, as suggested above, was the necessary elaboration of the 'Gospel' proper at the expense of the lengthy quotations from the O.T.[1]

The third step was the multiplication of short accounts 'set forth in order' by the 'many' of which St. Luke speaks. Here we are at least on sure ground, though exactly what these accounts were it is hard to say, but it was apparently from some such sources that Theophilus had obtained part of his instruction.

These, St. Luke tells us, were compiled by eye-witnesses. We are apt to forget that there were many eye-witnesses besides those whose records we still possess. Surely every member of the Twelve must have had his own particular 'Gospel.' Each would tell his hearers of his own personal recollections of the sayings and doings of our Lord: and if there was some saying which was peculiarly his own, would he not take an especial pride in narrating it? It is here that the apocryphal gospels fail to stand the test; if, for example, the Protevangelium of St. James had really been written by him, we should have found in it additional touches which were, so to speak, his own particular property, not merely exaggerations and legendary accretions which have neither sense nor profit in them.

But it was not only the Apostles who were eye-witnesses of our Lord's works. Surely it is not straining the imagination too far to think of such a person as the woman of Samaria telling her friends, 'He actually said to me give me to drink! and I said to Him . . . and then He said . . . and then . . . and then . . .' And to each person she tells the same story, until a little bit of the Gospel becomes stereotyped in that village. Perhaps St. John gained his information through this source, for we are told that no one ventured to ask about it at the time.

Such an instance could be multiplied many times over. All up and down the country little bits of gospel would be scattered and provide abundance of material for many writings: in fact, the editor of the Fourth Gospel says with pardonable exaggeration (Jn 21^{25}) that the world could not contain all the 'books' that would be required to record all these fragments. Perhaps we find some of them in the 'pericope,' the man working on the Sabbath day, the strange addition to Mk 16 found in the Frere MS. of the Gospels (W), as also in the longer ending to that Gospel. That such oral fragments existed is certain, and with St. Luke's words before us it is almost equally certain that some of them were put in writing.

We have now emerged from the 'testimonia' stage to that of the written Gospel, properly so called, for sooner or later some editor would collate some of these to form the first continuous account. Who was the bold person who ventured to produce the first written Gospel or Logia? Here we are met by that riddle of riddles, the synoptic problem, for the first authoritative writing must have had a considerable influence on all that followed.

[1] We may perhaps mention here the early Christian hymns, such as the *Benedictus*, the *Gloria in excelsis*, or those of which we have some fragments in Eph 5^{1}, 1 Ti 3^{16}, 2 Ti 2^{11}, Rev 15^{3}, etc. But probably they were not put in writing till a later date, if indeed some of them were ever written as separate entities.

These written 'sources' were many, but in course of time it was inevitable that one or two would become more widely known than others. Possibly one of them would deal entirely with the Galilean ministry, another with the Judean, or with the events of the Passion Week. Again, one may not have been an historical sketch at all, but merely a 'light on the daily path from the sayings of the Master': a treatise dealing with the Christian's attitude towards the problems of his daily life and religion.

St. Luke at any rate knew of many such, and presumably used some of them, selecting, adding, editing as it seemed good to him. Thus we have endeavoured to trace the primitive Christian literature down to the time when organized Christianity demanded some definite textbook of the life and teaching of our Lord. St. Paul must have felt the want of something of this sort, and it was perhaps the perception of this 'long-felt want' that led his companion St. Luke to compile his Gospel, too late for the use of his master.

The difficulties that meet us now are connected with the synoptic problem, which is not the subject of this present paper. My object has been to try and show the probability of the existence of Christian writings two decades before the earliest Epistles of St. Paul.

Entre Nous.

TWO TEXTS.

Isaiah xl. 4.

The British and Foreign Bible Society has issued three volumes. One is *The Gospel in Many Tongues* (6d.), specimens of five hundred and forty-three languages in which some portion of the Bible has been published and circulated by the Society. The text chosen is Jn 3^{16}. One is *The 117th Report of the British and Foreign Bible Society* (1s.). And one is a condensed Report, called *Good Will Toward Men.* The last is at any rate the most readable. Here is a specimen of its contents:

'At a Bible meeting held last winter at Kelvedon, Essex, Mr. James Rhoades, well known as a poet, made this striking comparison: "I am strongly reminded of two lines of the poet Æschylus, who lived in the sixth century before Christ—lines strangely reminiscent of that passage in the 40th chapter of Isaiah, 'Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain.' They are such grand-sounding lines that perhaps I may be allowed to quote them:

Κελευθοποιοὶ παῖδες Ἡφαίστον χθόνα
ἀνήμερον τιθέντες ἡμερωμένην—

which mean, being interpreted, 'The road-making sons of Hephaistos (the old Greek fire-god) making tame the savage places of the earth.' It was by the aid of fire that they were enabled to hew down forests and reclaim the waste—fire which Prometheus was supposed to have stolen from heaven for the benefit of mankind. And when I read of these colporteurs—these 'the-holy-book-to-sell-run-about-men'—wading through swamps and plunging into pathless jungles, carrying with them a more sacred fire than Æschylus ever knew of (though he was a most religious man, continually insisting on the omnipotence and justice of the Supreme Being), I think of these men as being the pioneers, the sappers and miners, of the armies of Christ, bearing ever about with them the same marching orders, *Prepare ye the way of the Lord, make straight in the desert a highway for our God.*"'

Luke v. 8.

How far afield may one dare to go to find an illustration? The text is, 'Depart from me, for I am a sinful man, O Lord.' First of all introduce Chum Andrews, the pride of the cricket eleven at school. Chum Andrews wants to be a farmer, but his father has determined to make a draper of him. Now it has come to pass that only the prosaic aspects of the drapery business are recognized by the world.

Take Mr. H. G. Wells as instance. 'Mr. Wells spent his early days as an assistant in a draper's shop; and he has been ridiculing and denouncing the business ever since. "For a couple of years," he tells us, "I slept in one of those abominable

dormitories, ate the insufficient food supplied, and drudged in the shop. Then when I was fifteen, I ran away one Sunday morning to my mother, and told her I would rather die than be a draper. Perhaps," Mr. Wells adds a little caustically, "perhaps, but for that revolt, I might now be the proprietor of a little business over the door of which would be inscribed: H. G. Wells, Cash Draper."' Take the Poet of the Breakfast Table for another instance. 'Like everybody else, he pokes fun at the draper. He laughs at that electrical briskness of movement, such as one may see in a squirrel, which characterizes the drapery salesman wherever you find him. His life behind the counter is, he says, a succession of sudden, snappy perceptions and co-ordinated spasms. Somebody asks for six yards of purple calico, three yards wide. "Up goes the arm, bang! tumbles out the flat roll, and turns half a dozen somersets, as if for the fun of the thing; the six yards of calico hurry over the measuring nails, hunching their backs up like six canker-worms; out jump the scissors, snip, clip, rip, the stuff is whisked up, brown-papered, tied, labelled, delivered, and the man is himself again, like a child just come out of a convulsion fit. Think of a man's having some hundreds of these semi-epileptic seizures every day, and you need not wonder that he does not say much, these fits take the talk all out of him."'

But the Poet of the Breakfast Table is not quite sure that that is the whole story. Perhaps the draper 'has an inner life, with its own deep emotional and lofty contemplative elements!' For what has the drapery business to do with? Dress. Dress? Is that commonplace, unemotional? '"Women," as Mr. A. C. Benson points out in one of his essays, "women have a sense of the importance, and even the sacredness, of dress of which a masculine mind can form no idea. One sees women gazing into shops where costumes are displayed with a rapt and intent vision, in a joyful dream, which one does not see displayed by men before a tailor's window."'

And now we approach our text. 'When Chum Andrews is a few years older, he will recognize that the customers who throng his counter are not all actuated by vanity. Some of the deepest and the finest traits in human nature may drive a man —or a woman—to the draper. Has not Mr. C. J. Dennis told us the story of "Jim of the Hills"? Jim is a timber-worker; he is employed at a saw-mill. One day, whilst Jim is busy at his saw, a group of visitors enter the mill.

There were others in the party, but the one that got my stare
Was her with two brown, laughin' eyes, and sunlight in her hair.

'Jim, dazzled by the sudden apparition of so much loveliness, trips over some timber and falls against the machine.

Next thing I know the boss is there, an' talkin' fine and good,
Explainin' to the visitors how trees are made of wood.
They murmur things like "Marvellous!" an' "What a monster tree!"
An' then the one with sunlit hair comes right bang up to me.
"I saw you fall," she sort of sung; you couldn't say she talked,
For her voice had springtime in it, like the way she looked and walked.
"I saw you fall," she sung at me; "I hope you were not hurt";
An' suddenly I was aware I wore my oldest shirt.

'Now here is a striking and significant thing! As soon as Jim sees the face that, to him, is sweeter than all other faces, and hears the voice that is melodious with springtime song, he thinks of—*his shirt*! And we may be sure that, very shortly afterwards, Jim was numbered among the customers of the draper! The draper's assistant saw a burly young worker from the sawmill come into the shop and ask for a shirt; he never dreamed of the sunlit hair and the springtime voice that lay behind the prosaic request.

'When Chum Andrews comes to make such discoveries as this, his eyes will be suddenly opened. He will see that the romance represented by Jim and his shirt is but a spark and a scintillation of the greatest romance of all. A tremendous principle lies behind it. You might have told Jim a hundred times that he was going to work in a worn-out shirt, he would have taken no notice. But the moment he saw the sunlit hair and heard the springtime voice, then suddenly he was aware he wore his oldest shirt! You might have told a

certain young Jew a hundred times that he was a man of unclean lips, dwelling in the midst of a people of unclean lips, he would have taken no notice. But when he saw the Lord high and lifted up, His train filling the temple, he cried out, "Woe is me, for I am undone!" You might have spoken to Peter a hundred times about his waywardness and unbelief, he would have taken no notice. But when he saw the Son of God displaying His divine authority over land and sea, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" Chum Andrews must not hastily conclude that there is nothing but vanity in drapery.'

Is it all lawful? Is it possible? As the illustration of a text? As a whole sermon? It is Mr. F. W. Boreham's way. The illustration is one of eighteen all to be found in the latest born of Mr. Boreham's books, *The Home of the Echoes* (Epworth Press; 6s. net).

TWO TOPICS.

The Transfiguration.

'A few nights later, beside a small fire we had built in the cool of evening, I tried to tell old Donald something about the Transfiguration, how Christ had gone up on the mount with Peter and John and James, and what had happened there.

"'It wasn't that Christ Himself was actually changed as He prayed on the mountain-top," I said to Donald. "The change was in Peter and John and James, who in these moments saw Christ with a new vision and a new understanding. The Transfiguration was simply a mental process of their own; they saw clearly now where before they had been half blind. And I am wondering if this old world of ours wouldn't change for us in the same way if we saw it with understanding, and looked at it with clean eyes?"'[1]

Burke as Apothecary.

And then, how does Burke end the day? There is no light more instructive on this extraordinary man than that he ended by compounding pills for his poorer neighbours who were ill. Talk of cutting blocks with a razor! The man whose eloquence was the delight of his country, whose writings created an impulse over the world such as no political writings perhaps have ever exceeded, sat down to waste his time, as some might have thought it, in compounding rhubarb with other disagreeable adjuncts into remedies for his poorer neighbours. And as he did so he told a story which I think is worthy to be told on such an occasion as this. He said, 'I am like an Irish peer whom I used to know, who was also fond of dealing out remedies to his neighbours. One day that nobleman met a funeral, and asked a poorer neighbour whose funeral it was. "Oh, my Lord," was the reply, "that's Tady So-and-So, the man whom your lordship cured three days ago."'[2]

[1] J. O. Curwood, *God's Country*, p. 103 f.

[2] Lord Rosebery, *Miscellanies*, i. 143.

NEW POETRY.

W. H. T. Gairdner.

We know now that, besides being an authority on Muhammadanism, Mr. W. H. T. Gairdner is a dramatist. In the new volume we have *Four Biblical Plays* published together but paged separately (S.P.C.K.; 5s. net). One is on Joseph and his Brothers, one on Passover Night, one on the Last Passover Night, and one on Saul and Stephen. We prefer the Biblical play to the Biblical novel. It does not jumble fact with fancy in our minds so dangerously. It is more imaginative. It is more creative.

Margaret L. Woods.

Just the half of Mrs. Margaret L. Woods's new volume, *The Return, and Other Poems* (John Lane; 6s. net), is occupied with the drama of 'The Death of Edward III.' And for that drama the book is sufficiently notable. But we must keep ourselves to the poems. One of them is a memorial of the first battle of Ypres—the most inexplicable still of all the events of the War. Mrs. Woods has her explanation. In the Preface she says: 'The poem on the first battle of Ypres was not in any way suggested by the Angels of Mons fable, but by a private letter. The writer, a young man of high character and intelligence, was acting as interpreter at the time of the battle. He questioned a considerable number of prisoners as to the cause of the apparently inexplicable withdrawal of the Germans on three occasions. The reply was always the same, "We dared not advance when we saw your immense reserves." We had, in fact, no reserves.'

The poem is too long to quote and too good for mutilation. Take rather this:

GOOD FRIDAY NIGHT.

Now lies the Lord in a most quiet bed.
Stillness profound
Steeps like a balm the wounded body wholly,
More still than the hushed night brooding around.
The moon is overhead,
Sparkling and small, and somewhere a faint sound
Of water dropping in a cistern slowly.
Now lies the Lord in a most quiet bed.

Now rests the Lord in perfect loneliness.
One little grated window has the tomb,
A patch of gloom
Impenetrable, where the moonbeams whiten
And arabesque its wall
With leafy shadows, light as a caress.
The palms that brood above the garden brighten,
But in that quiet room
Darkness prevails, deep darkness fills it all.
Now rests the Lord in perfect loneliness.

Now sleeps the Lord secure from human sorrow.
The sorrowing women sometimes fall asleep
Wrapped in their hair,
Which while they slumber yet warm tears will steep,
Because their hearts mourn in them ceaselessly.
Uprising, half aware,
They myrrh and spices and rich balms put by
For their own burials, gather hastily,
Dreaming it is that morrow
When they the precious body may prepare.
Now sleeps the Lord secure from human sorrow.

Now sleeps the Lord unhurt by Love's betrayal.
Peter sleeps not,
He lies yet on his face and has not stirred
Since the iron entered in his soul red-hot.
The disciples trembling mourn their disillusion,
That He whose word
Could raise the dead, on whom God had conferred
Power, as they trusted, to redeem Israel,
Had been that bitter day put to confusion,
Crucified and interred.
Now sleeps the Lord unhurt by Love's betrayal.

Now rests the Lord, crowned with ineffable peace.
Have they not peace to-night who feared Him, hated
And hounded to His doom,
The red thirst of their vengeance being sated?
No, they still run about and bite the beard,
Confer, nor cease
To tease the contemptuous Pilate, are affeared
Still of Him tortured, crushed, humiliated,
Cold in a blood-stained tomb.
Now rests the Lord, crowned with ineffable peace.

Now lies the Lord serene, august, apart,
That mortal life His mother gave Him ended.
No word save one
Of Mary more, but gently as a cloud
On her perdurable silence has descended.
Hush! In her heart
Which first felt the faint life stir in her Son,
Perchance is apprehended
Even now dimly new mystery, grief less loud
Clamours, the Resurrection has begun.
Now lies the Lord serene, august, apart.

David Smith.

Professor David Smith is not a poet. Few professors are. But he has one true and touching poem in his little book *The Heavenly Visitant* (Hodder & Stoughton; 2s. 6d. net).

Ye are always singing the good Lord's praise,
And publishing all that His hand
Has wrought for you in the bygone days,
And all that His heart has planned.

And verily all that ye say is true;
For I gratefully confess
That whatever the Lord has done for you
He has done for me no less.

But when I remember the weary ways
Which my feeble feet have trod,
And the human love which all my days
Has helped me along the road,
Then the love of man is my song of praise
As well as the love of God.

And I hardly think I would ever have seen
The love of God so clear,
Unless the love of man had been
So visible and near.

Fay Inchfawn.

The new volume of verse by Fay Inchfawn—*Verses of a House-Mother* (R.T.S.; 3s. net)—is in two parts. The themes of the first part are found 'in the house,' of the second 'out of doors.' But out of doors is never far from home. We quote this:

TO A HUMBLE BEE.

(*Killed by a Tennis Ball.*)

How should this be? You velvet dusty fellow!
Poor pilgrim! Sorry sport of circumstance,
Who had no quarrel with the universe;
Who took the good, nor railed against the worse,
But, with a calm content,
Came joyfully and went.
Now, on your back of tawny orange yellow
You lie, while robins peer and midges dance,
And Canterbury bells
Toll softly sad farewells.

At home in temple of the tall Madonna;
Beloved of Foxglove and Delphinium;
Long, through the day, they'll listen for your coming,
And miss, perchance, the low contented humming
That made your common days
So eloquent with praise.
You craved no boon from men; you sought no honour;
Dear vagrant Bee! You owned no rule of thumb!
Nor minded things too high.
And now you have passed by!

Yet, I've a hope. The atoms of your being,
The thing that was most truly *you*, abides.
The little homely singing heart of you,
That was in tune with rain and sun and dew,
Is still abroad somewhere,
Free as the fragrant air;
Known by the Loving; blest by the All-seeing;
And this I know, though I know nought besides,
That He is good and true,
So, all is well with you.

A. J. Farnsworth.

Mr. Farnsworth is a hymn-writer. On the occasion of the unveiling of a memorial tablet in the Wesleyan Methodist Church, Welshpool, a hymn was sung of his own composing. Take two verses of it:

One call is Thine,—that men from earth break free;
One stern command,—to leave whate'er is gain,
And these have answered; let their zeal remain
A fadeless record in love's memory.

Thy Cross, O Saviour, flamed before their eyes,
Their inspiration and their conscious power;
Thy blood was peace in strife's most troubled hour,
Thy mighty triumph their unclouded prize.

But the volume entitled *In Memoriam* (Stockwell; 2s. net) is a volume of poems. Once or twice they are paraphrases, and then they may be sung. Again we quote two verses. The paraphrase is of Isaiah 12:

I will give thanks, O Lord!
I will Thy goodness praise;
Consuming wrath was my reward
For devious ways,
But Thy just anger turned,
Thou didst my sorrow see,
And in my need Thy mercy yearned
To comfort me.

Behold! my saving God,
Who didst my soul release,
How do I long to trust Thy rod,
And learn Thy peace!
Thy love is all my song,
More love to me impart,
For Thou alone when evils throng,
Salvation art.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

If it is possible to put into a single sentence the fundamental difference between the Roman and the Reformed Churches this might be the sentence: The Roman Church holds that some Christians are called by God to a higher degree of holiness than others, the Reformed Church believes that all are called alike to the highest possible holiness. In face of that difference all other differences are of small account.

This conclusion will be reached, if it has not been reached already, by the reader of a remarkable volume of *Essays and Addresses on the Philosophy of Religion* which has been published by Baron Friedrich von Hügel, LL.D., D.D. (Dent; 15s. net). The idea that some are called to a special and quite distinct degree of nearness to God runs through the whole book. In the last address of all, an address delivered to an audience composed mainly of Anglican Churchmen, it is stated and illustrated with great intensity of speech and with great variety of illustration.

Baron von Hügel believes that in the separation of some to a higher life of holiness than others is to be found the strength of Roman Catholic religion. 'It expresses,' he says, 'my very deliberate, now long tested, conviction that, be the sins of commission or of omission chargeable against the Roman Catholic authorities or people what they may, in that faith and practice is to be found a massiveness of the Supernatural, a sense of the World Invisible, of God as the soul's true home, such as exists elsewhere more in fragments and approximations and more intermittently.'

Can we agree? We do agree. We say that to find a saint we must go to the Roman Church. We do not consider what a saint is or ought to be. We take the Roman definition and example. All we consider is the fact, undeniable and unmistakable, that the Roman Church makes what might be called a specialty of saints, and that the Reformed Church does not.

But the culture of the saint is not all gain. For many a day it went on unhindered. Fostered indeed it was by every influence that an all-powerful Church could bring to bear upon it. It enjoyed what gardeners call intensive cultivation—the most intensive the world has ever seen. And what was the result? Baron von Hügel tells us. 'With the decay of the Middle Ages, from about A.D. 1300–1450, and then on into the (first Christian then Pagan) Renaissance and the Protestant Reformation, men largely grew weary of the monastic ideal; and, influenced as much by the atomistic and sceptical late mediæval philosophy as by the many complications brought in the course of the ages by the exempted position

of the great monastic corporations, they at last determined to dig up the very roots of all and any monasticism.'

There were reasons. There were good reasons. Baron von HÜGEL does not deny them. But he does not dwell upon them. He dwells upon the price that the half of Europe, the Reformed half, paid for 'this apparently quite simple return to the supposed utter uniformity of call for all men as described in the Gospels.' What was the price?

First of all, 'alongside of the dissolute houses,' certain monasteries were suppressed 'that were still centres of the most beneficent devotedness.' Secondly, the call to every follower of Christ to follow fully was found in 'an unlovely subtlety of interpretation of those Gospel records which, when taken quite unsophisticatedly, tell a very different tale.' Thirdly, and chiefly, that very distinction between a higher and a lower call, which means so much to Baron von HÜGEL, was lost sight of.

'The distinction here meant'—let us understand him clearly—'was all-pervasive during the Golden Middle Ages—say from A.D. 1050–1270—especially in Aquinas and in Dante; the distinction, not only between Good and Evil, but between Good and Good, between Natural Good and Supernatural Good. Thus bodily cleanliness, honesty in buying and selling, submission to the police and due tax-paying to the State, a fair amount of courage, too, in war—this and the like, with a dim sense of God—the God of Honesty—in the background, all this was held to be indeed from God, to be necessary, to be good. But it was (or would be, did it anywhere exist thus, quite unmixed with Supernature) only Natural Good. And such a simply Natural Goodness would, for survival beyond death, merely conceive or desire this Natural Goodness, with the dim background of God, to continue for ever, less suffering, offences against this rational code, and death. We have here, for a spiritual landscape, a parallel to a great plain—say that of Lombardy—with its corn; we could now add its potatoes. Bentham amongst recent Englishmen, and Confucius amongst the great ancient and non-European moral and religious leaders, represent this sane and sensible, but dry and shallow outlook.'

Baron von HÜGEL would recall us to the distinction maintained throughout the Golden Middle Ages. To some he offers decency, to others devotedness; to some homeliness, to others heroism; to some simple justice and average fairness, to others genial generosity and overflowing self-devotion; to some the Alpine Uplands—the edelweiss and the alpenrose—to others the Lombard Plains with their corn and their potatoes.

In one of the Manuals of Fellowship of the Epworth Press (6d. net), Mr. W. R. MALTBY discusses *The Meaning of the Resurrection*.

To some good Christian people now, the meaning of the Resurrection is that there was no resurrection. Mr. MALTBY is not one of them. He does not see how you can continue to speak of a resurrection if nothing rose. He believes that Jesus was laid in the grave in the body, and in the body rose again from the dead.

But he recognizes the difficulty of the Resurrection. He feels it as sharply as any of us. More than that he sees that it was a difficulty to Jesus Himself. And the same difficulty. To us the difficulty lies in the fact that it is a miracle. That it was a miracle was precisely the difficulty which Jesus encountered in dealing with it.

For His supreme purpose was to keep His disciples in touch with Himself. The Old Testament saints desired above all else to keep in fellowship with God. It was this desire that gave them their belief in immortality. They could not bear to think of death as the end of all the joy they had in God's companionship. They came to

see that death would only open the way to a fuller access and freer enjoyment.

This was the desire of the disciples with Jesus. And this was His desire with them. But there was a difficulty. The fellowship of Jesus with His disciples had been in the body. They had seen and handled Him, as one of them afterwards expressed it. And death had severed that line of intercourse. The death of their Master's body had interrupted their fellowship with Him. They could not simply, as the saints before them, go on enjoying the fellowship of the spirit, for the fellowship of the spirit had been ministered to them through the fellowship of the body. It was their dependence on the body for fellowship that made His death so utter a prostration.

The difficulty was twofold. If He returned to them in the spirit they would certainly be unable to enter into the fellowship. For it would be a fellowship of which they had no conscious experience, and in such a state of disillusionment as His death had thrown them into, they would be quite unable to begin an untried experience. On the other hand, if He appeared suddenly among them in the body, as one who had risen from the dead, their consternation would probably prevent them from recognizing Him. It would certainly make it impossible for them to feel that their former intercourse with the loving human Master they had known was to proceed calmly and confidently as before.

Two things Jesus had to do for them. He had to convince them that their fellowship was still to be with the very man whom they had known and loved. And He had to lead them away from dependence on His bodily presence into a fellowship of the Spirit. The Resurrection was necessary for both purposes. But the miracle of the Resurrection stood in the way of both.

For in the first place, they had never been able to entertain the idea of His death and resurrection. When the death came it was a great shock to them. When the resurrection followed it was nothing less than a consternation. Such experience as they had had of His power to raise the dead seems to have done nothing to prepare them for seeing Himself risen again. There was the utmost danger that if He appeared suddenly among them in His risen body they would be unable to receive Him as the very Master with whom they had gone in and out in the days that were past. Yet He must be the same. A spirit, without flesh and bones, would not be the same. He must appear to them in the body. But He must be careful how and when He appeared. Mr. MALTBY follows Him in the steps He took.

One scene will be sufficient. There was a report that the tomb was empty. Peter and John heard of it, and they ran both together. 'John is describing one of the greatest moments of his life, and every detail of that morning scene is stamped for ever on his mind. As we follow him to the climax he makes it clear how the truth came home to him.

'"There lie the clothes; they have fallen a little together, but are still wrapped fold over fold, and no grain of spice is displaced. The napkin, too, is lying on the low step which serves as a pillow for the head of the corpse; it is twisted into a sort of ring, and is all by itself. The very quietude of the scene makes it seem to have something to say. . . . 'All that was Jesus of Nazareth has suffered its change and is gone. We—grave-clothes and spices and napkin—belong to the earth and remain.'" John came expecting to find a violated tomb, but no human hand has wronged this place; only the hand of God has been here to do right by His only-begotten Son. The grave-clothes lying undisturbed, and the napkin in that place and in that shape—these broke the truth to John's mind. He saw and understood, and turned away to his own home to wait for what might come next. Jesus saw both Peter and John later that same day, and they were ready for Him when He came, and were not merely stupefied by overwhelming surprise.

They had pondered the significance of what had come to pass, they had steadied themselves, and were ready to meet Him worthily and move on with Him to the next lesson.'

But the miracle of the Resurrection stood also in the way of His further purpose. If it was necessary for the resumption of their intercourse that He should appear to them in the body, it was equally necessary for the continuance of that intercourse that they should be weaned from dependence on the body. But there Jesus was. They knew now that it was 'this same Jesus.' Mary in her woman's swift intuition recognized Him early and at the same moment shot out her hand to hold Him. He cannot be held. It is a curiously compressed Hebrew idiom that He uses. 'Touch me not, for I am not yet ascended.' He means, 'Touch me, if touching is meant to assure you that it is I myself; but touch me not, if it is to be a hindrance to that fuller fellowship upon which I shall enter at the ascension.'

They all knew now that it was He. And they all desired to hold Him. In this respect also the Transfiguration was a rehearsal. They would make a tabernacle for Him on the earth. But He can no more be held on the earth in bodily form than He could be held of death. And they have to know it. So after they were fully convinced and had resumed their fellowship with Him, He led them out as far as Bethany, was parted from them, and a cloud received Him out of their sight. There was no doubt in their minds that it was He. There was no doubt that He had been taken up.

In his lecture on *The Constructive Value of the Bible* (Mowbray) which was noticed last month, Professor Walter Lock quotes the following words from Myers's *Catholic Thoughts*: 'We have to judge the Bible, and especially the Old Testament, with an Asiatic measure generally, with an antique one always. Modern Occidentalism is a wholly unjust line, if the only one; and to apply the rules of Logic to the language of Piety or Poetry or remorselessly to analyse the warm rich life of Eastern imagery and passion is but a sign of a hopeless and fruitless exposition.'

Turn to the 137th Psalm—

By the waters of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged our harps.
For there they that led us captive required of us songs,
And they that wasted us required of us mirth, saying,
Sing us one of the songs of Zion.
How shall we sing the Lord's song
In a strange land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy.
Remember, O Lord, against the children of Edom
The day of Jerusalem;
Who said, Rase it, rase it,
Even to the foundation thereof.
O daughter of Babylon, that art to be destroyed,
Happy shall he be, that rewardeth thee
As thou hast served us,
Happy shall he be, that taketh and dasheth thy little ones
Against the rock.

What are we to do with it? There are two ways. Omit it or understand it. Dr. T. R. Glover sticks to it and tries to understand it.

Dr. Glover has published a volume of essays—*The Pilgrim* (S.C.M.; 6s. net). They are on many subjects and in many manners. But they have all the touch of the literary artist. And

better than that, though that also is good, they are all efforts to set us down beside the Oriental, whether of the Old Testament or of the New, and enable us to enter with some sympathy into 'the warm rich life of Eastern imagery and passion.' One of the essays is on the 137th Psalm.

Dr. Glover calls it 'An Ancient Hymn of Hate.' 'One of the happiest incidents of our late war,' he tells us, 'whether it is true or not, describes a sing-song in an English trench, and then an English soldier says, addressing two prisoners: "Our friends Hans and Fritz will now oblige with the Hymn of Hate."'

That story throws us somewhat into the situation. The Babylonians had taken and sacked Jerusalem. No modern army dare do the things which those conquerors from the Euphrates did. 'A number of the better families of the Jews were gathered to be transported to the other side of the world. The sickly were left to their fate; needless infants in arms were disposed of, the psalmist tells us how. That savage cry at the end of his Hymn of Hate is a revelation; it was his own child that he had seen so treated. With his friends and fellow-citizens he was marched northwards, following more or less the route of General Allenby. There is no other way from Jerusalem to Babylon; those who have tramped northward through Syria will best understand what that march was like. At the point where the Euphrates most closely approaches the Mediterranean they crossed the desert and marched eternally down the banks of that great river. The journey was long and tedious, but the fatigue and the hardship had this advantage, they kept men from thinking. At last they reached the place where they were to live, where their graves and the graves of their children are found to this day—Nippur. The journey was over, and they were in a new land.'

And now, 'arrived in Babylonia, and sitting by the riverside, there is talk among the prisoners and their guards, for even Babylonians were human, and as they sit the Babylonians sing songs of their own land. By and by in a friendly spirit some one asks the Hebrew captives if they, too, will not sing.' It is the situation in which Hans and Fritz found themselves. Did they sing? The Jewish exiles did not. 'The whole nature of one poet rose up quivering with pain. He left the group by the waters of Babylon, he broke away from them, and out of the sorrow that surged through him he wrote a new song altogether, full of tears and memories, culminating in this crash of hatred—the one great authentic Hymn of Hate in the Bible.'

Do you not sympathize with him? The loved land, the city of the Great King, the loneliness of exile from the very God of Israel Himself, the vivid memory of the siege with its nameless horrors, the infants'—his own infant's—blood bespattering the stones—he realized it all. Then he threw himself into his Hymn of Hate. Eastern imagery and passion gave him a song to sing in a strange land, but not a song he could have sung in the midst of his captors.

We cannot sing it now, but we can strive to understand it.

In many books, and from many platforms, is now proclaimed the gospel of the teaching and example of Jesus. No other name but 'Jesus' will be found in the book, no other name will be heard from beginning to end of the address.

It is easy to sympathize with these writers and speakers. They address, we all address, an audience now that is educated. No doubt every member of every audience has something still to learn. But they have all learned as much as this, that the Universe they live in is reliable. It lives and moves and has its being under the direction of laws which may be depended on. Neglect or violation of these laws would turn it into chaos.

Now when you go beyond the teaching and example of Jesus you enter the realm of miracle. And as miracle is understood to mean violation of the laws of nature, no educated audience will have anything to do with it. So it comes to pass that their teachers stop short at the death of Jesus on the Cross. They preach Jesus *without* the resurrection.

It is easy, we say, to sympathize with them. Their 'honesty, ardour, and enthusiasm'—to quote words used of them by Mr. C. G. Montefiore—are unmistakable and admirable. But their wisdom is not so evident. For it is true, though the truth must be applied with discrimination, that the better is sometimes the enemy of the best. We feed infants with milk, but strong meat belongeth to them that are of full age. To feed *them* with milk is to prevent their senses being exercised to discern both good and evil.

It is undoubtedly better that young men and women of education should be kept in touch with Jesus than that they should drift away to secularism. But that better is not so good as the best. And when we see that even the teaching and example of Jesus obtain their value from the recognition of His Person, we realize that to keep in touch with the man Jesus and lose sight of the Christ of God, is not only to let go the best for the sake of the better but to suffer the loss of the better also.

For it is quite certain that neither the teaching nor the example of Jesus is of much value if it is simply the teaching and example of Jesus of Nazareth. As to the teaching, it is enough for the moment to observe how utterly bewildering then are those precepts with which the Sermon on the Mount is weighted, and how utterly preposterous (a very mild word) are those demands for personal allegiance which are made throughout the rest of the Gospels. But the example of Jesus demands consideration. It is considered in a book on *The Gospel and its Working*, by the Rev. P. J. Maclagan, D.Phil. (S.C.M.; 3s. 6d. net).

Dr. Maclagan is in sympathy with those who commend the teaching and example of Jesus. You read his book and for a time wonder if he is not simply one of them. But he is both a scholar and an evangelist. If not his scholarship, then his evangelism has made it impossible for him to acquiesce in the offer of the example of Jesus as a sufficient Gospel even 'to go on with.'

'It is somewhat surprising,' he says, 'to find how few are the detailed references to the example of Jesus in the New Testament apart from the Gospels. Of course, before any written Gospels were in existence, there would be an oral tradition of the life of Jesus; but for all that, or just because of that, it is surprising that in those writings addressed to the first Christians which are preserved in the New Testament there is little allusion to the earthly life of Jesus. As Professor A. Menzies has pointed out, those texts in the Epistles which refer to His example deal not so much with the events of His public ministry as with the beginning and close of His human life. In the two great passages in which Paul appeals to the example of Christ, the appeal is to His Incarnation, supplemented in one case by a reference to His death. What he set forth to the Galatians was Christ crucified. The summary of the Gospel he made known to the Corinthians was that Christ died for our sins according to the Scriptures, that He was buried and rose again the third day and appeared to His disciples. When he exhorts Christians to love one another it is as Christ loved them in giving Himself for them. So Peter's reference to the example of Christ seems to be to His demeanour at the tragic close of His life when He was in the hands of His enemies. Nowhere is anything made of the details of the Gospel story.'

But may not the example of Jesus, little as was made of it then, be effective now in inducing men to give up the service of sin for the service of the

living and true God? Dr. MACLAGAN turns to his experience as an evangelist, the experience of many years in China. 'As it seems to have been in apostolic times, so, if I may trust my experience, is it in the mission field to-day. The evangelic preaching is of One who came down from Heaven, died for our sins, rose again after three days and after forty days ascended into Heaven. Very many of the Chinese catechumens learn about Jesus, to begin with, nothing more than this. Some may add to their account of Him that He "preached the doctrine and wrought miracles," but their knowledge of either doctrine or miracles is small. If they hold that He was good they can give no concrete example of His goodness. So little do they, to begin with, reflect on His character that some of them having been told that all men are sinners, will, in utter self-contradiction, include Him also in that generalization. The point here again is that the details of the earthly life of Jesus are little applied to as a guide in conduct. The main, almost the only, thing in view is His love in coming to this world and dying for us.'

Then Dr. MACLAGAN turns to ourselves. He is addressing an audience of educated men and women, the very audience of which we have been speaking. The chapters of his book were first given as lectures at 'a Conference of young men and women on the fundamentals of the Gospel.' And what he says to them is that 'the record of Christ's life, as it stands, is not available—without some qualification—as our rule in life.'

He gives two examples. 'I am a total abstainer. Jesus used wine, and I am told that to advocate total abstinence as a Christian duty is to reflect on Him. I cannot avoid this conclusion if I am tied by the historical doings of Jesus. Yet for me I feel that, without judging others, it is my duty to abstain. How can I defend my position? I may urge difference of circumstances, though it can hardly be made out that in Jesus' day there was no drunkenness, or that He never drank intoxicating wine. I better defend myself by an appeal to Paul's exposition of loving self-denial for the sake of others as being the very spirit of Christ. Surely this, rather than His temporarily conditioned actions, is the standard both for me and for my critics, though they may question my application of it.'

That is the first example. The other is like it. 'Take, again, the question of vegetarianism, practised not "for the stomach's sake," but out of pity for "the lower creation" and a sense of the sacredness of all life. Is this question closed for every Christian by the example of Jesus, who was certainly no vegetarian? Shall we say that to eat flesh or fish cannot be wrong for any Christian since Jesus did so? Shall we condemn the conscientious, not, of course, the valetudinarian, eater of herbs as being a thankless despiser of God-provided food, as Chinese Christians sometimes say to converts from Buddhistic ideas? Or, at least, may we criticize him as claiming a keener moral sense than Jesus had? Is it not more in accord with the spirit of Jesus to say to him that rather than eat flesh, even though Jesus did so, he must in any case follow his own conscience? "Let every man be fully persuaded in his own mind." As the example of a Christian brother so also the example of Jesus Himself must not embolden a man to act against his own moral insight.'

Professor Warfield.

By the Reverend J. Ross Stevenson, D.D., President of the Theological Seminary, Princeton, N.J.

Benjamin Breckinridge Warfield, who died at Princeton, New Jersey, on February 16, 1921, in the seventieth year of his age, had completed forty-three years of service as a teacher of men preparing for the Christian ministry. Richly endowed with rare mental gifts, brought up in a Christian home which cherished noble family traditions and intellectual and spiritual ideals, he entered Princeton University, from which he graduated in 1871. Here he took the foremost rank in every department of instruction, but displayed a special talent for mathematics and the natural sciences, in which he attained the highest honours. It was his intention to prepare himself by further study as a teacher of science, but, as in the case of Pascal, the claims of religion silenced all other calls, and during a sojourn in Europe he decided to enter the ministry of the Presbyterian Church, the Church of his fathers. Pursuing his course of theological study in Princeton Seminary, he graduated in 1876, and continued his special preparation in the New Testament Department, studying a year in the University of Leipzig.

After his return to America his pastoral experience in the First Presbyterian Church of Baltimore was of brief duration, as his scholarly attainments were at once recognized, and at the age of twenty-seven he was called to the Chair of New Testament Language and Literature in the Western Theological Seminary, located at Pittsburgh, Pa. Here he proved to be a well-equipped and stimulating instructor whose critical insight, exegetical acumen, and comprehensive grasp of Biblical truth, coupled with aptness to teach, impressed the students that to be under his tutelage was a rare privilege. For nine years he continued his faithful and painstaking work in this department of theological discipline, and, as the seasoned fruitage of his labours, published in 1886 the book which at once attained wide notoriety and gave him international recognition as an authoritative Biblical scholar, *Introduction to the Textual Criticism of the New Testament.* Soon afterwards he was called to the Charles Hodge Professorship of Didactic and Polemic Theology in Princeton Seminary. There were those who felt that he ought not to abandon the special department for which he was so eminently fitted and undertake the more comprehensive task of Systematic Theology. But his Princeton friends and admirers were of the opinion that as Charles Hodge himself had begun his great career in the department of Biblical Exegesis, so Dr. Warfield's thorough and comprehensive study of the New Testament was an ideal preparation for the dogmatic chair. The call was accepted as the summons to a larger ministry, and for thirty-four years, up to the day of his death, 'in labours more abundant,' by profound study and extensive reading in many languages, he mastered, as few have been able to do, the whole field of theological learning. His knowledge was encyclopedic, and the ready information he could give on any subject, or regarding any book, was simply amazing. He held before his students high intellectual ideals and insisted on conscientious and thorough work. An unfair or inadequate statement by the student of an opponent's position was not tolerated. More than two thousand students for the ministry have passed under his moulding touch, and have carried the impress of his strong and commanding personality to the ends of the earth. His chief ambition was to train men for the gospel ministry who shall truly believe and cordially love, and therefore endeavour to propagate and defend in its genuineness, simplicity, and fulness that system of religious belief and practice which is set forth in the standards of the Presbyterian Church, and thus to perpetuate and extend the influence of true evangelical piety and gospel order.

While he gave himself without reserve to the supreme task of teaching candidates for the ministry, his facile pen was never idle, and year after year books, pamphlets, and reviews appeared over his signature. For twelve years he was editor of the *Presbyterian and Reformed Review*, and was besides its ablest contributor. When appealed to for articles by various magazines and periodicals, he responded promptly and most generously. His book, *The Lord of Glory*, a study of the designations of our Lord in the New Testament with

especial reference to His Deity, reveals the exegetical foundation of his theological teaching, burns with zealous conviction and absolute loyalty, and will have a permanent place in Christological literature. *Counterfeit Miracles*, the last book he published, is a thoroughgoing study of religious thaumaturgy from early Christian times to the present day, and deals with the whole varied and complex problems in a judicious, comprehensive, and intensely interesting manner.

Had he lived longer he might have been induced to follow the example of his illustrious predecessor, who, after he had passed his threescore years and ten, published the garnered wisdom of his life in a three-volume work on Systematic Theology; but regarding this work as the greatest system of dogmatics in the English language, having used it during the whole period of his professorship as a text-book, he evidently felt that there was little need for a similar treatise. Conservative by nature, he gave himself whole-heartedly to the defence of the Reformed Faith as embodied in the Westminster Standards. A lover as well as a defender of the truth as it is in Jesus, he was a strong and convincing preacher, whose published sermons and conference addresses will long be treasured for their deep spiritual insight and lucid apprehension of Biblical truth.

His culture was broad and his tastes varied. As a boy on his father's farm in Kentucky, he became interested in the breeding of shorthorn cattle, and edited one of the first scientific books on that subject published in America. He made a special study of the birds in the region of his home, and was appreciative of everything artistic and poetic. He knew Browning thoroughly, and with a marvellously retentive memory could quote freely from all the great poets; and he published a collection of his own poems and hymns. His acquaintance with prominent Church leaders was most extensive, and he carried on a wide correspondence, following all his old students with an interest and affection that never waned.

During the long years, when the lovely and gifted companion of his life was a confirmed invalid, he gave himself continuously and without reserve to her care and comfort, and in his will directed that the residue of his estate should found a lectureship in the seminary as a memorial to her faith and love. Following a serious illness during the Christmas holidays, he recovered sufficiently to be able to enter the class-room once more and give an exposition of a chapter in John's First Epistle. The same evening he retired to rest, happy in the thought that he was still able to teach and minister in Christ's name. Shortly and quietly he passed into the presence of the Great Teacher, whom he loved and served. The Reformed Theology and the cause of evangelical religion have lost one of the ablest interpreters and defenders which America has ever produced.

Literature.

THE GIFFORD LECTURES.

A WEARY reader has been speaking in one of the daily newspapers about the flood of books issued or about to be issued from the press this winter season. The truth is, the time has come when we must give our mind, not to the buying of books, but to the buying of such books as will dispense with the buying of books.

There, for example, are the Gifford Lectures. What a host of books. Who can read or buy them all? Yet they cannot be ignored by any man who seeks to keep in touch with the thinking of his time. Let us look out for the book that condenses the best of the Giffords into one volume, tells us all we need to know of their contents, relates them to one another, strengthens their strength and casts away their weakness, and then gives us a clear telling account of the progress of theistic thought since they were first established. That book has been written by Professor W. L. Davidson, LL.D. Its title is *Recent Theistic Discussion* (T. & T. Clark; 7s. 6d. net).

A GREAT HISTORY.

'The Centenary History of the Wesleyan Missionary Society was projected as an integral part of the

celebrations of 1913, and the work of abstracting reports and manuscripts was entrusted to the Rev. W. C. Bourne. A considerable amount of preparatory work was thus accomplished. The work then passed into the hands of the Rev. G. G. Findlay, D.D., at that time the Professor of New Testament Language and Literature in the Headingley College. This appointment at once met with hearty and universal approval. Dr. Findlay brought to the work, not only the trained mind and finished style of the scholar, but also a sympathy with foreign missionary work, and a comprehensive outlook upon the whole range of Church activities, such as commanded the reverent admiration of all. His capacity for research, his appreciation of the value of detail, and his grasp of the whole, indicated an ideal historian, and the depth of his personal devotion ensured that the work of recording the sacrifice and service of faith would be worthily accomplished. He gave himself up to the work with whole-hearted enthusiasm, assisted by his talented daughter, who had herself served as a Missionary in India.

'The work of examining and collating the manuscript records which contained the earliest history of the Missionary Society was enough to baffle most men, but Dr. Findlay's industry and skill were equal to the task, and his work in this particular alone will remain not the least of many monuments by which he will be remembered. But the thoroughness and completeness of his method became a difficulty, and it soon became apparent that the History would not be ready for publication in the Centenary year. At the same time it was felt—and by none more strongly than by Dr. Findlay—that the Wesleyan Church possessed in these records a wealth of which it was scarcely aware. The story of the spirit in which the Wesleyan Church went forth under the influence of the Evangelical Revival to fulfil her Master's commission, and to "make disciples of all the nations," was seen to be one which was far more than a record of the activities of a Society within the Church. It was part of the religious life of the Church universal, and as such deserved all the labour and pains that could be spent in giving it to the world, while the many examples of heroism and sacrifice it contained were such as to quicken the life of the Church in more materialistic generations. It was therefore decided that an outline History should be brought out as quickly as possible, and that the complete work should be published afterwards. Accordingly, Dr. Findlay prepared and published in 1913 the work entitled *Wesley's World Parish*, and continued his labour of completing the larger work upon which he was engaged. But the long and brilliant service of the scholar-saint was drawing to its close. His health declined rapidly, and this caused several interruptions to his work, until on November 2, 1919, he passed to the fuller life of the unfettered spirit. At that time scarcely one-half of the work as Dr. Findlay had conceived it had been accomplished.'

What then? It was 'decided to modify Dr. Findlay's original scheme to a slight extent, and to issue the work in five volumes. The task of preparing Dr. Findlay's work for the press, and of completing the History, was committed to the writer of this Preface.'

The writer of 'this Preface' (from which we have made that long but luminous quotation) is Professor W. W. Holdsworth. By him three volumes of *The History of the Wesleyan Methodist Missionary Society* have been issued, each volume being complete in itself, with its own index (Epworth Press; 18s. net).

Now for our part we had rather be the historian of a great Missionary Society than of the Roman Empire. It needs no courage to say so now. For we have learned this at least since Gibbon's day, we have learned to estimate values, and to put spiritual things higher than material. As soon as the Kingdom of God is placed in contrast with the kingdoms of this world, the life of a Nero or even a Domitian is seen to be not so great as the life of an Asbury or a Coke.

'Francis Asbury holds a place by himself amongst Methodist Missionaries. His genius for spiritual leadership was of the like order with that of John Wesley, and received in the new country where his lot was cast a marvellous development. He witnessed a religious transformation throughout the North American colonies no less signal and even more extensive than that which Wesley achieved in eighteenth-century England. The Episcopalian Methodism of the United States, which in its present magnitude and resources exceeds all the other branches of the common stock put together, owns Francis Asbury for its father under God. Justly has he been designated "the second greatest man in Methodism."'

'Dr. Coke had long entertained the idea of

universal evangelization as the exponent characteristic of the Methodist movement. The influence of the movement on English Protestantism had tended to such a result, for in both England and America nearly all denominations had felt the power of the great revival, not only during the days of Whitefield and Wesley, but ever since. Anglo-Saxon Christianity in both hemispheres had been quickened into new life, and had experienced a change amounting almost to a moral revolution. The magnificent apostolic idea of evangelization in all the earth, and till all the earth should be Christianized, had not only been restored as a practical conviction, but had become pervasive and dominant in the consciousness of the churches, and was manifestly thenceforward to shape the religious history of the Protestant world. The great fermentation of the mind of the civilized nations —the resurrection, as it may be called, of popular thought and power—contemporaneous in the civil and religious worlds, effected in the former by the American and French Revolutions, in the latter by the Methodist movement, seemed to presage a new history of the human race. And history is compelled to record, with the frankest admission of the defects of Thomas Coke, that no man, not excepting Wesley or Whitefield, more completely represented the religious significance of those eventful times.'

Perhaps the most absorbingly interesting volume is the second. Not that it is written with more power than the others, but that its field—it is wholly occupied with the West India Islands—is so filled with contrasts. It is the Epistle to the Romans writ large—the opening so dark, the close so brilliant with sunshine. As a study of human nature, what may be, has been, and is, first under the bondage to sin and then in the liberty that belongs to the children of God, it is not to be easily surpassed. And here let it be said that the writers of these volumes have risen to the height of their great argument. Endowed with a liberal portion of that genius for historical writing which is now so common that even Gibbon would have found it difficult to lift his head above the multitude, they have not omitted prayer for guidance or the complete surrender of their gifts to the service of God.

WITCHCRAFT.

First in occasional articles, and now in a volume, Miss Margaret Alice Murray has given to the world her revolutionary ideas about witchcraft. The title of the book is *The Witch-Cult in Western Europe* (Oxford: at the Clarendon Press; 16s. net). What are her ideas?

Her central idea is that witchcraft was a *religion*, with its gods, its beliefs, its times and places of assembly, its organization, and its rites and ceremonies. It was a religion, a developed and practised religious cult, a religion for which men and women were prepared to die. It was probably the religion of an earlier race. The more powerful race that came and conquered that race drove it to the inhospitable north and into the mountains and glens. If the original race was smaller in stature, it may then be that the witches and the fairies are all one. But that is only conjecture. What is certain, in Miss Murray's judgment, is that witchcraft is simply a banned and persecuted religion, a religion banned and persecuted by the conquerors and dispossessors of those who practised it.

Being banned and persecuted its god became a devil—'the devil' in later popular phrase—just as to the apostle Paul the gods whom the nations worshipped so basely were properly devils, enemies of the only living and true God. And the witches' god was no far-away unconcerned deity; he visited his worshippers, sometimes in one shape, sometimes in another, often in the shape of a most proper gentleman, dressed well and fashionably, but always to be recognized by his worshippers by some peculiar mark, most frequently a cloven foot.

The assemblies were of two kinds. One, known as the Sabbath, was the general meeting of all the members of the religion. The other, for which Miss Murray accepts de Cambrue's name of Esbat, was more local and was chiefly a business meeting, whereas the Sabbath was purely religious. Why was the religious assembly called the Sabbath? No one knows. Certain it is that it had nothing to do with the Jewish Sabbath. Miss Murray suggests a derivation from *s'esbattre*, 'to frolic'—'a very suitable description of the joyous gaiety of the meetings.' Even the Esbat, though meant for business, was often a scene of 'sheer enjoyment only.' 'Marie Lamont (1662) enjoyed her meetings; the first at which she was present was held in Kettie Scott's house, where the devil "sung to them and they dancit; he gave them wyn to drink, and wheat bread to eat, and they warr all very mirrie. She confesses, at that meiting the said

Kettie Scott made her first acquaintance with the devill, and caused her to drink to him, and shak hands with him. Shee was with Katie Scot and others at a meitting at Kempoch, wher they danced, and the devil kissed them when they went away."'

Of the organization let us mention only the Covens. 'The special meaning of the word among the witches is a "band" or "company," who were set apart for the practice of the rites of the religion and for the performance of magical ceremonies; in short, a kind of priesthood. The Coven was composed of men and women, belonging to one district, though not necessarily all from one village, and was ruled by an officer under the command of the Grand Master. The members of the Coven were apparently bound to attend the weekly Esbat; and it was they who were instructed in and practised magical arts, and who performed all the rites and ceremonies of the cult. The rest of the villagers attended the Esbats when they could or when they felt so inclined, but did not necessarily work magic, and they attended the Sabbaths as a matter of course.'

LAWS OF LIVINGSTONIA.

It was a terrific task that was set Mr. W. P. Livingstone when he was appointed by the Foreign Mission Committee of the United Free Church of Scotland to write the *Life of Laws of Livingstonia* (Hodder & Stoughton; 15s. net). Dr. Laws was not too favourable to the enterprise—for he is still alive—but when he did at last agree—he placed at the biographer's disposal all the available material in his possession. Now 'for half a century he has methodically filed every letter he has received and a copy of every one he has written, and since he entered Africa has kept every document bearing on the work of the Mission. As these forty-six years have been crowded with incident and administrative activity, the accumulation has assumed vast proportions. The author does not profess to have gone through it all. Nor was this necessary for the purpose of the popular biography he was commissioned to write. His aim has been to give a straightforward narrative of the chief events in the Doctor's career, with the emphasis laid more upon the pioneer days as being less known, and touching lightly on the later years, which were largely occupied with the development of mission policy and the treatment of African social questions. As it is, he has read over 13,000 pages of letters, which is probably less than half the total quantity.'

Less formidable certainly, but still formidable enough, is the task which Mr. Livingstone has set his readers. He has written and published an octavo volume of nearly four hundred closely-printed pages, and there is no escape. To skip a page is to lose the way. You go right on with it, page after page, reading every word (for there is not an unnecessary word in the book) until you reach the end. And then? Then you shake hands with yourself. You have accomplished the most rewarding spell of reading of your lifetime.

If you say that no man's Life can mean all that to you, we answer that the Life of Robert Laws of Livingstonia means more than that. His essential worth is unmistakable from the outset. But it was the work God called him to that made him truly great. Faced by his gigantic duty a weak man would have gone under, a strong man would have held his own, Dr. Laws grew steadily greater in all that makes for moral and spiritual manhood.

THE LEGENDS OF SMOKEOVER.

What do you call the writer whose place is between the essayist and the novelist? Is it allegorist? His purpose is as ethical as the essayist's, but he does not openly acknowledge it. His characters are as fictitious as the novelist's, but they are not presented as living beings, types they are and tendencies under half-disguised names. Of this literary class Dr. L. P. Jacks, Principal of Manchester College, Oxford, is the best living representative.

His new book goes by the title of *The Legends of Smokeover* (Hodder & Stoughton; 12s. 6d. net). Smokeover is a large manufacturing city in which there is a most prosperous firm of gamesters, directed by Mr. Rumbelow. Mr. Rumbelow was as a boy attached to a coco-nut shy. There he worked out the theory of averages, reduced the price of the shy, drove other coco-nut shies off the field, disappeared for a time, returned with 'My Lady,' and established the most wonderful Betting House that ever Smokeover or other great city saw.

In Smokeover there dwelt also a clockmaker, Mr. Hooker, who, much against his will, became a millionaire during the War. Thereafter the

problem of the book is, How will Mr. Hooker spend his millions? To cut a long story short, he divides them into three. One million he gives to Professor Ripplemark of Oxford—the first and last Professor of Virtue in that home of lost causes. One million he gives to Miss Margaret Wolfstone, Headmistress of the Girls' High School in Smoke-over, and once a member with him of the Ethical Society there. One million he retains for himself. Professor Ripplemark and Miss Wolfstone unite their hearts and their millions, and both Ripplemark and Hooker become partners in the great betting and gambling firm, now known as 'Rumbelow, Hooker and Ripplemark.'

What is it all about? On that it is probable that no two readers will agree. Professor Jacks himself knows, for he is no weak-willed author whose pen runs away with him. Like Ophelia's pansies, it is for thoughts. Is there no sentiment in it? Oh yes, there is sentiment:

'Miss Wolfstone now rose and went to the window, looking out upon the scene of the recent accident. Ripplemark remained where he was.

'Presently he said: "Would you mind repeating your definition of one's neighbour?"

'His manner in saying this was that of a Professor catechizing a pupil. She saw the mockery, but answered quite gravely,

'"The man who comes next."

'"But what if the next-comer happens to be not a man but a woman?"

'"Then the difficulty will be reciprocal. The woman will have met a man."

'"And supposing that these two suddenly discover that they do not love, but hate?" said the Professor.

'"Then one of them must immediately leave the room," said Miss Wolfstone.

'Instantly he crossed to where she was standing.

'"I am not going to leave the room," he said.

'"Neither am I," she answered.

'It was done; and that, too, in full view of whatever observers there may have been at the opposite window.'

SIR EDWARD FRY.

A Memoir of the Right Honourable Sir Edward Fry, by his daughter, Agnes Fry (Humphrey Milford; 12s. 6d. net), is one of the most successful of recent biographies. It is successful because it reveals the personality of the man, and lets you see that he *is* a personality. You come to know him and you find him worth knowing.

First of all he was a man who kept his conscience as the noonday, clear. This was known to those who knew him before he became a Judge. After he became a Judge it was known to all the world. His conscience insisted on justice being done, to all comers, at all costs. 'A beast,' the disappointed claimant called him, 'but a just beast.' When some one said that Tom Hughes would never decide against a workman and in favour of the employer, Sir Edward's daughter remarked that at any rate his failing leaned to virtue's side. Then Sir Edward's eye flashed, and his words were as swords.

His conscience was no accidental acquisition. It came from God. Some notes were written last month on his habit of prayer. Yet he was not an ordinary Church member. Why not? He speaks sadly (for much of the book is autobiography) of his loneliness in religion; yet there is not an instructed Church member who would not accept his creed—accept it wholly and be content with it. He did not a little for the recognition of God, but he might have done more by taking his place in organized religious life in the land.

Though he had home-loving virtues he had no home-keeping wits. He loved a story and could tell one. 'One was of a boy who appeared to explain why his father could not appear as a witness. "The doctor said he has a confusion in his abominable parts which will probably result in absence."' Another came from Exeter: 'The ancient church of St. Mary Major, in the Cathedral Close of this city, was rebuilt (A.D. 1865–8) from the designs of the late Mr. Edward Ashworth. When the roof was nearly all covered in, it was found by Mr. Ashworth that the copper nails specified for the slating had not been used by the contractors. Mr. Ashworth firmly told the builder that all the slates would have to come off again, and be properly fixed according to the specification. The same evening a dozen bottles of prime port were delivered at the architect's residence, accompanied by a polite note from the builder asking his kind acceptance of the little present. Mr. Ashworth, ever as tender-hearted as he was honourable, was the last man to hurt any one's feelings, even if he did not agree with them, so next morning he dispatched his servant to the builder's house with another hamper of wine and

a note that ran something as follows: "Thanks for your kind present. Favour me, in return, by accepting the accompanying dozen of dry sherry. You will have to use the copper nails."'

EUROPEAN ARCHAEOLOGY.

The first volume of *A Text-Book of European Archaeology*, written by R. A. S. Macalister, Litt.D., F.S.A., Professor of Celtic Archæology, University College, Dublin, has been published at the Cambridge University Press (50s. net). It covers the Palaeolithic Period. It will be followed by three volumes more. The second volume will deal with the Neolithic and Early Bronze Ages, the third with the Late Bronze and Early Iron Age, and the fourth with the Late Iron Age. The scheme is well arranged and moderate. The difficulty will be to compress the vast accumulation of material into four volumes, even of the magnificent dimensions of this volume.

One thing is certain. Professor Macalister is the man for it. His long experience as an explorer added the necessary personal training to the gifts he was endowed with—love of the subject, unquenchable enthusiasm in the pursuit of it, and a singularly happy command of appropriate and perspicuous language. He calls his book a text-book, and a text-book it is, but he has written it so that, the age of examinations long past, we can read it comfortably and enjoy it thoroughly to the end. The illustrations are numerous and remarkably well chosen.

Turn to the subject of religion. Professor Macalister's business is with facts, but facts are nothing without their interpretation. Of the religion of the men whose skeletons or skulls have been found little can be said with certainty, though something can be surmised. One thing is sure: they all had a religion. 'It is now believed that just as there is no race of people, however low in the scale of civilisation, without language or without social order, so there is no tribe or race, however low, without some form of religion. A completely religionless community does not exist, and probably never has existed.'

The signs of a belief in a continued life are clear enough as to the fact, but not so clear as to the nature of it. 'Several facts may be adduced to prove the existence of a *fear*. The summary disposal of the body in the case of the La Ferrassie interment, in which the survivors did not venture to touch the body but simply heaped earth over it where it lay, is suggestive of some such feeling of awe: or else, possibly, of the existence of a hope that the wandering ghost might in time find its way back to the bodily habitation which it had tenanted, if the latter remained undisturbed in the spot where the spirit had left it. We shall meet in the next chapter with traces of similar ideas among the Upper Palaeolithic people; the victim of an accident (?), as at Laugerie Basse, or the victims of an act of violence, as at Cro-Magnon, are left where they fell, and no one dares to enter the cave to disturb the bodies. The most reasonable explanation of the common crouched attitude of the dead, with the knees drawn up, sometimes very tightly, under the chin, is a desire to hamper the movements of the dead, and to prevent it from coming back to disturb the living. It is probable that the body was actually bound with thongs in that position.'

Again: 'The remarkable rite of painting the bones red should be specially noticed.' 'The purpose of the rite is perfectly clear. Red is the colour of living health. The dead man was to live again in his own body, of which the bones were the framework. To paint it with the colour of life was the nearest thing to mummification that the Palaeolithic people knew; it was an attempt to make the body again serviceable for its owner's use. In this connexion it is instructive to recall a familiar incident in folk-tales, in which the hero having come to grief, the flesh of his body is restored from the bones, or even from a small splinter of bone, and then resuscitated. In Irish hagiography even animals can be restored to life by miracle-working saints in the same way. In the tale *Krošečka-Khavrošička*, a Russian version of Grimm's *Einäuglein, Zweiäuglein und Dreiäuglein*, the heroine collects, buries, and each morning waters the bones of her friendly cow, after it has been slaughtered by the cruel stepmother; from them an apple-tree grows, which is of course a re-birth, so to speak, of the cow, and through the apples the ultimate happiness of the persecuted girl is attained.'

A HERETIC.

'A Heretic'—the word has an old-world flavour about it. There are no heretics now. But Dean

Fremantle of Ripon, who died in 1916, was a very old man when he died, and he was really regarded as a heretic. And persecuted. The Master of the Temple has edited the *Recollections of Dean Fremantle* (Cassell; 7s. 6d. net), and has taken pains to show that he was regarded as a heretic and persecuted. What was his heresy?

First, he was said to deny the Virgin Birth of our Lord. He did not deny it; he only denied that it was a miracle. 'Not many grasped this point, and those who did were not satisfied. Hence it was held generally that the Dean was not sound on the Incarnation.'

Next, he hobnobbed with Dissenters, and even led in prayer-meetings in which Dissenters took a leading part. No excuse is offered for that.

Thirdly and lastly, his doctrine of the Church was supposed to be Erastian. The Master of the Temple refutes that supposition. It is a supposition that went right against the Dean's whole theory of life. There was no secularizing of the Church with him, for there was no secular. All life was sacred, the least act as the greatest institution. Perhaps that was heresy once; it is orthodoxy now.

It is a biography with a moral. The moral is that the only actual heresy is the discovery and persecution of heretics.

PROFESSOR GILBERT MURRAY'S ADDRESSES.

If we said that the Essays and Addresses which Professor Gilbert Murray has gathered into one volume (Allen & Unwin; 10s. 6d. net) were thoroughly provoking, we should not fear their author's displeasure. For there is a provoking to love and good works as well as to other things. And one of the first and best services which any book can render us is to provoke us to thinking. So this book does.

For instance: 'I will confess my own private belief, which I do not wish anyone to share, that of all the books and all the famous sayings that have come as a revelation to human beings, not one is strictly true or has any chance of being true. Nor, if you press me, do I really think it is their business to be strictly true. They are not meant to be statements of fact. They are cries of distress, calls of encouragement, signals flashing in the darkness; they seem to be statements in the indicative mood, but they are really in the imperative or the optative—the moods of command or prayer or longing; they often make their effect not by what they say but by the tone in which they say it, or even by the things they leave unsaid.'

If you accept that unthinkingly you will give no pleasure to Professor Murray. If you resent it in well-aimed words he will begin to smile on you. But first, what is his example?—for he gives an example. 'Do you remember Garibaldi's speech to his men when his defence of Rome had proved fruitless, and the question was whether to make terms with the Austrians or to follow him? "Let those who wish to continue the War against the stranger come with me. I offer neither pay nor quarters nor provisions. I offer hunger, thirst, forced marches, battles and death." The force of that appeal was in what he did not say. He obviously offered them something else too; something so glorious that as a matter of fact most of them followed him; but he did not mention it.'

Now that is all wrong. The force of the appeal was *not* in what Garibaldi did not say: he said everything. He said that they who went with him would be rewarded with hunger, thirst, forced marches, battles and death. *That* made them go —no reward, no thought of reward or recompense. Forced marches, battles and death—it was enough for them. It was enough for thousands of our young men who went to the great War.

We have our example also. We have found it in a fine volume written by the Editor of *The Children's Newspaper* and entitled *Arthur Mee's Hero Book* (Hodder & Stoughton; 10s. 6d. net). The particular chapter is called 'The Heroism of Science.' It is the story of the cutting of the Panama Canal. The yellow-fever scourge had first to be met and conquered. 'Two men were wanted for experiments, and two young privates in the army came forward and offered themselves. They were to be bitten by suspected mosquitoes. Major Reed talked the matter over with them, explained the danger and suffering, and then, seeing that they were still determined, promised that they should be generously compensated for their sacrifice. It must have thrilled Dr. Reed to find that the moment he mentioned money these plain American men held back. Both declined to undergo the experiment except on the sole condition that they should have no money reward.

Major Reed touched his cap to the privates and said, "Gentlemen, I salute you," and he said afterwards that, in his opinion, this exhibition of moral courage had never been surpassed in the United States Army.'

THE EVOLUTION OF THE NEW TESTAMENT.

Mr. John Elliotson Symes, M.A., sometime Principal of University College, Nottingham, was a student of the writings of Maurice, on whom he wrote the article in the ENCYCLOPÆDIA OF RELIGION AND ETHICS. No one knew Maurice better or loved him more. And that stands for much—among the rest for personal loyalty to the Redeemer and the open mind. His last book and his greatest, *The Evolution of the New Testament* (Murray; 18s. net), was finished, and the proofs were coming in when he died. His widow has competently seen it through.

'The Evolution of the New Testament' means chronological handling of the books, but no other constraint. Each book or group of books is discussed separately. And always independently. This is the feature of the volume. Mr. Symes knew the masters, but calls no one Master but Christ. He goes his own way and gives his reasons.

The Epistle to the Philippians is a collection of five letters, or fragments of letters, written by St. Paul at various times, the main part (1^1–3^1 with $4^{21\text{-}23}$) being the fifth letter.

The Epistle of James is a collection of sayings (either of our Lord's brother or another of the name) gathered together and edited by an admirer shortly after his death, with 'the sort of result that would be produced by stringing together extracts from Bacon's Essays, and providing them with a superscription and a few connecting links.'

The Fourth Gospel was probably written by the Apostle John, but edited by another, possibly of the same name. One of the editor's additions is the 21st chapter. 'Among other editorial additions I should include that amazing passage in which it is implied that Jesus uttered His thanksgiving "because of the multitude which standeth round" (xi. 42). It comes in the sublime story of the raising of Lazarus. It is Johannine in the sense that some of the Ephesus school, in asserting Christ's Divinity, went dangerously near denying His Humanity. Here the object seems to be to explain away His human instinct to pray and praise. One almost wonders that the editor did not omit the words "Jesus wept," as unworthy of His Divinity; or at least explain the tears as only for the benefit of the spectators. But even theological editors are human.'

The Apocalypse in its present form is the production of an editor. 'His materials were the documents of a single seer, whose visions had been coloured by the reading of both Jewish and Christian Apocalypses, as well as by at least one story from Babylonian sources. They were also much affected by the politics of his time.'

Those are the most important of Mr. Symes's independent conclusions. He writes carefully and dispassionately, and he writes readably. As is the way in the DICTIONARY OF THE APOSTOLIC CHURCH, he carries his discussion beyond the New Testament Canon, finding some account of the Epistle of Barnabas, the Didache, 1 Clement, and the Shepherd of Hermas necessary for the understanding of the Canon itself.

CENTRAL EUROPE.

A clear and, we believe, thoroughly reliable account of the conditions of life in Russia and the Central States of Europe has been written by Dr. L. Haden Guest, M.C., M.R.C.S. The first chapter is on *The Struggle for Power in Europe*, and that chapter has given the volume its title (Hodder & Stoughton; 16s. net).

Two long chapters deal with Russia. Dr. Guest was with the Labour Delegation which visited that country in 1920 on the invitation of the Soviet Government. 'As Secretary and Physician to that delegation I had remarkable opportunities for collecting information. It was part of my duty to arrange interviews with leading Russians of all parties, collect documents and draw up programmes of investigation. All the people's Commissariats were open to our investigation, all Institutions also. We interviewed most of the People's Commissars, and although no doubt we were "officially" shown the better instead of the worse places (which would happen equally in London or New York), we were able unofficially to see just as much as we had energy enough and *nous* enough to see for ourselves.'

Although a Democrat, Dr. Guest is not a

Bolshevist, and he has little good to say of Lenin. 'Lenin's attitude to the peasant, regarded as an inferior kind of being, is as typical of Bolshevist opinion as is his airy dismissal of the financial question of paper money by saying "it costs us nothing, we only print it."'

He gives an encouraging account of progress in Tcheko-Slovakia. But the condition of Austria is appalling. In Vienna—'The mistress of the house was an old woman, bent and dirty, clothed in blouse and skirt hanging raggedly on her, as they might have hung over old tins, bottles and débris on a city rubbish heap. The mattress and clothing on the bed was brownish grey with dirt and speckled with little black marks and with spats of blood where vermin had been crushed. And on the bed was a child with big eyes and forehead wrinkled with pain, its arms stretched out in front of it, its belly blown up to a great size by tuberculous disease, its skinny legs drawn up to its body and its breathing rattling uneasily—between the bouts of a sobbing, whining cry—with acute wheezing and bubbling of bronchitis, probably also of a tubercular nature. How can one translate statistics that mean hundreds and thousands of cases of this type with every possible human variety of suffering more or less, with dirt more or less, with death more or less near.'

'And there were many cases of consumption, too. To nurse these cases of consumption came a voluntary worker, a sturdy-looking, fresh-faced girl of eighteen with long flaxen hair. But the sickness of the town system of Europe had stricken her before she came and in six weeks the hard work of the hospital had brought on acute consumption. The kind and pitiful doctor who was looking after her took me into the separate little room where the girl lay. She had recently had a hæmorrhage and had to keep very still. As we entered the room and the sister with us said some kind word, the girl—not yet used to the Angel of Death—turned her head a little on one side on the pillow—her yellow hair covered nearly all the other side—and the tears flowed slowly down her cheeks out of the closed eyelids.'

CHARLES M. ALEXANDER.

If the biography of *Charles M. Alexander* was worth writing it was worth writing well. And it has been well written. The biographers are two, Mrs. Helen C. Alexander and Mr. J. Kennedy MacLean (Marshall Brothers; 10s. 6d. net). There is no indication of the method of co-operation. The style indeed is the same throughout, a good, clear, forcible style which carries you on, over innumerable meetings here, there, and everywhere throughout the world, and never lets you go until you have read the last sad and sudden scene. Then the book is profusely, even lavishly, illustrated. If there is immortality in it, there is immortality for very many good men whose unmistakable portraits appear along with those of Alexander. The most surprising of the illustrations, however, are those of the great audiences. How was it done? It was certainly done successfully.

The life of Charles M. Alexander needs no repetition. He was born, not to sing, as we were about to say, but to make others sing. It was not his solos, as with Sankey, that carried away the great audiences, it was their own voices encouraged and led by his genius.

'As the leader of a choir he has an amazing and almost magical influence, not only over the trained choir; he simply makes everybody sing, and sing as he wants them to. "Watch my hand!" he calls, and the men's unaccompanied voices rise and fall in crooning cadences with an effect any conductor might be proud of. Watch his hands? Why we are watching every part of him; we cannot take our eyes off him; we are fascinated, hypnotized, bewitched. Never for a moment is he still. Now we see him "fine down" a passage from *fortissimo* to *piano*. All done by a turn of the wrist! That marvellous magic hand of his thrills with the feeling he wants to put into the music. "Sing it as if you meant it!" he cries to the choir. But they *do* mean it. This is no pretence; no artistic make-believe. That is why the singing is unlike anything I have ever heard before. That—and the wonderful conducting of this astonishing young man. Mr. David Williamson, writing later, said: "An interesting thing to remember was a visit from Sir Henry J. Wood, the famous conductor, who came to the Royal Albert Hall to watch Alexander's methods with the great choir. Sir Henry was practically won to the system employed by Mr. Alexander of using both hands rather than a baton."'

That is from an article in the *Daily Mirror* of February 6, 1905.

He was a leader of song. He was also a soul-winner. No, again, he was less that than an encourager of others to go and win souls. One characteristic scene has been quoted. This is the other. The two make up his life:

'One night, as the after-meeting was proceeding, Mr. George Davis stood upon the platform, eagerly looking out over the crowd, on the watch for striking incidents. Alexander was leading the choir in songs of invitation, which should form a suggestive background to the entreaty of the personal workers. His quick eye caught sight of Mr. Davis, and at the first chance between the hymns he was down beside him. Several people below the platform had come forward to take their stand for Christ, amongst them some boys. All the personal workers seemed busy, and no one was at hand to talk and pray with these waiting seekers for Christ. Alexander made a call for more workers at the front, and then said to Mr. Davis, "What are you doing here, Davis, while people are down there waiting to be led to Christ?" "I'm watching for incidents for my articles," was the reply. "Get off the platform and lead some of those people to Christ," said Alexander, "and you'll have some first-hand incidents to tell." A firm, though gentle, push accompanied the words, and almost before he knew it, Davis had descended the steps, and with Bible in hand stood ready for business.'

Mr. J. S. Fletcher has written a series of short biographies of *Yorkshiremen of the Restoration* (Allen & Unwin; 10s. 6d. net). The men were worthy, and their biographer is well aware of it. Every man of them was a hero and suffered well. You read their history here so briefly yet so impressively told, and you are proud of them. 'For all the saints who from their labours rest' you give thanks to God, though some of them were not by any means conventional Roman Catholic saints.

One thing only mars your full enjoyment of the book. Mr. Fletcher cannot name the name of Cromwell without a shudder. 'The usurper' is the invariable adjunct. And he did only evil continually. It is an obsession, neither less nor more. Whereby Mr. Fletcher shows himself to be not a historian by any means, but an appreciative and enthusiastic biographer.

The gift of strong language is the only gift which is understood to carry no responsibility with it. If you have it exercise it, whether in Billingsgate or in Fleet Street—that is the only law of this Jungle. Whence come wars and fightings among us. Not all Mr. Hesketh Pearson's *Modern Men and Mummers* (Allen & Unwin; 10s. 6d. net) have the gift, but all who have it exercise it. There is Mr. Bernard Shaw, and there is Mr. H. G. Wells, and there is Mr. Frank Harris, and there is Mr. Stephen Phillips; and when you read their letters you praise God that you are not endowed as these men are.

But not all, we say. In this lively and entertaining book you will find humour that is inoffensive, and hero-worship that holds out right to the end. There is Sir Francis Galton and there is Mr. Lytton Strachey the biographer. 'But it isn't really of the least importance what particular subject Lytton Strachey chooses for his next work, or his next dozen works. He can relume the pageant of history and give its personalities the breath of life. In his hands a second-rate man like Cardinal Manning or Dr. Arnold can shine with all the lustre of an immortal character in romance; and a great figure like Gordon or Florence Nightingale can assume epic significance. The tedious becomes fascinating when touched by the magic of his pen.

'One can only compare him with himself. He is the Strachey of biographers.'

One thing is certain, the book is written to be read, and you will not weary in the reading of it.

The Rev. G. H. Charnley talks very well about the birds and the flowers, and makes them talk very well. The thirty-seven talks in his book, *The Skylark's Bargain* (Allenson; 5s. net), may not be easy to preach, but they are very pleasant to read.

Messrs. A. & C. Black have added to their indispensable series of red reference books *The Book of Saints* (12s. 6d. net). It is described as a Dictionary of the servants of God canonized by the Catholic Church: Extracted from the Roman and other Martyrologies. The volume has been compiled by the Benedictine monks of St. Augustine's Abbey, Ramsgate. The biographies are of course very brief. After Mary (the Blessed Virgin), the longest is—

'JOAN OF ARC (THE MAID OF ORLEANS)
(St.) V. (May 30).

(15th cent.) Jeanne d'Arc, a peasant girl, born at Domremy in Lorraine (A.D. 1411), was distinguished from childhood for her virtues and singular piety. While watching her flock of sheep she ever sought union with God; and was by Him raised to those high degrees of prayer which seem reserved to but few even of His Saints. In Joan's time, France was torn by Civil War, and in great part subject to the English king, Henry VI. In repeated visions of Angels it was shown to Joan that she was to be instrumental in freeing and pacifying her Fatherland. She was directed herself to take up arms in its defence, and to lead the French soldiers to victory. The compelling the English Generals to raise the siege of Orleans, and the conducting Charles VII. of France in triumph to his Coronation at Reims, were her chief achievements. But (as she herself had predicted) Joan was to be betrayed and to die in the accomplishment of her work. Taken prisoner, she found herself at the mercy of the English and Burgundians. The Bishop of Beauvais presided over the Court which condemned her to death, mainly on the pretext that she had donned man's attire and had fought in defence of her country. Every other charge brought against her utterly broke down. She was unjustly condemned to death and burned at the stake at Rouen, May 30, A.D. 1431. Her last words were the Name of Jesus thrice repeated. Within a very few years the Ecclesiastical Courts annulled the judgment of the Bishop of Beauvais; and the more the history of the Holy Maid has since been looked into, the more clearly has the genuineness of her Divinely inspired mission been shown. After the lapse of nearly five centuries, the Catholic Church has formally canonized the "Maid of Orleans."'

The Rev. David Burns has gone right through the Bible and picked out all the best Nature texts from Gn 1^{1} to Rev 21^{25}, and has preached from them. He calls the volume which contains these sermons, *God's Poem*, after the title of the first sermon (James Clarke; 6s. net). It is all for the purpose of declaring the grace of God in Jesus Christ. And if men and women are drawn to God in Christ by preaching the example of Jesus, why not by preaching the testimony of the rocks? But you must have the gift. Mr. Burns has it.

Professor J. A. Robertson, D.D., has issued a volume of sermons and addresses. As they have all more or less directly to do with the soul, he calls the book *Concerning the Soul* (James Clarke; 6s. net).

Now the soul is not an interesting part of our personality. Preachers used to preach about it continually, but without ever telling any one what it was or where it was; and it fell out of favour. We do not want to hear about the soul now, we want to hear about ourselves, we want to hear about one another. If Professor Robertson had given us a volume of sermons in which the soul was not once named, what a pleasure we should have found in it. For not many are the preachers of to-day who can reveal us to ourselves as he can.

It will surprise some people to discover that the relation between Capital and Labour can be discussed competently by the Principal of a Theological College. Of the competence of Principal W. M. Clow's discussion in *The Quest of Industrial Peace* (Hodder & Stoughton; 6s. net) there is no doubt. More than that, it is a clear discussion. Every issue is set forth with perfect frankness and with perfect command of lucid language. And at such a time as this it is necessary that every one of us should have the facts and arguments before us, that we may go forward conscientiously. We speak too easily of giving this and that social scheme a trial. That is the policy of drift. Give it a trial if you see that it is worth a trial, and if it is worth a trial it will be worth more. Dr. Clow declares for Capitalism against Communism unmistakably enough. But his declaration is not yours, and has no business to be.

Those who are interested in the love affairs of Lord Byron will find some new material in a book which Mabell, Countess of Airlie, has written and called *In Whig Society* (Hodder & Stoughton; 15s. net). For one thing they will find the story of his courtship of Miss Milbanke, told in letters from himself to Lady Melbourne. They will see, clearly enough, that what made Byron most

anxious to marry her was her indifference to him. He was no more in love with her than she with him. But no woman must say that he did not conquer her. How could such a marriage turn out otherwise than it did?

But the most interesting person in the book is Lady Caroline Lamb. 'She was tall and slight in her figure, her countenance was grave, her eyes dark, large, bright, her complexion fair. Her voice was soft, low, caressing, at once a beauty and a charm, and was responsible for much of that fascination that was so peculiarly hers. She was eloquent, most eloquent, full of ideas and of gracious, graceful expression, but her subject was always herself. She confounded her dearest friends and direst foes, for her feelings were all impulses worked on by a powerful imagination.'

'And Lady Caroline was a woman gifted with the highest powers, an artist and a poetess, a writer of romance, a woman of society and of the world, the belle, the toast, the star of the day. She was adored, but not content. She had a restless craving after excitement. She was not wicked, not even lax, but she was bold and daring in her excursions through the debateable land between friendship and love. If she never fell, she was scarcely ever safe from falling.'

Lady Caroline came across Byron. Then indeed was she near falling.

Canon Anthony C. Deane has written a book on the Teaching of our Lord. *Rabboni* is the title he has given it (Hodder & Stoughton; 6s. net). For Rabboni means simply teacher, he tells us.

Canon Deane does not occupy himself with single precepts. It is the Teacher Himself, the Background, the Method, the Records, and then the great topics—God, Man, the World, Life—that he is interested in and explains. He is courageous enough to take in the Fourth Gospel among the available Records. 'The Fourth Gospel is not to be held of less account than the others as a record of Christ's words. Biblical criticism, indeed, is apt to be swayed by fashion, and the habit of belittling the Fourth Gospel is soon to lose its vogue. We begin to see that the theories of scholasticism are not really infallible because, with a strange assurance, they are set forward as proven facts. We begin to understand that more than scholasticism must equip the critic of the New Testament, that literary questions need a literary sense for their decision, and that spiritual values are not to be judged apart from spiritual insight. It seems likely, indeed, that in time to come the admitted "lateness" of the Fourth Gospel will be understood to enhance, rather than to lessen, its worth. Because it is late, it represents a maturer understanding of Christ's message. From the memoirs of the beloved disciple its writer was free to choose those records of word and deed which two generations of Christian experience had shown to be of the most enduring import.'

The Essay maintains its popularity, especially in America. The Rev. Frank Crane, D.D., is an American essayist, and he hits the popular taste unerringly. The essays are short, the paragraphs are short, the sentences are short. We do not add, the words are short. For, curiously enough, the essay-reading public loves long words. But the most successful feature is the title. First the title of the book. *Just Human* it is called (John Lane; 6s. net). Then the titles of the chapters—'The Courtesies of Intimacy,' 'Harmonies of our Hidden Selves,' 'Hidden Love,' 'The Heart has no Wrinkles,' 'The Other Side of the Street,' 'The Higher Intoxication'—there are a hundred and nine in all, and there is not a miss among them.

Messrs. Macmillan have issued in one volume Myers' 'Classical Essays' and his 'Modern Essays,' which were originally published as two separate volumes in 1883. The title is *Essays Classical and Modern*, by F. W. H. Myers (12s. net).

One is right glad to receive them so well printed in this handy volume. For they are of the books that we keep near us always. Their style is incomparable. They contain estimates of men which have done much to fix finally the world's estimate. Is it not so with Mazzini, and Victor Hugo, and George Eliot? No doubt the first of the Classical Essays, that on the Greek Oracles, is the most surprising and informing. But what a picture of a modern prophet is the essay on Mazzini. Read it slowly. You are in touch all the time with whatsoever is true, lovely, and of good report. There are also memorable scenes and sayings. Supreme is the short description of the conversation with George Eliot. It is often quoted. Let us quote it again.

'I remember how, at Cambridge, I walked with her once in the Fellows' Garden of Trinity, on an evening of rainy May; and she, stirred somewhat beyond her wont, and taking as her text the three words which have been used so often as the inspiring trumpet-calls of men,—the words *God*, *Immortality*, *Duty*,—pronounced, with terrible earnestness, how inconceivable was the *first*, how unbelievable the *second*, and yet how peremptory and absolute the *third*. Never, perhaps, have sterner accents affirmed the sovereignty of impersonal and unrecompensing Law. I listened, and night fell; her grave, majestic countenance turned toward me like a Sibyl's in the gloom; it was as though she withdrew from my grasp, one by one, the two scrolls of promise, and left me the third scroll only, awful with inevitable fates. And when we stood at length and parted, amid that columnar circuit of the forest-trees, beneath the last twilight of starless skies, I seemed to be gazing, like Titus at Jerusalem, on vacant seats and empty halls,—on a sanctuary with no Presence to hallow it, and heaven left lonely of a God.'

There is still some doubt if Rabindranath Tagore is a prose writer or a poet. Not to solve the doubt prematurely the reviewer has called his writing prose-poetry. Another volume has appeared. The title is *The Fugitive* (Macmillan; 7s. 6d. net). A fairly long quotation is necessary:

'In the depths of the forest the ascetic practised penance with fast-closed eyes; he intended to deserve Paradise.

But the girl who gathered twigs brought him fruits in her skirt, and water from the stream in cups made of leaves.

The days went on, and his penance grew harsher till the fruits remained untasted, the water untouched: and the girl who gathered twigs was sad.

The Lord of Paradise heard that a man had dared to aspire to be as the Gods. Time after time he had fought the Titans, who were his peers, and kept them out of his kingdom; yet he feared a man whose power was that of suffering.

But he knew the ways of mortals, and he planned a temptation to decoy this creature of dust away from his adventure.

A breath from Paradise kissed the limbs of the girl who gathered twigs, and her youth ached with a sudden rapture of beauty, and her thoughts hummed like the bees of a rifled hive.

The time came when the ascetic should leave the forest for a mountain cave, to complete the rigour of his penance.

When he opened his eyes in order to start on this journey, the girl appeared to him like a verse familiar, yet forgotten, and which an added melody made strange. The ascetic rose from his seat and told her that it was time he left the forest.

"But why rob me of my chance to serve you?" she asked with tears in her eyes.

He sat down again, thought for long, and remained on where he was.

That night remorse kept the girl awake. She began to dread her power and hate her triumph, yet her mind tossed on the waves of turbulent delight.

In the morning she came and saluted the ascetic and asked his blessing, saying she must leave him.

He gazed on her face in silence, then said, "Go, and may your wish be fulfilled."

For years he sat alone till his penance was complete.

The Lord of the Immortals came down to tell him that he had won Paradise.

"I no longer need it," said he.

The God asked him what greater reward he desired.

"I want the girl who gathers twigs."'

Now that the cab-driver is departed, every ambitious boy is resolved to be an engine-driver. Well, the engine-driver has to know about engines. Something also about railways and signal-boxes. It is all to be found in *The Romance of Modern Railways*, written by Mr. T. W. Corbin, richly illustrated, and published by Messrs. Seeley, Service & Co.

In *The Divine Initiative* (S.C.M.; 3s. 6d. net) Professor H. R. Mackintosh, D.D., D.Phil., publishes four chapters of practical theology—the Need for God, the Divine Initiative, the Response of Man, and Christianity a Corporate Life. Each chapter treats its topic clearly and sufficiently; together the four chapters form a short and reliable presentation of the Gospel as it is in Christ Jesus. Dr. Mackintosh is a scholar; he does not offer any modern substitute for the Gospel.

The very Rev. Philip Carrington, M.A., Dean of Christchurch, New Zealand, has written a book on *Christian Apologetics of the Second Century, in their Relation to Modern Thought* (S.P.C.K.; 7s. 6d. net). It was originally written as the Hulsean Prize Essay for 1917, and so is both scholarly and popular. Not mere research work, and not mere popularizing of other men's labours, but the results of patient personal investigation mastered and made into good readable English—that is the book. And all is done with the twentieth century in mind. What have those early Apologists accomplished for Christianity that we can stand on? How can we, standing on their accomplished work, carry the proof of Christianity forward and make it more sure? These are the questions ever in the author's mind.

His outlook is wide and open. He believes in Mr. George Bernard Shaw. 'Undoubtedly,' he says, 'the most commanding intellectual figure in England to-day is that of George Bernard Shaw; no other English writer has obtained the same European importance. He is distinguished as the last of the great Victorians by his conscientious and honest examination of all the great problems, an examination he carries on with the crusading thoroughness of a Ruskin; such an honourable facing of the whole universe is all too rare now. At the same time, Mr. Shaw faces it from quite a modern (rather than a Victorian) point of view, but with the idea of getting results that are not so much modern as true; and the outstanding feature of his philosophy is his explanation of the universe as a manifestation of will. Now we Christians also believe that the universe is the manifestation of a will, and that it culminated in the Incarnation of our Superman, Jesus Christ.'

From Teachers and Taught (4 Fleet Lane, London) comes *The Concise Guide to the 1922 Lessons*, by Ernest H. Hayes (3s. 6d. net). The book is for teachers. With some incidental information it gives many shrewd suggestions for making the lesson attractive. Get into touch with the boy's mind; then keep in touch—you will instruct him more than you think, you will certainly send him away with the desire for more instruction.

The anonymous author of *The Prodigal Returns* (Watkins; 3s. 6d.) is directly guided in every step of the way. Thus:

'I very badly need a pair of walking shoes, but for weeks I have been so absorbed in contemplation that the pain of bringing myself from this holy joy to do shopping is too great, and I delay and delay; I cannot bring myself to it; but shoes are a necessity of earthly life. Having exceedingly narrow feet, I am obliged always to get my shoes from a certain maker, and now, during the war, he makes so few shoes. To-day a picture of the shop comes before me, and the words "Go to-day, go to-day," urge themselves upon my consciousness. Then a picture comes of the assistant; I show her my foot, and she says, "*There is only one pair left; how fortunate you came to-day!*" So I understand I must go to my shopping and, greatly against my will, I go that afternoon. The assistant comes forward, and I show her my foot, and she says, "*There is only one pair left; how fortunate you came to-day!*"'

'Except ye turn and become as little children.' Surely that experience has been passed through by the Rev. J. Sinclair Stevenson, B.D. How otherwise could he have rewritten the Gospels for little children? The Bishop of Liverpool assures us in a Foreword that he has other qualifications—insight, imagination, sympathetic knowledge. He even analyses his knowledge into three parts—'(1) He knows his Greek Testament, and uses his knowledge easily, naturally, and without ostentation, to illuminate many a saying of our Lord, and many an incident in His life. (2) He knows the East. He can interpret the Gospel story from an intimate and long acquaintance with Eastern life and manners. (3) He has a good knowledge of theology, and brings a well-trained and well-furnished mind to bear on his subject, whereby "the greater is his simplicity of conception, his attitude for exposition, and his direction of access to the open and expectant mind."'

But all these possessions combined would not have made possible the writings of *The Friend of Little Children* (Oxford: Blackwell; 21s. net) if Mr. Stevenson had not had the children's heart, the heart to love and trust. It is a gracious Christmas present. There are original little drawings all through its pages and occasional full-page pictures, some of them in attractive colouring.

Messrs. Morgan & Scott have published an amazing variety of Calendars and Cards for 1922. And as amazing as the variety is the beauty of every card and calendar. It is quite impossible in a notice to give any idea of the wealth of artistic effort that has been spent upon them. An order should be sent for the Descriptive List, which is itself a work of art with its miniature illustrations. There are three series, one the Mildmay Series, one the Christian Series, and one the Paternoster Series: the List describes all three. The address is 12 Paternoster Buildings, London, E.C.

Some practical and very timely temperance literature has been published by the Wesleyan Methodist Church. There are *Temperance Lessons for Sunday Schools* (2d.), *Temperance Lessons for Bands of Hope* (2d.), a *Study Circle Syllabus* (1d.), and other things. They may all be had from the Temperance and Social Welfare Department, 1 Central Buildings, Westminster.

'The Prodigiously Long Ages of the Patriarchs.'

By E. E. Kellett, M.A., Leys School, Cambridge.

Of all the various genealogies, dates, and calculations with which the Priestly writer has enriched or encumbered the early books of the Bible, those of the fifth chapter of Genesis are perhaps the most puzzling. At one moment they assume an appearance of system or reason, only to cast it aside at the next; and if we think we have lit upon the principle on which part of them may be based, we speedily perceive that it will not suit another part.

What has increased the confusion is the fact that our three main authorities differ; and differ in a way which also shows a combination of order and chaos: the Septuagint altering the Massoretic numbers in one way and the Samaritan in another. It is therefore very difficult to know whether we have the slightest chance of unmasking the original P; for even if we solved the mystery of one of these versions, another, or perhaps none of them, may turn out to be the right one. A glance at such a commentary as that of Dr. Skinner is sufficient to show the embarrassment which these and other difficulties have caused to all readers except those to whom Archbishop Ussher's marginal 'B.C. 4004' has the sanctity of a revelation.

If, then, I venture to offer here my attempt at a solution of the problem, I shall not be surprised should it fail to meet with universal acceptance; for a problem which has baffled so many is certainly not an easy one; and in a set of numbers which might have been shaken out of Judas's bags and flung on to the floor, one may well—to mix one's metaphors—mistake a will-o'-the-wisp for a lodestar. But such as my theory is, I here put it before my readers for acceptance or rejection.

Let it first be remarked that we are not in the least concerned, in the following argument, with the questions as to whether the Priestly codifier himself invented these numbers, or whether he derived them from an earlier authority: nor need we fret ourselves over the equally hard question as to which of the three great Versions has preserved the Priestly original with the greatest accuracy. For, even though the Hebrew list be corrupted from the Septuagint or from the Samaritan, it is a *deliberate* and *systematic* corruption, and the man who made it must have had his reasons for thus altering his author. It is those reasons that we are to try to find out.

Again, we must not be surprised if those reasons seem trivial to men of our generation. Before the invention of the Arabic notation, the simplest arithmetical sums were hard, and the results, when obtained, were inevitably regarded with superstitious awe. A Pythagoras, discovering a few easy properties of figures, goes at once to the extreme of founding the universe upon number; and even Plato was more than tinged with the same belief. We must therefore expect that P (to use that symbol for the man with whom we are here concerned) will show a quite childish delight in coincidences which to us may seem too obvious to require notice. Precisely as the Jews, and Shakespeare long after the Jews, appear to have been almost awestruck at the discovery that a word may have two meanings, so that we find

them punning with the mystic solemnity of a priest sacrificing to Pluto—so this old Jew, observing an arithmetical coincidence, seems beside himself with rapture.

All will agree that among P's numbers two were given to him by tradition, and could not be manipulated. These were the 365 of Enoch and the 600 that Noah lived before the Flood. All, again, agree that the number 365 proves a connection between Enoch and the year; he was either a Sun-god or some sort of Eniautos Daimon; and P knew this as well as we do. With this number, then, we may assume that P started. He was provided with Enoch's total years; what simpler than to take the 65 as what we shall call his initial years, thus leaving the round 300 for what we shall call his finals? But P looks at this 65, and the longer he looks at it the more he admires it. He divides it by 5 and gets 13, the number of lunar months in the year; 13, accordingly, is set aside for later use. Next, he takes his two lists of names, the Cainite and the Sethite, nearly the same but not quite, and combines them. To Adam, the first man, he gives for initials twice 65 or 130. He has an idea that the ideal age for an Antediluvian is the full 1000, and he would like to give that to Adam, but no: he remembers that by all orthodox doctrine Adam was created of mature age. Fix that age at 70, and this will enable us to make his final years a round 800 (besides doing other work of which we shall speak shortly), and thus Adam's total comes out at 930.

We now turn to Seth and Enos, who probably came to P by an entirely different tradition from that which gave him other names. As, however, Seth is marked as the son of Adam, he takes them in at this point. What is he to do with them? He can hardly give them as high a number as Adam; but he does the next best thing; he makes their 'initials' together come to just *three* times his mystic 65, namely 195, and of these he assigns 7 parts out of 13 to Seth and 6 to Enos, or 105 and 90 respectively.[1]

When we arrive at Cainan, who of course is nothing but the Cain of J, and the eldest son of Adam, but who in the second list appears as the son of Enos, the procedure of P becomes most curious and suggestive. To obtain his *initials* he gives him just enough to increase Adam's *total* to the ideal 1000; *i.e.* 70; while for Cain's total he gives him just enough to increase the *initials* of his other father, Enos, to the same amount; not omitting, however, to notice that the same answer, namely 910, is reached by multiplying the 70 by the favourite factor 13.

With Mahalalel his method is similar. Of him, whether identical with the Cainite Mehujael or not, P knew little; and he therefore does no more with his initial number than to repeat the 65; but as, in the Sethite genealogy, he probably appeared as the son of Seth, P gets his total by the same mode of operation he had used with Cain and Enos. He makes it 895, which, it will be observed, is precisely the number needed to raise Seth's 105 to the antediluvian maximum of 1000.

If we may be allowed to continue our inspection of P at his work, we shall notice that he begins his next series of jugglings towards the end of the list, with Lamech; who, in the Cainite genealogy, is seventh, and who, according to the chronicler, made a poem with sevens in it. Let us then make of Lamech's total a kind of numerical pun on the poem, and give him 777 years of life. This has the advantage of letting him die comfortably before the Flood; for a few years more will spoil all. But what of Lamech's initial number? That, of course, is easy: as he is tied up with sevens, all we have to do is to multiply our old friend 13 by twice 7 or 14; and the result is 182. This leaves his middle years as 595.

The essential point with Methuselah, as with Lamech, is that he shall not survive the Flood. Other numbers you may alter, but not the Six Hundred; we must be careful. We can, it is true, let him die in the very year of the inundation; and that gives him a total of 969 years, obtained in the following very ingenious fashion. From the birth of Lamech to the Flood is fixed at 782 years: these then are Methuselah's 'finals' or middle years. Subtract the corresponding number for Lamech, namely 595, from this 782, and we get 187, which accordingly appears as the age of Methuselah when Lamech was born.

One name alone remains, that of Jared, probably the same as the Irad of the Cainite list. By this time it might well be supposed that P had exhausted his manipulating powers; and indeed it is only his total, 962, that is divisible by 13; but his initial

[1] It may be worth noting that Seth's 'final' 807 = Enoch's final $300+3\times13\times13$.

is at once found by subtracting the 807 of Seth from the 969 of Methuselah; and the medial thus becomes the same round 800 that we have already seen in the case of Adam.

It appears, then, that in all the confused system of numbers with which P has crowded this chapter, there is not one which may not be traced with more or less confidence to the two given to him by tradition.

The following tables will help to make things clearer:

I.

Genealogy of J. (Genesis iv.)	Genealogy of P. (Genesis v.)
	Adam[1]
	Seth[1]
Adam	Enos
Cain (Cainan)	Cainan (Cain)
Enoch	Mahalalel (Mehujael?)
Irad	Jared (Irad?)
Mehujael	Enoch
Methusael	Methuselah
Lamech	Lamech

[1] These are probably extraneous, the original list beginning with a first man Enos, corresponding to the Adam of J.

II.

	Initial.	Final.	Total.
Adam	130[2]	800	930
Seth	105[3]	807	912
Enos	90[3]	815	905
Cainan	70[4]	840	910[5]
Mahalalel	65[6]	830	895[7]
Jared	162[8]	800[9]	962[10]
Enoch	65	300	365[11]
Methuselah	187[12]	782	969[13]
Lamech	182[14]	595	777[15]
Noah (to Flood)	600	...	...
Total	1656	...	...

[2] Obtained by doubling Enoch's 65.
[3] Together = 3×65: $105 = 7 \times 5 \times 3$, $90 = 6 \times 5 \times 3$.
[4] 70 + Adam's 930 = 1000.
[5] With the 90 of Enos = 1000.
[6] Repetition of Enoch's 65.
[7] With the 105 of Seth = 1000.
[8] With the 807 of Seth = 969 of Methuselah.
[9] Repetition of Adam's 800.
[10] Multiple of 13.
[11] Days in year: a fixed quantity.
[12] Subtract Lamech's 595 from Methuselah's 782.
[13] Just reaches Flood.
[14] $7 \times 2 \times 13$.
[15] A kind of play on the sevens in Gn 4^{24}.

In the Study.

Virginibus Puerisque.

How much did it cost?

'Neither will I offer burnt offerings unto the Lord my God which cost me nothing.'—2 S 24^{24}.

During the last few weeks we have all been thinking and talking a great deal about Christmas presents. There were presents in the air, so to speak. We couldn't go down the street without seeing the shop windows filled with beautiful gifts; and some of us have spent hours with our noses glued to the panes of the windows that held life-like dolls and marvellous mechanical toys. Then at home there has been a lot of whispering and rustling of tissue-paper, and a quick hiding of certain articles when the people to whom they were going to be given came unexpectedly into the room. It has been a glorious time, and full of thrills—hasn't it?

Now I am going to ask you what sounds like a very rude question. How much did your Christmas presents cost? Wait a moment!—I don't want you to tell me how much you think the presents you *got* at Christmas cost—I want you to tell me the cost of the presents you *gave*. Now, before you answer that question, I'm sure you'll agree with me that the presents you gave were really much more important than the presents you got. The presents you got were fine. But, ah! the presents you gave!—what a lot of planning and thinking and doing without went to the giving of these presents! How many hours did you spend making them, when you might have been playing instead? How much did you deny yourself, young man, to buy the wood for that fretwork pipe-rack you gave to father? And how many needle pricks in your own fingers did you have,

little girl, before you finished that needle-book for mother? You have got to count up all these things and add them together before you answer my question, 'What did your presents cost?' For it's not mere money that makes a gift costly. It's love and thoughtfulness and self-denial that make it truly precious.

The other day as I was walking along the street I saw a thin little grey-green book lying on the pavement. I picked it up and found it was a Post Office Savings book. It bore the name of a little girl, and being curious I looked inside and discovered how old she was, and the date of her birthday. Then I thought I'd have a look to see how rich she was, and I discovered something very interesting that told me quite a lot about that unknown little girl. I discovered that the sums she had put into the bank during the year were quite small—sometimes only one shilling, sometimes two—but I also discovered that on Saturday the 17th of December, about a week before Christmas Day, she had drawn out almost all she had: One pound two shillings and sixpence. I thought I saw her marching proudly down town on that Saturday morning and coming home laden with parcels of all sorts and shapes. And somehow I felt I liked that little girl. Don't you? She did without a good many things during the year that she might have a crackling pound note and a shining half-crown to spend on others at Christmas.

And that little girl reminded me of an old, old Bible story out of which we have taken to-day's text. It is a story of King David. Once a terrible sickness visited his people, and they died like flies for number. Then God stopped the plague, and David was so glad that he wished to offer a sacrifice, a burnt offering to God to show his gratitude. Now the plague had been stopped at the threshing-floor of a man called Araunah, and this man offered in his polite Eastern way to give David the threshing-floor for an altar, and the oxen with which he had been threshing for an offering. But the king said, 'No, I shall pay for both the threshing-floor and the oxen. Because,' said he—and here come the words of our text—'Neither will I offer burnt offerings unto the Lord my God which cost me nothing.'

I think David knew what makes a present precious. Don't you? And he knew how God loves the gift which comes from a grateful heart.

I wonder if our gifts to God cost us anything. I wonder if we ever put a penny of our very own into the missionary box. The other day a little fellow I know gave a costly present to God. He was visiting his grandmother and he noticed her dropping some money into a box which stood on the dining-room mantelpiece. 'What's that for, Granny?' he asked; and she told him it was for God's little black boys and girls in Africa. 'Would you like to put in a penny too?' she inquired. Tommy nodded. 'Well, run upstairs and get it.' Tommy tore out of the room and was down again in a flash with something bright in his hand. 'Why, Tommy,' said his Granny, 'that's not a penny! That's your precious shilling. If you put it in this money-box you know you can't get it out again as you do out of your own bank.' 'I know,' replied Tommy solemnly. 'But you see it's for God's black boys and girls, and I couldn't give less.'

And now I want to give you a reason why the giving that costs is the best kind of giving. It is this. *The giving that costs is the giving that makes the giver happy.* Let me tell you another story to prove it.

A good many years ago a little girl was very ill. For a time she was so ill that she was thankful to lie in bed and do nothing. But by and by the pain went away and then came the hard bit. The doctor said that even although the pain was gone she must lie very quiet in bed for a few weeks. Now she was only four, and to lie perfectly still when you're only four, and you haven't any pain, and you hear your brothers and sisters and friends romping around and having no end of fun, is not an easy thing. And this little girl thought it—well, it couldn't be done! But she had a wise mother who saw how it could be done. She began to tell her little sick child about the other little sick children who had to lie in bed in hospital, and who had no lovely toys such as she had, who perhaps had never had a doll in their lives except a make-believe one. And Mother promised that every day Betty lay in bed she would give her a penny (pennies bought more in those days than they do now) and Father would give her a penny too, and then Betty could buy some dolls to send to the Sick Children's Hospital. Betty listened, and dried her tears, and smiled. Lying in bed because the doctor said you must was one thing; but lying in bed to earn dolls for sick children was

quite another. So she lay as still as a mouse, and when Auntie heard of it she added another penny a day, and that made threepence. And the money kept mounting up. And when the doctor said at last that Betty might safely rise, she begged to be allowed to lie just a day or two longer that she might add still another dolly to the number. And the following week twelve little dolls, with long flaxen hair and arms and legs that moved, went to a Sick Children's Hospital with love from a very proud and happy Betty.

Children, if you haven't done it before, do it now, and in all the days to come. Give the gifts that cost and that make the givers happy.

Visions.

'An angel spake to him.'—Jn 12^{29}.

I wonder if any of you boys and girls have passed through an East-end district of London in a railway train. If you have, you must have wondered at the innumerable chimney-cans that were all round about you—on the right hand, on the left, everywhere. If sometimes you wished that you lived in the great city, you feared it that day. London seemed a place to get lost in and never be missed. But those chimney-cans mean firesides at which both old people and little children sit, it may be dreaming dreams and seeing visions, just as the young and the old did ages ago. A well-known lady writer tells us that she sat by the bedside of an old man in a wretched garret in the East-end of London, and found him apparently quite uninterested in what she was saying. The minister of a neighbouring church came to see him one day and spoke to him of the need of repentance, and the joys of heaven. After he had gone, the old man lay staring out at the mass of chimney-cans which could be seen from his window. At last he spoke: ''E said as 'ow there were golden streets in them parts. I ain't no ways particular wot they're made of, but it'll feel nat'ral like if there's *chimleys* too.'

'The sun,' the writer continues, 'stretched a sudden finger, and painted the chimney-pots red and gold against the smoke-dimmed sky, and with his face alight with surprised relief my friend died.'

Some people would smile at the idea of such an old man having a vision of the New Jerusalem, but Michael Fairless, as the writer called herself, believed that even in this world poor and lonely folks sometimes see the New Jerusalem all round about them. If John Bunyan had not been shut up in prison, with no outlook but four ugly walls, we should never have had his wonderful dream of how Christian journeyed from this world to a better. Then it was when the Apostle John was in banishment on the lonely Island of Patmos that the vision came to him about the golden streets of the New Jerusalem, about which the minister told the old man who lived up amongst the London chimney-cans.

Visions come to some boys and girls. You may have a schoolfellow who is very keen on making bargains. He is not a bad scholar; he can 'count,' and he is good at history. He is generally referred to as an all-round sensible chap. The master has picked him out for the commercial side. Then there's one who is a great favourite. You have heard him spoken of as being 'harum-scarum.' Those who know him well say he has original ideas about things, and they wonder how he ever got there. There was a school I once knew very well. One day there came a new scholar—a big boy from the country. We watched him, thinking to find something to laugh at. But he quickly showed that he knew more than any one of us. In the days that followed we realized that a very clever student was in our Latin class. He often seemed absent-minded; we did not really understand him. But years afterwards we learned something of his home life, and how when he herded his mother's cows on a hillside he had seen visions that made him resolve to be not only a great scholar but a seeker after God. His life was a short one, but he left books written by himself and the memory of a young life of exceptional promise.

When on earth, Jesus Christ walked about with men who, although they loved, could not understand Him. Looking at the same wayside object—it might be a tree, or a wayside flower—that object would have a very different meaning for them from what it had for Him. And so it would be with the wind, or with a thunderstorm. One day a great company had gathered together to listen to the wonderful things He said. Many could not understand; it was as if Jesus, while speaking to them, was full of the thought of His Father. He knew what lay before Him, and each day was bringing it nearer. He did not lack courage. He

was on earth to do His Father's will. When He felt troubled He had the vision of what He came to the world for, and that made Him say, 'I am ready.' When in presence of the multitude He raised His eyes to heaven, and said, 'Father, glorify thy name,' and immediately there came a sound from heaven we can imagine what different interpretations the listeners would put upon it. Some said, 'That was thunder.' Others who had been influenced by Jesus said, 'It was an angel who was speaking.' But Jesus knew it was His Father speaking words of good cheer to Him.

Things appear to us according to what we are ourselves. You know that there are mornings when you have felt better for having said your prayers. You went out to school, thinking that it was very good to be alive. You even said to yourself, 'God must be good, a friend, one who loves us.' You were having a vision. And you never thought of it. You just thought that it was something in yourself that told you to hope. Jesus Christ tried to make things simple for us; and He spoke of visions in words that boys and girls can understand quite well. He certainly said that it was something within ourselves that enables us to see them, for His words were, 'Blessed are the pure in heart: for they shall see God.'

The Christian Year.

FIRST SUNDAY AFTER EPIPHANY.

A Human God.

'I came not to destroy the law and the prophets.'—Mt 5^{17}.

In studying the life and literature of the ancient Hebrews as portrayed in the Old Testament, the student should always bear in mind a simple principle which has often been ignored, alike by the critics and the eulogists of that collection. The Old Testament represents the developing life of a people through a period of at least a thousand years. It therefore portrays the crudities, the errors, and the vices of a people out of which they have been led, no less than the principles inculcated by their leaders. And in the Old Testament the defects in the national character are depicted with extraordinary fidelity. But in attempting to estimate the influence of any people upon modern thought and life, we do not measure that influence by the ignorances, superstitions, and falsities of the common people, but by the truths which their great leaders have interpreted. We do not think the message of Great Britain has been absolutism because the Stuarts were absolutists, nor that the message of America is the righteousness of slavery because at one time in its history it maintained an almost pagan slave system. England is interpreted by its overthrow of the Stuarts, and America by its emancipation of the slaves. The slaughter of the Canaanites and the imprecatory psalms are not a part of the message of Israel. They indicate the native savagery of the people and make more luminous the message of their prophetic leaders.

And this message itself was a developing message. The truth of God grows in the mind of a race as in the mind of an individual. In measuring the character and influence of a nation, we have to consider, not its condition at any one stage of its progress, but the direction in which it progressed; not the opinions of its majority, but the ideals of its leaders.

The Hebrew prophets were not the first monotheists. The great thinkers in all ages of the world and in all forms of religion have tended toward belief in one Infinite and Eternal Energy. This was the philosophy, if it was not the faith, of the spiritual aristocracy of India and of Egypt in periods prior to any history of Israel which we possess. On the other hand, it is quite certain that in the early history of Israel the people believed in many gods; they rested content in the conviction that their God, Jehovah, was superior to the gods of the peoples round about. And it is by no means certain that this popular opinion was not for a time shared by some of their eminent leaders.

What was peculiar to the ancient Hebrews was their faith in a human God. The pagan nations with whom they had any acquaintance looked through nature to nature's god. Nature was to them the symbol and the interpretation of the Deity. Nature, therefore, in its various manifestations, was the object of their reverence. Nature reverence took on a great variety of forms, from the worship of the sun to the worship of the sacred ox or the sacred beetle. Israel from the very beginning of its history was led elsewhere for its symbol and interpretation of Deity. Its prophets looked, not through nature to nature's god, but through humanity to humanity's God. Signs of polytheism there are in Israel's history—

that is, the recognition, if not the adoration, of many gods; but there are no signs of nature worship except in occasional scathing condemnation of it as a departure from the faith of the fathers. The philosophers have coined a long word to represent this faith in a human God; they call it anthropomorphism, from two Greek words, meaning in the form of man. The religion of Israel was frankly anthropomorphic.

This, their fundamental faith, does not merely appear in the declaration of the first chapter of Genesis that God made man in His own image. It is easy to put too much emphasis on a single text. That conception of creation might have been, and perhaps was, borrowed from a foreign and earlier source. But the whole Jewish conception of God, life, and duty rested on and was developed out of this idea—that it is within, not without, in the intellectual and moral life of man, not in the forms and phenomena of nature, that man is to look for his interpretation of the Being whom he is to reverence and obey.

This belief is implied in the visit of the three angels of the Lord to Abraham in his tent; in the report that Jehovah wrote the Ten Commandments with His finger on the tables of stone; in the appearance at Jericho of the captain of Jehovah's host as a man with drawn sword in his hand; in the similar appearance of the Lord of Hosts, in the Temple, to Isaiah; and in the vision of the Son of God in the fiery furnace with the three Hebrew children. It is implied in the figures of prophet and poet, who compare God rarely to any physical object, habitually to a human life. Like as a shepherd shepherdeth his sheep; like as a king ruleth over his people; like as a father pitieth his children; like as a mother comforteth her child—these and such as these figures direct the thoughts of Israel inward in their search for the Eternal. The customary prophetic phrase, 'Thus saith Jehovah,' inevitably suggests a human God speaking to his earthly companion.

Nor was this conception confined to the seers and prophets. It characterized the Temple service. In the Holy of Holies of all heathen temples a symbol of the Deity was enshrined. Such a symbol was enshrined in the Holy of Holies of the Jewish Temple. But there it was not an image of a physical object, but a symbol of a human experience. The symbols of the Deity were the Ten Commandments and the Altar of Mercy. Thus the Temple repeated the message of the prophets, saying, Would you know whom to worship? Look within. Worship the God who is interpreted by the law written in your conscience and by the compassion which you feel for the suffering and the sinful. It is not power, it is justice and mercy which make Jehovah worthy of your reverence and your loyalty.

As the Jewish religion thus taught its votaries the humanness of God, it taught also, and by the same figures, the divinity of man. Man was made in the image of God; into man God has breathed the breath of His own life. Man is the offspring of God. Thus the same fundamental conception of man's origin and nature taught the ancient Jew the approachableness of God and the dignity of man. And this aspect of man's inherent worth and dignity is not dependent on a single text. It is implicit in the whole religious and political history of Israel. It is involved in the doctrine of possible fellowship between God and man, which is perhaps the most distinguishing note of the Old Testament. God is something more and other than a Creator and Ruler concealed behind nature; He is the Friend and Companion of man, and gives him law and counsel and comfort. Jehovah, said the Psalmist, is my shepherd. He leadeth me beside the still waters. If I stray, He restoreth my soul. If I come into darkness and the valley of the shadow of death, He goes with me there. He is my refuge and my fortress. Unknown He may be; but I can dwell in the secret place of the Most High: I can abide under the shadow of the Almighty.

And He is represented as with Israel not only in his hours of devotion but in his common tasks. It is He who inspires the artisan to devise cunning works in gold and in silver, to cut the stone and carve the timber and embroider the cloths for the Temple service. It is He who teaches the farmer how to plough and harvest and sow his fields and how to thresh his wheat and winnow it. It is He who enables the warrior to run through an opposing troop and leap in his flight over an obstructing wall; He who enables the hunter to scale the dangerous precipice. So close is His companionship with Israel that to commune with one's own soul is to commune with Him. 'Jehovah will hear when I call upon him. Stand in awe and sin not; commune with your own heart upon your bed,

and be still.' 'To the Jew,' says James Cotter Morison, 'God is the Great Companion, the profound and loving, yet terrible, friend of his inmost soul, with whom he holds communion in the sanctuary of his heart, to whom he turns or should turn, in every hour of adversity or happiness.' All this implies not only faith in God, it implies also faith in oneself as being of kin to God and fitted for companionship with Him.

It is because man is thus of kin to God that he can understand the law. That law is addressed to his reason and his conscience. It is always portrayed as a reasonable and a just law, which is only another way of saying that it appeals to man's reason and sense of justice. In truth, the law was not something external given to him; it was an interpretation to him of his own nature. The law was the law of his own being; its enunciation by the prophet was simply an interpretation to him of himself. He had only to look within to find its verification and its sanction. Jehovah is portrayed by the author of the Book of Deuteronomy as saying to Israel:

'For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.'

This was the fundamental teaching of the prophets of the Old Testament—that God dwells with man and dwells in man.

This truth is dramatically illustrated in the experience of Elijah. Disappointed by the failure of his attempted reformation of religion, finding the worship of Baal very much alive although many of the priests of Baal had been slain, his life threatened by the Queen, himself deserted by the people, depressed and hoping for death, he was summoned by Jehovah for an interview at Mount Horeb. The great convulsions of nature which he witnessed fitted his mood but brought him no message. A tempest swept through the valley and broke in pieces the rocks, but Jehovah was not in the wind; an earthquake followed, He was not in the earthquake; volcanic fires flamed from the ground, He was not in the fires. But when all had passed by, and a great quiet followed, a still small voice spake to him. And the still small voice was the voice of his God and brought him God's message.

This truth that God dwells with man and in man is interpreted in Israel's declaration that He whom the heaven of heavens cannot contain dwells in the man of a humble heart and a contrite spirit. And it interprets the universal presence of God, as expressed in such a passage as the 139th Psalm:

Whither shall I go from thy spirit?
  Or whither shall I flee from thy face?
If I climb up into heaven, thou art there:
  Or if I make Hades my bed, lo, thou art there,
If I lift up the wings of the dawn,
  And settle at the farther end of the sea;
Even there shall thy hand lead me,
  And thy right hand take hold of me.
And if I say, 'Let deep darkness screen me,
  And the light about me be night';
Even darkness is not dark with thee,
  But the night is clear as the day:
  The darkness is equal to the light.

God's presence is intimate, continuous, inescapable. Man cannot escape from God because God dwells in man, and man cannot escape from himself.[1]

SECOND SUNDAY AFTER EPIPHANY.

Children of Light.

'Walk as children of light.'—Eph 5^8.

'Walk as children of light.' 'Ye were once darkness, but now light in the Lord.' As such go about your work. As such speak often one to another. As such move among men. Let no moment find you forgetful of what you are. As drawing your vital power from an unseen source, and that source victorious purity; in this unfailing, inspiring consciousness, think, speak, act.

1. How many a boy has found the first impulse to a noble life in the thought of the stock from which he sprang! They whose name he bears, whose blood flows in his veins, whose features and manners (it may be) live again in him, spent their whole energy, gave their life, perhaps, for their

[1] L. Abbott, *What Christianity Means to Me.*

country's honour, or for the advancement of science, or for the welfare of the poor. The first stir of the boy's heart comes from the discovery that he is their offspring.

2. But it is not only in the scions of a famous race that such a motive finds scope. How many a life that has left a deep mark on a nation or on a Church has been the bursting forth (so to speak) of the pent-up forces of generations! Perhaps we linger over the record of such a life bound by a stronger spell than that which holds us in reading of the bearer of a great name. So many high ambitions, so many deeply cherished aspirations, so many stirrings of conscious power, so many silent tears and prayers, so many deeds of unrecorded heroism, so many years of faithfulness over a very little, rise before our minds as we think of all that went to the making of such a man.

3. Yet, fascinating as such thoughts are, irresistible as is the desire to know whence the doer of such deeds was sprung, there is a question that more imperatively demands an answer, that has a far more thrilling interest. When we have gone through the long gallery, and told the tale of the great and noble whence our hero sprung; or closed our eyes and bidden our imagination bring before us his sturdy forbears of the village, the brave and tender women whose courage and gentleness have borne fruit in him—when we have done all this, we have but as it were gathered the fuel. 'What fired him?' we ask, when an apostle of Jesus Christ bids us walk as children of Light, he is pointing us at once to an origin, the glory of which a roll of noble ancestors can only dimly suggest; to ages of waiting for God's salvation, whose accumulated forces we inherit; and to a vital spark, a contact with reality, such as has power to arm us for deeds of emancipation more blessed, more far-reaching even, than those which a Wilberforce or a Lincoln wrought.

What was it that made that ungainly backwoodsman strong to rouse a nation to its mighty task? Why did the smart New Yorker so soon forget the awkward figure, and crumpled dress, and queer pronunciation of Abraham Lincoln, and find himself on his feet shouting with the thousands who filled the great hall, and leave it at the end of the three hours' speech, saying, 'He is the greatest man since St. Paul,' and add, when telling it years afterwards, 'And I think so yet'? Much of course had gone to the making of that hour. Those readings of Burns and Shakespeare in the log hut; those long evenings of story-telling in the village tavern; those years of kind and honourable use of keen wits in the law courts of Illinois. They were all bearing fruit, no doubt. But all these had their spring. Even before the time when he knelt as a little boy by his mother's grave, listening to the preacher whom his own childish note had summoned, he had begun to learn 'to do justly, and to love mercy, and to walk humbly with his God.' And it mattered not to the youth or the man where he found himself; it mattered not how hard the faces around him might look; it mattered not how discordant the note struck by the last speaker, Abraham Lincoln spoke and acted as one who felt and acknowledged the supremacy of justice, mercy, and humility, and the futility of any walk for man or nation that was not a walk with God.[1]

Third Sunday after Epiphany.

Apostolic Grace.

'Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ.'—Eph 3^{8}.

These words sum up the apostle's ministry at the moment of its culmination. It is the calm and triumphant expression of the motives and intuitions which inspired it from first to last.

It is of the utmost importance to observe at the outset that the characteristic grace given to him is seen by St. Paul to consist in his apostleship to the Gentiles. The distinctive mark of that apostleship is its purpose to share, on equal terms, the highest blessings of the gospel with those who have hitherto been most remote from the privileges of the people of God, and have been deemed incapable of sharing them. That is to say, the man whose early life had stood in and for the exclusive election of Israel, and had counted this as the outstanding mark of divine favour, now, on the contrary, has so come to apprehend the love of God and His universal purpose in Christ, that the crowning gift of grace consists for him in the power to rise above all these narrow limitations of pride, prejudice, and early training. His glory is that as preacher, teacher, combatant, and worker, his life, in its spiritual power and passion, has become, not only an assertion, but an expression of the inmost heart and the world-embracing design of

[1] G. H. Whitaker in *The Cambridge Review*.

eternal and infinite love. The grace of ministry is that it enables its recipient to pass for ever, through Christ, out of the paltry narrowness of nature into the magnificence of 'the Father, from whom every fatherhood in heaven and on earth is named.'

This determining quality of the apostolic grace has a sevenfold manifestation.

1. In the first place, St. Paul preaches 'among the Gentiles.' His sphere is never narrower than mankind, and his first endeavour is to reach those who are outside. No restricted, parochial, or even partial conception of ministry can satisfy him as he becomes one with the yearning of the Heart of God. And as his ministry knows no restriction, so it tolerates no reserves. The offer to the Gentiles is of the 'unsearchable riches of Christ' in all the wealth of their unexplored infinity. The impassioned zeal, which seeks the last and lowliest of mankind, will offer to them nothing poorer than 'the breadth and length and height and depth.'

2. Secondly, this offer is made on the strength of a deep, ever-growing, and illimitable experience. On no other ground is it possible to speak of 'the unsearchable riches of Christ.' There are three stages of this experience. First, *Christ*: personal acquaintance with and apprehension of Him, as Redeemer, Lord, and Life. Then, *the riches* of Christ, as contact with Him brings to the spirit the wealth, power, and satisfaction that are in Him and are shared by Him with those who are joined to Him so as to become one Spirit. Lastly, the *unsearchable* riches of Christ, as the intimacy of unbroken fellowship leads on and on, till the believer finds that the source from which he is continually enriched is boundless as God Himself, and rewards a pursuit extended to the infinite and eternal.

3. Thirdly, the ministry is one of illumination. 'To make all men *see*.' It assumes, appeals to, and satisfies a divine capacity everywhere present. It counts upon the divine grace to awaken this capacity; to open the eyes of hearts which hitherto the god of this world has blinded. The ministry is sight-restoring and sight-satisfying.

The vision of Christ, furthermore, brings men into such acquaintance with the secret, 'the mystery,' of God, that God, the universe, and history are revealed and explained by the fulfilled purpose of saving grace. The demands which reason, hope, and aspiration make of the universe are satisfied. Men fore-ordained, called, justified, and glorified in Christ Jesus enter into the heritage of confidence and insight which can only be based on knowledge of the heart and mind, the end and way of 'God, who created all things.'

4. Further, in and through this ministry the Church is established and built up as a fellowship of believers. It is so heavenly that it makes known 'in the heavenly places' 'the manifold wisdom of God.' Yet this heavenly fellowship is so human that it is the firstfruits of mankind, ultimately to be united in the citizenship of the saints and the household of God. The preaching of the gospel attains its end and acquires its indispensable instrument in the edification of the Church, as the living embodiment of and witness to the redemptive grace of God in Christ.

5. Again, in accomplishing this ministry, the apostle is joyfully conscious that he is serving the central purpose of God—the end which alone explains and justifies the meaning and process of the world. His task is not accidental or subordinate. The ministry of grace consummates history, unifies all the divine forces that govern its evolution, and gives to the whole the spiritual value which alone answers to the Idea of God and to the immanent possibilities of man.

6. Once more, the prosecution of such a ministry involves the joyful acceptance of a vicarious passion. 'Wherefore I ask that ye faint not at my tribulations for you, which are your glory.' The crown of a ministry which gives expression to the grace of God, and has fellowship with the atoning Christ, is that it involves, and is capable of braving, labours, hardships, oppositions, beyond those of ordinary men. Without them apostolic ministry comes short of its characteristic filling up of 'that which is lacking of the afflictions of Christ' on behalf of His Church. The grace of ministry is so abundant as to reproduce the Cross in those who fulfil it, and to make this essential experience, not only a matter of expectation, but of rejoicing and thanksgiving.

7. Finally, the spiritual power and passion of this ministry pass on into and are perfected by ceaseless prayer and intercession. 'For this cause I bow my knees unto the Father.' The apostle's very personality has become uplifted to God and enlarged to include the Church. Hence, his sense of the unsearchable riches of Christ, and his desire that they should be enjoyed, expand into an intercession which is the highest fulfilment of ministry.

And this intercession, rising out of the exultant experience of grace, passes into the enraptured doxology, which celebrates the boundlessness of the power of God, not as an abstract conception, but as already energizing in the Church.

Such is the glorious nature and spirit of the apostle's ministry—the fruit of the grace given to him by God. It is founded in spiritual experience. It apprehends the universal purpose of redeeming love, and gives expression to it. It builds up the Church by untiring devotion and joyful suffering on its behalf. It breathes throughout the spirit of ceaseless intercession, in which the apostle becomes one with the Father to whom it is offered, with the blessings of spiritual power, of Christ's indwelling and of heart-filling love which he seeks, and with the whole company of the Church for whom he seeks them.[1]

Fourth Sunday after Epiphany.

Power.

'Ye shall receive power.'—Ac 1^{8}.

It would be well if we could eradicate from conversation the words 'striking personality,' whenever they are used to mean 'the kind of person I could never be like.' Personality is not the monopoly of the few; it can be acquired. It can indeed be acquired in a certain degree even by the least talented. A 'striking personality' is no more, but no less, than a channel for power. To be quite clear, let such power be defined under two heads.

1. First there is the power of our instinctive energies. It has been often pointed out that in moments of crisis or of great emergency a man will suddenly become endowed with abnormal powers of mental or physical endurance, and yet when the crisis is past, he will often suffer from no undue consciousness of fatigue. Countless illustrations could be given of the existence in our natural inheritance of immense reserves of energy, by most of us unused, if not actually abused and misapplied. The amount in which different men and women possess such energy varies of course enormously; this is a matter of what is called 'temperament,' and is largely governed by the physical tendencies which we inherit, or by the bodily habits and conditions developed by our environment or by our own actions. It must be admitted, too, that the willingness or ability to find and apply that natural energy will again be a matter of temperament, for which no man is entirely responsible, and which no man can entirely change.

Even so there is hope for us all. We are too much inclined to accept limitations that need not exist for us and to live far below our maximum. It is desperate work to listen to any one, particularly those on the threshold of life, making some such remark as this (and it is my fate constantly to hear it): 'Yes, I wish I could do it; but, you see, it requires a man with real personality.' The implication is that the speaker feels he has no personality to speak of and never could have. There is no more damaging suggestion that a man can make to himself. He will get what he expects; he deserves to be for life the dull and ineffective creature that he plans to become. If such an attitude of mind is humility, then such humility is vice rather than virtue. The man must learn that his natural endowment equips him with wonderful powers, and, if he will take the trouble to develop them, he is half-way towards achieving the 'personality' of which before he had despaired.

2. In going the rest of the way he will need to learn true humility. For the other factor in personality that is within his reach is simply the power of God. We will for clearness' sake distinguish this absolutely from our natural endowment. We may believe that the Holy Spirit works through our nature, or that our natural faculties are themselves divine. But let us also quite clearly maintain a belief in the spiritual power which, though outside ourselves, is available for our use. This is the twofold secret of personality; it may not reap earthly honours and rewards; it may not bring a great name, but it will wield an influence, no less actual because unacknowledged, and it will get things done in life that need doing. It is within the reach of all of us in varying degrees and it is life-power.

The present generation is stepping out into a world that is baffling in the problems that it presents. No problem offers any apparent solution. Moral standards, never of any great nobility at least in this century, are toppling down; religion, the newcomer is told, has failed. Every man then for himself, to make the best for himself of a world that is bound to be pretty bad! Psychologists tell us that hope of some kind is a

[1] J. Scott Lidgett, *Apostolic Ministry*.

factor in all human conduct; all conduct is purposeful; there can be no purpose in life without hope. But we need a hope that will become self-conscious and dynamic, and this hope, if it is to be universal, can be found in Christ alone.[1]

Fifth Sunday after Epiphany.

Joy and Sorrow.

'Weeping may endure for a night, but joy cometh in the morning.'—Ps 30^5.

This is one of the brightest flashes in a Psalm of singular pathos and beauty. Every word of this hymn of praise wells up from the depths of a full and overflowing heart, and as stanza follows stanza the hymn rises in gladness, sweetness, and power till the climax is reached in a burst of triumphant joy. It is a pæan of praise, the rapture of a soul brought up from the depths of despair to the heights of perfect bliss. 'Thou hast turned for me,' explains the Psalmist, 'my mourning into dancing, to the end that my soul may sing praise to thee, and not be silent. O Lord, my God, I will give thanks unto thee for ever.'

The dark night of agony and weeping has passed, and the morning, bright, fresh, beautiful, a morning without a cloud, has burst upon him in floods of light and joy. 'Thou hast put off my sackcloth and girded me with gladness.' This Psalm, brief though it is, is an epitome of life. You remember in 'The Grandmother,' the words Tennyson puts into the old woman's lips as she talks to the little child:

> Shadow and shine is life, little Annie,
> Flower and thorn.

Well, shadow and shine, flower and thorn are all here in this outburst of a once sad and suffering but now joy-filled heart. The weeping had been long and terrible, and it seemed as if the black night would never end, but the morning suddenly broke in golden glory over all the world, and the shadows fled away; and the conclusion the sufferer arrived at should bring great consolation to all sore hearts at this dark and trying hour. It was this. The darkness has its set bounds; it cannot endure beyond its appointed limits. Its blackest moment close-heralds the dawn, when our tears shall be turned to laughter, our weeping into joy.

Joy and sorrow never come separately. God never sends the one without an undertone of the other. Mere joy is not for sinners, and mere sorrow is what the Lord of mercy will not send upon His creatures. The natural man is eager to drink his cup of happiness unmixed, and refuses the drop of bitterness that is needed to give it flavour; and if sorrow comes to him he rebels, because he will not see that every sorrow brings to the willing heart something better than the mere happiness for which he sells himself in this life and the other.

1. Look first at joy. There neither is nor can be joy without a touch of sorrow in it; and we miss the true joy if we try to take it alone. Take the joys of sense, of wealth, of ambition, even of knowledge. All these have their pains, and all are base and disappointing unless they lead up to the true joy of life, the joy of human love and kindness. This, I grant, is joy of the right sort, pure and well-pleasing to the God of love; but it never comes alone. The truer it is, the deeper is our sense of the sin which debases it and the weakness that limits it. However deep our yearnings over the sick and dying, ours are not the sinless eyes that had power to heal the sick and raise the dead. The better the man, the more he feels his weakness and sin. The Pharisee is well pleased with himself, and thanks God that he is not as other men; it is the saint, and the saint in his loftiest joy, who feels most keenly that however human love and kindness may image the love of God and lead up to it, still nothing but an infinite love can finally satisfy the infinite nature of a child of God. 'Thou hast made us for thyself, O God, and our heart is restless till it rest in thee.'

2. So, too, sorrow is never the pure and simple trouble the natural man takes it for. The Lord doth not afflict willingly the sons of men. His love must underlie the sorrow, and His mercy shine above it, if we will only lift up our hearts to the Lord and see it. If God is love, so must it be. It is along with them that love Him that He worketh all things for good. We are labourers together with God; and in the work of God the sorrowful and the afflicted may take the noblest part of all. They may seem only receivers of human love and kindness; but there is something wrong with them if they are not givers also. If they cannot give in one way, they can in another; and thrice blessed that way will be. But they cannot give what is not in them; and that which

[1] T. W. Pym, *Psychology and the Christian Life.*

is in them must be the love of Christ shed abroad in their hearts. There is no sorrow or affliction which does not bring with it new gifts of the love of Christ, no sorrow or affliction which has not its undertone of triumph over it in Christ who loves us. 'For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'[1]

[1] H. M. Gwatkin, *The Sacrifice of Thankfulness*.

Recent Foreign Theology.

'Evangelical Catholicism.'

Roman Catholicism was 'the spiritual fatherland' of Dr. Friedrich Heiler, who is now Professor of the Comparative History of Religion in the University of Marburg. In the course of his religious pilgrimage from the strictest Ultramontanism to Evangelical Catholicism, he found temporary halting-places, first in Reformed Catholicism 'dogmatically correct, but open-minded and progressive,' and later in Catholic Modernism 'imperilling dogma, but cherishing the religious spirit of primitive Catholicism.' His special studies have laid bare the diverse roots of Roman Catholicism, and he has been greatly influenced by the Archbishop of Upsala's earnest pleading for the re-uniting of Christendom in an Evangelical Catholicism. Under the auspices of Dr. Söderblom, Professor Heiler has delivered, in the Universities of Upsala and Lund, also in Stockholm, six lectures which, since their publication in a single volume,[2] have been much discussed both in Germany and in Sweden. The formidable task of comparing the relative merits and demerits of Protestantism and Romanism is attempted with Harnack's dictum as the guiding principle: 'The false method in controversy is the comparison of the good *theory* of one's own church with the bad *practice* of another. Theory ought to be compared with theory, and practice with practice.'

'Catholicism is Syncretism' is the theme of the first lecture. The researches of the last thirty years have shown that it is 'the product of an enormously complex evolutionary process which has been going on for centuries.' It is a '*complexio oppositorum*, a unique amalgam of entirely diverse elements, almost all the important non-Christian religions having furnished stones for the building of the mighty Catholic church.' In the East the syncretism of popular religion and ecclesiasticism, of theology and mysticism was firmly established in the sixth and seventh centuries; but in the West the process continued throughout the Middle Ages. 'Thomas Aquinas, with the help of the Aristotelian categories, included in one comprehensive and logical system faith and knowledge, authority and freedom, mysticism and scholasticism, religion and politics, evangelical and hierarchical elements, Augustinianism and Aristotelianism.' When Syncretism had reached its climax, there came the powerful reaction of the Lutheran Reformation, which, so far from destroying Catholicism, resulted in the welding of the *Summa Theologia* of Aquinas into the binding dogmas of the Council of Trent. Heiler sees in the decrees of that Council a fettering of evangelical freedom which was the beginning of a policy, the ultimate effect of which was Vaticanism and the assumption of all power by the Pope and the Roman Curia. 'Nevertheless, in its magnificent syncretism Catholicism includes religious treasures so varied that living piety may from it derive nourishment.'

The main elements in this Syncretism are five: Paganism, or primitive religion; Judaism, the religion of law; Romanism, the religion of hierarchical prerogative; Hellenism, the religion of mysticism; and Evangelicalism, the religion of gospel revelation. Survivals of primitive Paganism are found in popular conceptions of the Real Presence, in tendencies towards polytheism, and especially in Mariolatry. 'When I ceased to pray to Mary, I was no longer a devout Catholic, I had become, inwardly, an evangelical Christian.' Late Judaism and Islam are the two typical examples of

[2] *Das Wesen des Katholizismus*, von Friedrich Heiler, Dr. Phil.; ausserordentlicher Professor der vergleichenden Religionsgeschichte an der Universität Marburg. München, 1920: Ernst Reinhardt.

religious legalism. In these religions the law is contained in sacred books and is expounded by Rabbis and Ulemas. But in Catholicism the living, infallible Church takes the place of the authoritative book. 'Obedience to the law of God is for a strict Catholic synonymous with obedience to the ecclesiastical authority.' By two different priests Heiler was refused absolution because he could not accept the dogma of the Immaculate Conception of Mary proclaimed in 1854, and he acknowledges that their action was entirely correct. 'Faith signifies obedience, absolute submission to authority.' To ancient Rome the priestly jurisprudence of Roman Catholicism is traced, but the 'note' of the truly Christian Church is not insistence on rights, but inculcation of duties. Hierarchy is a *contradictio in adjecto*; 'holiness and lordship are like fire and water, for no man attains to holiness without humility, meekness and service.'

So far Heiler has dwelt on the darker side of his theme, making it plain always that it is not individuals but a system that he is condemning. With manifest relief he proceeds, in the third lecture, to show that in Catholic piety there is a higher mystical as well as an evangelical element. For many Romanists Catholicism is nothing but Mysticism; everything else is merely the protecting husk. And by mysticism is meant 'that deep individual piety of the heart for which there is room even in rigid Catholicism.' This mystical piety is, however, remote from Catholicism as commonly understood. Yet, inasmuch as mysticism is a religion of passivity, shunning strife and struggle, submitting to the hardest yoke, Catholic mystics humbly submit to papal claims and joyfully sacrifice the intellect when required to renounce their own theological theories. Sacramentalism is also harmonized with this spiritual religion, for by means of symbols and rites those who are incapable of higher mystical experiences may learn something of the secret. Moreover, for mystics themselves the eucharistic elements are the outward sign of God's gracious presence for which they long. 'All the awe and rapture of mystical devotion and adoration are experienced by the pious soul as the great moment approaches when the priest transubstantiates the bread into the body of Christ.' From the higher forms of the mystical piety of Catholicism, evangelical Christians have much to learn, but although there is evangelical Christianity at the heart of Catholicism, it is only one of five components and does not always dominate the pagan, legal, hierarchical, and mystical elements. Luther proclaimed the ideal of personal religion, but as yet the ideal of a universal evangelical Church has not been realized. That ideal is not a syncretism in which the gospel of Christ is only one element along with others, but a universalism which rests upon an evangelical basis; in other words, it is Evangelical Catholicism.

The purpose of the fourth lecture on 'Catholic and Evangelical Christianity' is to show that Catholicism and Evangelicalism are different forms of Christianity and that the Roman Curia has no more right to deny that Evangelicals are true Christians than Protestants have to assert that Catholicism is a relapse into heathenism. 'Evangelical Christianity presents a higher religious *ideal*; but in Catholicism there is a richer and more diversified religious *life*.' The Christian ideal of *piety* is evangelical, but the Christian ideal of *the Church* is Catholic, albeit purified. Perfected Christianity must include both ideals. Two ways lead to the desired goal. The existence of an evangelical element in Catholicism implies the possibility of its reformation. Many earnest Romanists long for a 'religious Catholicism,' which means a Catholicism freed from pagan superstition, from Jewish legalism, and from Romish hierarchism. To attain this end has been the aim of Catholic Modernism, but it has been too greatly influenced by Catholic Mysticism and has possessed too little of the evangelical spirit. Owing, however, to the unyielding attitude of the Roman bureaucracy, Heiler thinks it is more likely that the goal of an evangelical Catholicism will be reached by following the lead of the Archbishop of Upsala, who holds that on an evangelical foundation a new great Church may be erected which, in architectonic majesty and internal dignity shall compare favourably with the ancient Catholic Church. This is no modern conception. Lessing, and after him Geiger, expressed the hope that to the Petrine Church (the Roman Catholic) and to the Pauline Church (the Evangelical) there should succeed the Johannine Church—the ideal Christian Church.

In his fifth lecture Dr. Heiler acknowledges that to speak of 'Evangelical Catholicism' is to combine two words which represent 'two religious worlds, which have, it is true, many elements in common, but are nevertheless so entirely different

in principle that for those who live in one it is exceedingly difficult to penetrate into the inward realm of the other.' Many years of laborious study and painful conflict have given him an inner view of both forms of Christianity and inspired him with the hope of a future synthesis. 'Evangelical Catholicism' implies 'the shaping and transforming of the Catholic ideal by an Evangelical spirit.' Under five headings the possibility of re-minting the fine gold whilst rejecting the dross is considered.

1. *Ecclesia una.*—In the Roman Catholic Church the conception of unity has found effective although distorted expression. In the *una evangelica ecclesia* there must be room for the ritual of the High Churchman and the Puritanism of the Calvinist, for the elaborately organized National Church and the freedom-loving sects. But it is not evangelical to maintain a sectarian isolation. Rome's claim to infallibility and her insistence on unconditional submission make the realization of the ideal of a universal Christian Church impossible; all the more important is it to strive for the union of the non-Roman churches. This union would be no rigid ecclesiastical system with fixed regulations, but a living society which, notwithstanding the differences which separate its members one from another, is conscious of its oneness in Christ its Head, and unites in common efforts to spread the Kingdom of God. 'Evangelical Catholicism' will translate into deeds the words of St. Paul: 'We, who are many, are one body' (1 Co 10^{17}).

2. *Authority.*—The fundamental difference between the Romish and the Evangelical principle of authority is that, in the former case, it is institutional, and in the latter it is personal. Heiler favours the Episcopal form of Church government, rejoicing that the revolution in Germany has swept away that grotesque caricature of ecclesiastical dignity, which conferred upon the Emperor the *Summepiskopat.* The Evangelical Bishop will illustrate in the fulfilment of his pastoral duties the apostolic word: 'Not that we have lordship over your faith, but are helpers of your joy' (2 Co 1^{24}).

3. *The Confessional.* — Heiler expresses the warmest appreciation of the moral and spiritual guidance given to devout inquirers by many a father confessor who is, in every respect, what the Eastern Church calls him, a πνευματικὸς πατήρ. But *corruptio optimi pessima* applies here. In the study of casuistry many Romish priests lose that sound judgment and that delicate tact which are essential for the right discharge of this most difficult of all their duties. In 'Evangelical Catholicism,' as it is here described, the confessor would not be responsible to the Pope, but only to God. His duty would not be to expound a code of moral rules, but to point to Jesus as the Christian's example and the sinner's friend. On this subject, many will not follow Heiler in every detail who are in general sympathy with him. In other modes of Christian fellowship they will obey the Apostolic injunction: 'Confess your sins one to another' (Ja 5^{16}).

4. *Divine Worship.*—Full justice is done to the solemnity and impressiveness of Roman Catholic ceremonial; with its æsthetic attractiveness Evangelical services cannot compare. Yet, speaking from his own experience when for the first time he worshipped in an Evangelical church, Heiler says: 'As the minister offered the Lord's prayer from the pulpit, there came over me the same deep inward devotional feeling of which I was formerly conscious during the act of consecration in the Mass. . . . In the Catholic liturgy the Lord's prayer is only a sacred formulary which is recited or sung, too often mechanically.' On the other hand, the defect in the worship of Protestant churches is said to be lack of fervency in corporate prayer. What is needed is a synthesis of the subjective and the objective in worship.

5. *Mysticism.*—By the mystical experience of her great saints Roman Catholic worship has been inspired and enriched. 'Evangelical Catholicism,' whilst fully aware of the perils of quietism, ecstasy, etc., cannot dispense with the mystical element in piety. 'Modern Evangelical Christianity needs greater fervency of spirit, an intenser realization of the Divine presence, in a word more mysticism.' Hence 'Evangelical Catholicism' will be a synthesis of mystical and evangelical religion, but in the centre there will be not mystical conception but gospel truths. 'The Church which is at once Evangelical and Catholic, Christian and universal—the Church whose soul is evangelical and whose body is catholic—this is the ideal Church.'

J. G. Tasker.

Handsworth College, Birmingham.

The Man at the Other End of the Sermon.

AN ADDRESS TO MINISTERS.

By Principal E. Griffith-Jones, D.D., The United College, Bradford.

There is a man at both ends of the Sermon. There is the man who preaches, and the man who listens: the man in the pulpit, and the man in the pew. The man in the pulpit has received much attention. He is provided with a long and thorough training for his work. Many books have been written in his interests, and for his inspiration. And so, though I am addressing him just now, I will take him for granted, for my purpose is to speak of the man at the other end of the Sermon—the man who has to listen to it, who suffers under it, or who is redeemed by it;—the much neglected but *all-important Man in the Pew*. For, after all, we preachers exist for him; and unless we keep him clearly in view in all that concerns preaching and the education of the preacher, we shall altogether miss our way, and our most eloquent sermons will be still-born, or worse, a mere crackling of thorns under a pot, full of sound and (possibly) of fury, but signifying—nothing.

I.

The Man in the Pew—who is he? *He is just the average man, in all the multiplicity of his conditions, in all the variety of his experiences, in all the stages of his spiritual growth or decay.* Every congregation is a microcosm of the race, a miniature of humanity in all the grandeur and littleness of its nature. We see there old and young; rich and poor; cultured and simple; good, bad, and indifferent. Those upturned faces whom you and I meet week by week,—what do they stand for? They stand for all the tragedy, the comedy, the commonplace, the pettiness, the greatness of life. There is endless variety there, a perplexing mixture of faces, conditions, and experiences; so much so that we may well ask: How can any one man, however cultured, sympathetic, well-trained, meet the needs of any—even the tiniest—congregation, with its diversities of thought, intelligence, ignorance, alertness, dulness? It seems impossible!

Two or three elements in common, however, meet us as we gaze steadily at the man in the pew.

1. A congregation is not a mere haphazard collection of human beings. It is, in the first place, *a company of souls*; it is *a religious gathering*. What has brought all here together is just this—that they are men and women whose *very presence testifies to a sense of spiritual need*. They have not come to be amused with a play, or to hear about the weather, or to listen to a lecture on astronomy or socialism. What has brought one and all to this one place is—*religion*. It is about religion, therefore, in some aspect of its many-sided reality, that they want to hear. That defines the preacher's function, determines his choice of topic, and settles his manner of handling it.

2. Secondly, they have not come here to hear about religion in the abstract, nor about any or every religion in the concrete; *they have come expecting to hear about the Christian religion*,—in a word, about Jesus Christ, who He is, what He is to man, what He has done for men, what He can do for them, what He demands from them. This seems a great restriction of topic. Yet no sooner do we begin to handle it than we find vast horizons of thought lifting upon us; heaven, earth, and hell swim into sight; time and eternity mingle their solemn notes; for in dealing with Jesus Christ we ere long discover that we are dealing with the universe from the highest point of view, and the deep mysteries of God, as well as man, unfold their hidden depths to our gaze.

3. Thirdly, there is one feature of a congregation—of any and every congregation—which never comes to my mind, without being moved the red-ripe of my heart. This company of men and women, young men and maidens, boys and girls, have all come together *in a mood of spiritual receptivity*. They have not come, primarily at least, to criticise and find fault. They may do that—some of them—before they go out, or afterwards; but they have not come there for that purpose. They have come 'to have their higher nature stirred, awakened, inspired, renewed.'

This impulse may be overlaid by many other sentiments. Superficially some may be there from mere habit; for social reasons; for example's sake; for some subsidiary benefit. These, however, are but the accidents of the situation; they are not the deep, underlying ultimate fact. The one thing that explains and justifies their presence is that one and all, in the last resort, are here asking us to do them good, to make them good. Is there a situation in life like it?

Here is a group of our fellow-beings assembled under certain pre-arranged conditions, in a building consecrated to this one end, with all the appurtenances and associations of worship to their hand, and, for an hour and a half, they hand themselves over to us preachers in utter receptivity of attitude, mutely saying to us, 'Give us of your best of spiritual instruction, incentive, enrichment.' This, brethren, is what the situation means which meets us every time we get up to preach. It is a solemn, an august, a magnificent situation; and the man who can contemplate it without being moved and lifted into a determination to do his utmost to meet it — and that every time—is no true shepherd of souls, but a hireling.

II.

And now, we will leave the aspect of variety presented by a congregation, and after the manner of those photographers who take a composite picture of many individuals with a view to eliminating their differences and presenting a portrait of their resemblances, I will ask you to take the composite man in the pew, the common humanity he represents, in the rough (or rather in the mass), and note certain distinguishing aspects of his psychology, for a practical purpose, which will emerge as we proceed.

It is fashionable in these days to speak of man not only as the product of a long evolution, but as the subject of an evolution that is still going on. Humanity, we say, is not *made*; it is in the making. The man that was in the long bygone ages, is not the man that is; and the man that is, is not the man that is to be. Prehistoric man was scarcely removed from the brute—he was half-animal; ultimate man, as some day he will become, will be half-divine. Is it not Tennyson who sings:

> Red of the Dawn!
> Is it turning a fainter red? So be it, but when shall we lay
> The ghost of the brute that is walking and haunting us yet, and be free?
> In a hundred, a thousand winters? Ah! what will our children be,—
> The men of a hundred thousand, a million summers away?

It is a stirring thought, this, that we men and women of to-day are but links in a chain, stages in a process which the race to which we belong is undergoing, of advance, of progress, not only in outward circumstances, but of inner essential nature! There is so much we would fain get rid of which we have inherited from the past; so much of the animal, behemoth, ape, serpent, tiger; so much indeed of primeval ooze and slime clinging on us, that we would do away with, which so far we cannot do more than chain up or keep in leash, in ourselves,—but which our far-distant progeny will have sloughed off completely, so that they will be human through and through and without qualification.

Let us hope all this is true. But is it *all* the truth? If there is much in which we have thus advanced, almost beyond belief on our forefathers, there is another side to the case. Go back as far as you like, wherever you come on traces of mankind, man is still man, and with a brain farther removed from that of the highest brute than the highest man's is removed from the lowest; with a mind that is essentially human; with a heart that throbs with human, and not merely animal, pulses; with a soul that is already grappling with the solemn mysteries of life and death and the hereafter. And though there is a side of our nature which has been all these millenniums steadily and swiftly developing, there is another side which seems to have come into being full-orbed with man's creation, and has not changed in its essence ever since. Man as intellectual has, let us grant, been in a sense evolving, but man in his equipment as a religious and moral being appears to be fundamentally the same in all ages and lands. His mind has grown, but his heart has stood still, or rather, it *has always been full-grown.* There are anthropologists and psychologists, indeed, who tell us that we have no evidence that even intellectually man has really developed within prehistoric times; his progress has been due not to altered mentality, or to the evolution of new faculties, but to two

simple, though mighty facts: first, he has learnt to share his life with his brother-man through language, each individual being thus made a free-man of the social life of his fellows; and secondly, he has mastered the art of retaining the results of the experience of past ages, so that each age starts where the last left off.

The point I am after is this—that there are two sides to our nature: a dynamic side, a side whose mark is differentiation, contrast, individuality; and a static side, whose feature is that it is the same in all men. Intellectually we differ vastly from one another, and from bygone ages.

> But I doubt not through the ages one increasing purpose runs,
> And the thoughts of men are ripened, with the process of the suns.

But on our affective, sentient, feeling, organic side, we are one with each other, and with all men that ever were. My philosophy is different from Plato's, even from Hegel's; but my human feelings, my impulses, cravings, satisfactions, motives, passions, are the same as those of the earliest man and woman. When a man thinks, he is different from any one else; when a man is in love there is no difference between the thrill which Jacob felt when he first saw Rachel, and that which you and I felt when we saw our first sweetheart; and that other Rachel who would not be comforted as she wept over her dead was smitten with the same anguish as the latest mother who has lost her child. Archimedes, leaping out of the bath, crying, 'Eureka!' as the meaning of specific gravity flashed on him, and running naked through the streets of Syracuse; or Newton solving the problem of gravitation in watching the fall of an apple,—were super-men, whose genius you and I cannot share; but David fasting because his little child was dying, and Paul crying in exultation, 'Who shall separate us from the love of Christ?'—do we not know how they *felt*, for have not many of us gone through the same experience of human anguish or spiritual triumph?

The same distinction runs through the great literature of the world. There are books (and great books) whose vogue is for the moment or the generation; there are greater books that are for all time; and the difference between them is that the transitory books, which presently will have only an historical or antiquarian interest, are those that deal with the passing intellectual phases of life, while the books that abide for all time are those that deal with the communal, universally and changelessly *human* side of life. The former—to suggest at least a broad distinction—comprise the literature of thought; the latter constitute the literature of power. The science of the ancients bores me, for I have outgrown it; the love-poems, the sacred hymns, the tragedies, comedies, annals of these ancient peoples are perennially interesting, potent, moving, for in them I find echoes of my own failings, strivings, elemental emotions, loves, hatreds, ideals. That is why Æschylus, Plato, Horace, Augustine, Dante, Shakespeare, Bunyan, Scott, Dickens will always be read;—they strike the human note, they appeal to man as man. That is why the Bible is the greatest, the most perennial of books; from first to last, from Genesis to Revelation, it deals with the Universal Soul of the race 'in the light of God's countenance,' its fall, its rise, its aspirations, its spiritual triumph, its eternal destiny.

The question is, in preaching, *which of these two men*—the changing, intellectual man, or the unchanging, universal man—*are we after?* to which do we properly appeal? *To both*, you will rightly say. But to which essentially and primarily? I say most emphatically, not the man who *thinks*, but the man who *is*; not the man who doubts and questions, but the man who sins, repents, aspires, strives, falls, rises, conquers. Our essential objective (as preachers) is not the evolving brain, but the *heart*,—the troubled *heart*, out of which comes the bitter-sweet of life, and the *will*, the divided will, which aims so high in aspiration and effort, and often falls so low in attainment. The sermon, that is, belongs not to the literature of speech, of knowledge, of science; but to the literature, the speech, of power. Our essential aim as preachers is primarily not to *enlighten*, but to *move men to follow the light they have*; and though there is a side of light that is power, it is as power, not merely as light, we should handle it. The outward man lives by knowledge; the inner, abiding man, lives by love and hate, by 'aspiration and desire'; and it is *the inner man we are after*.

I call all the great preachers as witnesses on my side. Without exception, their sermons, however intellectual in mould, however illuminating in idea, are directed to awaken emotion, to quicken

the heart, to affect the conscience, to rouse the aspirations common to mankind. To repeat a phrase already used—they strike the human, the universal note. Great crowds follow these men, because they deal with that which is common to all crowds, because common to the race. They strike below the line of difference between one man and another, and reach that in them which makes them men. Luther, whose words were half-battles; Wesley, whose sermons subdued, controlled, persuaded, converted statesman and clodhopper, noble and plough-boy, scholar and boor; Beecher, who read the human soul like a book, and could play on all its strings of laughter or tears; Spurgeon, whose command over vast crowds was simply a command over the universal conscience and will; Robertson, whose delicate analytic gift was but a cloak for the impelling power of his human appeal; Parker, that Great-heart of the pulpit, whose rough humour and sometimes grotesque imagery concealed a tenderness and a pathos irresistible because so intensely and broadly human; these are a few of the men who made the pulpit the birthplace of souls and the nursery of nations, quickened to a new life under the spell of their potent and saving power. And their *differentia*, amid all their differences of creed, culture, and intellectual quality, was that they were above all *human* preachers; they struck the universal note and so touched the universal heart; they knew how to invest the ordinary facts and forces of life with eternal meanings;—they were one with the great Greek dramatist of whom Browning writes in his translation of *Balaustion's Adventure*:

> Our Euripides the human
> With his droppings of warm tears,
> And his touches of things common
> Till they rose to meet the spheres.

Why has this race of good preachers—for the time at least—died down? There are many reasons no doubt, the chief of which is that preachers like poets are born, and not made. When Nature makes great men, it has been said she breaks her moulds; 'there are no replicas of her frescoes.' But one subsidiary yet important reason is, I am persuaded, that we have for the time lost the right conception of the art of preaching. *We have unduly intellectualized the pulpit.* We are too much the exponents of religious problems, instead of being first and last purveyors of religious power. We deal in 'aspects' of the gospel, instead of with its marrow and blood. We view life from an angle instead of full-orbed. We puzzle our hearers, instead of moving them to their depths. This is partly a reflexion of the transition-period in religious thought through which we are passing (through no fault of our own), but it is partly the result of a thoroughly vicious habit of mind—the habit, that is, of dealing with life analytically and piecemeal, instead of synthetically and as a whole. I sometimes wonder whether our methods of College training are entirely guiltless in this matter. We must beware of fostering the fallacy that the aim of our academic training is to make thinkers and theorists, and not men whose essential function is (*through* thought) to reach and renew the palpitating, suffering, sinning, aspiring *heart* of humanity. If so, we must recover our poise, and while thinking as earnestly, as clearly, as thoroughly as we can on the great mysteries of thought, remember that all our intellectual discipline is meant only to equip us for a better understanding of the actual life around us, which is the greatest mystery, and the most glorious reality the world contains. We must finally concentrate on *that*, and learn how to tap the fountains of power; how to rouse its capacities for holiness, love, purity, and passionate self-sacrifice, if we are to recover the great note in preaching. We do not need to think less, but to feel more. We do not need less criticism, but more constructiveness. We must not be less conscientious about our ideas, but more anxious about our ideals. Life is our subject, fundamentally, not thought; thought certainly, but only that we may the better grasp life in its solid content. A lady once told William James that she divided all philosophies into two classes—the 'thick' and the 'thin'; the thin were the intellectual systems; the thick were those that viewed life in its three dimensions of thought, feeling, will. That was a flash of intuition it would be well for us preachers to bear in mind. For there are *thin* and *thick* preachers as well as philosophers, and for the same reason. To the first class belong the preachers about whom, when we have described them as 'thoughtful,' we have said all there is to be said; to the second, those whose thought is contributory and ancillary to their gift of moving the whole living man to response to the appeal of the living God. I hope I am far from depreciating the place

of the intellect in the pulpit, but we have been its slaves long enough to know its desolating tyranny when allowed to usurp the throne. We do not live in ideas, however sacred a place they take in every fruitful life; it is our heart-throbs, not our brain-cells, that keep us humanly alive.

III.

Such a conception of preaching as I have thus imperfectly sketched is one that makes an enormous demand on our resources. It is quite easy—after a while—to develop two or even three trains of thought every week; but to *deal fruitfully with life in its manifoldness*,—that is a problem which will tax the best of us to the utmost. There is only one way of doing so. It is by *studying the man at the other end of the Sermon*, rather than the books that have been written about him. The true preacher is more interested in life than in literature—for literature is but the reflexion of life. Our pulpit will be effective only as we follow this principle; but if we do, if we study our people's minds, and find out what they are thinking about; if we study their concrete life, and realize its struggles, its difficulties, its happiness, its sorrow, its sins, its upward strivings; if we study their circumstances, and unthread the warp and woof of their daily doings; if in sympathy and love we vicariously live their lives with them, rejoicing in their joy, sorrowing with their griefs, sharing in their infinitely varied experiences,—if we do this on the one side, and then on the other master the secret of showing how the gospel meets them in all their need and longing after God, we shall not fail of a rich reward. For one thing, we shall find our work inexhaustibly interesting; and what is still more important, we shall master the secret of power as preachers.

I do not think I can afford to leave this point just there. There is *one* book—the Preacher's Book—which we must study patiently, eagerly, prayerfully, if we would attain to full knowledge of the Man in the Pew. That book is the Bible. It is a wonderful volume in every sense; but in nothing more wonderful than in the way it enables us to interpret that common human nature which makes all men akin. I have said that literature is only a reflexion of life. That is true of nearly all the books we read. It is scarcely true of the Bible. There we do not so much find life's clearest mirror, as life itself, *under the light of God*. We may say what we like about its inspiration,—what we cannot get rid of is its *truth*. In it we find a marvellous portrait gallery of human life in all its phases, individual, social, national, cosmic. Its words find us in the innermost place. In sorrow, in joy; in elation, in disappointment; in despair of self, in passionate surrender to God; in every phase and mood of the soul,—the Bible finds us, haunts us, and masters us. We see there men in love, and in mortal combat; we see them befriending one another, and outwitting each other; we see them plotting each other's destruction, and we see them spending themselves for each other's salvation; we find them here blaspheming or ignoring God, there seeking Him and serving Him with their whole heart. And then on the other side we see God's search for and wrestling with mankind; His power over-aweing them; His anger consuming them; His love wooing them back to Himself. There is no essential relationship between God and man which is not presented to us between the covers of this great book, which is the story of man's quest for God and of God's finding of man, and this not in abstract phrases, but in concrete historical movement. You will find no subject germane to the pulpit that is not suggested, illustrated, enforced in this miraculous book. Therefore if we would become effective preachers, we must be Biblical preachers through and through. There is no indictment which is more damning against the modern pulpit than that it has so largely neglected the Bible as its textbook, its *vade mecum*—and if I read the situation aright, there is no fact that is resented (even if he does not formulate his resentment into a definite criticism) by the man in the pew. The great preachers have been without exception Biblical preachers—whether topical or expository matters little—and we shall have no new race of preachers deserving the epithet 'great' till we return to the book and make it our treasury once more.

IV.

I come to my last point. Brethren, there are reasons for believing that there is a great hunger for the Word of the living God in the world just now. The old materialism, which made the thought of God impossible, is dead; agnosticism, which made it uncertain, is but a refuge for blinded

souls; naturalism, which would make it irrelevant, is dying. Through the fields of philosophy a fresh wind of spiritual freedom and enterprise has been recently blowing. Science has lost her crass note of gnostic self-sufficiency. Literature is 'seeking after a sign.' Poetry is wistfully sweeping the horizons of faith. The world is tired of negations, and is sick of the east wind of doubt. There is thus a clearer field for our sowing and reaping than for a long time past. If we rise to the occasion, there is a great opportunity of unknown possibility for preachers who have a full, glad, satisfying message, and who know how to deliver it. Truly, there is much on the surface of life just now to discourage us, especially since the devastating world-war; our churches are cold, our congregations meagre, the great world sweeps past our doors in apparent oblivion of our existence. Nevertheless, I hear 'the sound of abundance of rain.'

Oh Wind,
If winter comes, can spring be far behind?

Are our young preachers ready for the coming opportunity? Their sufficiency is of God, and not of themselves. Let not their academic training be a substitute for that inalienable self-training of mind and heart and spirit for their high calling without which all will be in vain. Remember that old Greek myth—how Prometheus could kindle no sacred flame on earth till he snatched it from heaven; he must needs climb where the gods were before he could light the fire which has never gone out on human hearths. He indeed stole the fire from an unwilling Olympus. We are in a better way. Our Prometheus came forth from the Father of lights; 'God so loved the world, that he *gave* his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' And we are His messengers commissioned to carry the gospel light to every creature, and to kindle the responsive flame in human hearts the wide world over. Let us pray that we be worthy torch-bearers of the gospel. Torch-bearers?—nay, may our *lives* be the torches we carry, incandescent with the truth we proclaim, and the love we would share; so may we burn to the glory of God and the redemption of men till we burn out, and, dying, pass it on to a new race of preachers, who shall in turn pass it on to other ages.

Joshua and the Miracle of the Sun.

By the Reverend George P. Wallace, B.D., Warrington.

On reading the account of the battle of Gibeon as described in our version of the Old Testament (Jos 10[1-14]) two points challenge attention by their peculiarity. The first of these is the mention of the moon in Joshua's prayer; the other is the extraordinary rendering of the Hebrew by 'and hasted not to go down about a whole day' (v.[18]). According to the view of the incident generally held, Joshua, anxious lest the day should be too short for the complete destruction of the enemy, prayed that the sun, already in the height of heaven, should not proceed to its setting as in the ordinary course, but should stand still. This prayer was answered, the sun remaining where it was for the space of a day. We can understand Joshua's prayer, wrung out of a passionate desire to complete the great work. It has often been our fate to desire the same thing and to wish that the sun would stay his course and prolong his blessed ministry so that some pressing piece of work might be completed. But it is certain that on such occasions no thought of the moon was in our minds. Why should Joshua in the height of day think of the moon? Or of what assistance could the moon be to him? Further, to turn to the second point, why should the translators, even of the Revised Version, have rendered בּוֹא by 'go down'? Few verbs in Hebrew maintain so consistently their simple root idea. בּוֹא is always 'come.' Occasionally it may be rendered 'go.' But on all such occasions it is because the writer is regarding the action from the other end. The going from here is the coming yonder. And the other end is always mentioned, as in such expressions as, 'Whither shall I go,' 'to go to one's fathers,' which could be almost as well rendered, 'Whither shall I come,' 'to come to one's fathers.' In writing to arrange visits to friends at a distance

we have sometimes been uncertain whether to use the word 'go' or the word 'come.' We may equally well say, 'I shall go to-morrow' or 'I shall come to-morrow.' And it is only in such a connexion that the idea of going is ever associated with בּוֹא. It is quite impossible to use this word of the going down of the sun. One is forced to conclude that this phrase is quite out of keeping with the situation depicted in the story as commonly conceived and that it has simply been wrenched away from its true meaning in order to make it fit in.

Arrested by these two points, we are compelled to ask ourselves whether we have conceived the circumstances aright. We suggest here that they have been misunderstood, that what happened was something different from the familiar story. These difficulties disappear, and at the same time we are delivered from the burden of an inconceivable miracle, if we accept such an account of the events of that day as the following, which in some other points is truer to the Hebrew account than the common version.

By their defection and falling away to the invading force of Israel, the Gibeonites had brought upon themselves the combined hostility of the South Canaanite alliance. This sort of thing must be stopped. Gibeon must suffer *pour encourager les autres* who might be hesitating. A combined attack was made upon the traitorous city. The Gibeonites in desperation sent to Joshua for help. Joshua was at the time at Gilgal, about twenty miles to the east. It is probable that his army was unequal to the combined strength of the alliance. In any case a surprise attack would be sound military tactics. He resolved upon a night march, probably not leaving till after dark lest news should reach the enemy. He would get into position before dawn and use that commonest of military devices, an attack with the earliest light. As the march proceeded, the fatal possibilities, if he should not arrive in time, pressed upon the mind of the commander. Another danger threatened his plan. The moon was in her third quarter and her brilliant light might betray his approach just as really as the sun. And so the prayer was wrung from his anxiety that the morning might be cloudy or misty and so the darkness of night be prolonged. This happened. In the morning heavy clouds shadowed the sky, the forerunners, no doubt, of the storm of rain and hail which later in the day proved so fatal to the Canaanites. Joshua's surprise was completely successful, and the enemy fled, probably without making almost any resistance, as is the habit of Eastern armies when surprised.

To what extent does the Biblical narrative support this view, which differs so widely from the common view, of what happened? The first part of the account (vv.[7-11]) presents no difficulty. If anything, it supports it, because it tells that the Israelite army made their march by night and fell upon the enemy suddenly (v.[9]).

After the bare historical account there comes the quotation from the poetical book of Jashar, which describes the miracle. In the English Version it stands thus: Joshua prayed, 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.' Even as it stands, this account is entirely consistent with the story suggested, while the reference to the moon now becomes extremely pertinent. If the moon appeared to be standing over Aijalon as the sun began to shine full upon Gibeon, that is, if the moon was to the west of the sun, then it was in its third quarter, and, as we have seen, became an extremely important factor in Joshua's plans. But an examination of the language strengthens still further the proposed account. The word rendered 'stand still,' addressed to the sun is דּוֹם, which means 'be silent' (cf. 'dumb'). Obviously the command, 'Be silent,' addressed to the sun would more naturally suggest 'refrain from shining; keep dark' than 'continue shining.' The word never means 'stand,' though it sometimes means 'cease' (as Ps 35[15]). So again, 'and the sun stood still'; read, 'and the sun was silent.' 'And the moon stayed.' Here we have the usual word 'stood' (עָמַד). But this word sometimes bears the meaning 'to cease' (Jon 1[15], Gn 29[35]). And, although in this case it is generally followed by the mention of the action which comes to an end, it can be used without it (2 K 4[6]). This might be more probable in poetry than in prose. On account of an unusual order of the words, it has been suggested that עוֹד (also) should be read in place of עָמַד. But the unusual order may be due to the poetical form. 'And the sun stood (וַיַּעֲמֹד) in the midst of heaven.' This might again be rendered 'ceased';

but, as the sun had not begun to shine and therefore could not cease, it would be preferable to give the word its usual meaning. 'And the sun stood, or stayed (where it was, or as it was), in the midst of heaven, and hasted not to come as a perfect (or faultless, or normal) day.' We have already seen how impossible is the A.V. rendering.

The whole Biblical narrative thus supports a rendering which converts the incident from an unacceptable legend to a very natural and probable story.

Entre Nous.

NEW POETRY.

George Mallam.

In *A Cycle of Sonnets, and Other Verse* (Blackwell; 2s. net), by Mr. George Mallam, the 'other verse' is good, but the sonnets are better. Of the twenty sonnets in the cycle let us quote the last:

PROOF.

Where all is flux of what can we be sure?
We cannot know, save by experiment,
Which oft experienced, to that fact is lent
The Seal of Truth for ever to endure.
Love given or withheld—oh, this we know
As surely true as science-boasted truth.
No sense confirms it; but the bitter ruth
Or radiant joy can never but be so.
That which the spirit takes in faith, it proves
By long experiment is ill or good;
And on the eternal values we must stake
Our character, which grows to what it loves.
Thus proving, in the providence of God,
What Love and Truth by His goodwill can make.

David McEwen Osborne.

In *The Happy Hills, and Other Poems* (Bryce), Mr. David McEwen Osborne shows himself an easy versifier and something more. He takes his task lightly, but once or twice shows that he can finish a poem perfectly. This is perhaps not the most favourable but a fair example of his manner:

ANY CANTANKEROUS SCOT.

'Let me not to the marriage of true minds
Admit impediment.'
Oh, let me to the marriage of true minds
Declare impediment, and concord spurn;
For love and all the soft delights she finds
Are nought beside high words and ears that burn.
Oh, let me rather, lord of challenge hurled,
While other men like Rizzio touch the lute
Within the arras'd chambers of the world,
Engender and perpetuate dispute;
Expire the breath of life in wordy wars;
Seek Truth and slay and flay her and disjoint;
And 'neath the silent and ironic stars,
Argue the point, and subdivide the point,
And on each subdivision argue still,
Confounding black with white and good with ill.

J. C. Stewart.

Mr. Stewart's *Various Quills* (Stockwell; 4s. net) is a volume of 'Verses and Translations.' And both the verses and the translations are scholarly as well as poetical. Of the verses take this:

BENE VIXIT QUI BENE LATUIT.

I will lead a new life, and quiet shall be Lord of it,
The rare life for living, the sober life to see,
Every gaudy, garish thing of earth shall be abhorred of it,
The wreaths and the roaring, the prize and the fee.

I will be an eremite, but cloistered in some city's heart,
In it but not of it, near yet far away:
Spurning all its corporate joy, but keeping ever Pity's heart,
The soft heart for sorrow, and tears for every day.

Never in the daylight will I walk abroad to see
The world how it fareth, the times how they go:
But haply in the evening there'll be something rather odd to see
In lonely streets and alleys where phantom shadows grow.

Ghosts of dead plays in the outer suburb theatres
An hour shall beguile me, with ghostly music thin:
Hecate presideth there and claims my homage —be it hers!
Well lost the world is, and all the world's din.

I will lead a new life, and quiet shall be Lord of it,
The rare life for living, the sober life to see.
Till Lethe's easeful waters shall bring the meet reward of it:
From deep peace to deeper the faring shall be.

Of the translations take:

HADRIAN TO HIS SOUL.

Animula vagula blandula,
hospes comesque corporis,
quae nunc abibis in loca,
pallidula rigida nudula,
nec ut soles dabis iocos!

Dear little vagabond soul, would'st thou quit
The warm cheerful lodgment thou hast in this clay?
All stark and all naked would'st phantom-like flit?
Are the old jests forgotten? Ah! whither away?

IF HADRIAN HAD BEEN IRISH.

Sowl o' mine, acushla, ye wanderin' varmint,
To quit frindly lodgin's an' visit strange climes,
All chitterin' an' frozen, wid niver a garment,
An' divil a joke to recall the owld times!

Madison Cawein.

Madison Cawein was much appreciated as a poet in his own city of Louisville, Kentucky, while he lived, and he is still more appreciated now that he is dead. In his lifetime the 'Literate' of the city presented him with a magnificent 'loving cup,' and themselves with a handsome bronze bust of their poet. Since his death they have published a wonderful memorial volume, entitled *The Story of a Poet: Madison Cawein* (Louisville: Morton; $6 net). This volume gives an account of 'his intimate life as revealed by his letters and other hitherto unpublished material, including reminiscences by his closest associates; also articles from Newspapers and Magazines, and a list of his poems by Otto A. Rothert.' The volume is issued by the Filson Club of which Mr. Rothert is secretary. There are more than sixty illustrations in the volume, showing Mr. Cawein in all ages and attitudes, his home, his haunts, his hand-writing, his loving cup, his bronze bust, and even his death mask. It includes all the letters recoverable that he ever wrote, estimates of his poetry in periodicals, appreciations of his friends, and even the names of those—a long list—who were invited to send tributes but did not do so. What more could his own townspeople do? One thing more. He is bitter about it. In letter after letter he makes complaint and without the smallest reserve. They could have bought his books.

'I am in great trouble. Reverses, financial, have come upon me that make it necessary for me to seek employment—something otherwise than poetry to do. No one but Mr. Noyes can make a living from the writing of poetry. I have tried to, but the cost of living is too high. I must find something else to do. Newspaper work I am not fitted for; I know nothing at all about it. I can write poetry—God, what a commentary on inability that is! Could there be anything worse in the eyes of the world! If I had devoted myself to medicine or to the law for the thirty years I have devoted myself to poetry, I would not be writing you thus, but be comfortably fixed in the goods of the world.'

That letter immediately precedes the one in which he thanks the Committee for his bust.

But about his poetry. Not much of it is quoted in this volume. One of the most highly thought of is entitled

THE MORNING ROAD.

The Morning drew a shawl
Of rosy lace around her,
And by the wood's high wall
Stood smiling, bright and tall,
When I, who heard her call,
Went forth and found her.

Upon the sun-kissed hill,
And in the vale below,
She laid a daffodil,
Golden and chaste and still,
And on the water-mill
A rose of snow.

She said: 'At last you've come,
And left the world's carouse,
The palace and the slum;
No more shall soul be dumb;
I'll show you your new home,
A pleasant house.'

She took me by the heart,
And led a magic way,
By paths that are a part
Of Faeryland, and start
From the forgotten mart
Of Yesterday.

And when we'd gone a mile,
She pointed me a place
Where overhung a smile;
And on its sill and stile
A promise, without guile,
As of a face.

And in the doorway there,
A baby at her breast,
One stood, quite young and fair,
Peace, with the golden hair,
Peace, that knows naught of care,
But only rest.

I knew at once 'twas she,
For whom all mortals long,
Who with Simplicity,
And Faith, that's sweet to see,
Dwells, guarding constantly
Her child named Song.

She bade me enter in;
Sit by her quiet fire;
Forget the world of din,
And safe from hate and sin,
With her and Song to win
My heart's desire.

Grace Rhys.

Miss Grace Rhys had gathered *The Children's Garland of Verse* (7s. 6d. net), and Messrs. Dent have published the book most attractively. The net has been thrown wide and has gathered of all kinds. How old is the child to be that understands Clough's

Say not, the struggle naught availeth?

How young that appreciates

Hush-a-ba, birdie, croon croon?

Between those two, vast is the range of possible poetry.

The question rises: Is it of or for children? Sometimes the poem is clearly for the child, sometimes as clearly for the parent. But sometimes it may be good for both, and that is the editor's vindication. There is William Barnes's 'Readen ov a Head-Stwone' for example:

As I wer readén ov a stwone
In Grenley churchyard, all alwone,
A little maïd ran up, wi' pride
To zee me there; an' push'd azide
A bunch o' bennets, that did hide
A verse her father, as she zaid,
Put up above her mother's head
To tell how much he loved her.

The verse were short, but very good,
I stood an' learn'd en where I stood,
'Mid God, dear Meäry, gi'e me greäce
To vind, like thee, a better pleäce,
Where I, oonce mwore, mid zee thy feäce;
An' bring thy childern up, to know
His word, that they mid come an' show
Thy soul how much I loved thee.'

'Where's father, then,' I zaid, 'my chile?'
'Dead, too,' she answer'd wi' a smile:
'An' I an' brother Jem do bide
At Betty White's, o' tother zide
O' road.'—'Mid He, my chile,' I cried,
'That's father to the fatherless
Become thy father now, an' bless,
An' keep, an' lead, an' love thee.'

—Though she've a-lost, I thought so much,
Still He don't let the thoughts o't touch
Her litsome heart, by day or night;
An' zoo, if we could teäke it right,
Do show He'll meäke his burdens light
To weaker souls: an' that His smile
Is sweet upon a little chile
When thy be dead that loved it.

Claude Colleer Abbott.

Mr. Basil Blackwell of Oxford has published a volume of *Poems* by Claude Colleer Abbott, gathered from the Cambridge Magazine and other periodicals, and well worth the gathering (5s. net). The variety of metre is great, but in all forms the command is undisputed. This short, sharp expression of more than a passing mood will serve for fair example. It is called

PROGRESSION

FOR CLIFFORD BRETTELLE.

We meet, we pass,
Or pause and turn again.
A moment stay,
Then blindly journey on.

A little give
To many, more to some.
They tender us
A word, a look, a song.
We people all
Our little world with ghosts.
As we are deaf
So are they dumb, aloof.

Something we know
Of many, much of none.
The secret self
In them, in us, unwon.

G. C. Duggan.

Here is a surprise. You have never heard the name of G. C. Duggan. But he is a poet. He is a poet who rises so completely above the crowd of poets whom the War has brought us that he deserves another name. Call him poet: call them verse-makers in comparison. And of course he is an Irishman.

The Watchers on Gallipoli he calls his book (Dublin: Hodges, Figgis & Co.; 2s. 6d.). For it is one poem in separate cantos, each canto in its own versification. Two short pieces only are added at the end.

We quote one canto, the xiiith, not as most musical, but as most detachable:

Just a few days of dreaming,
Of all I might have been
In the short life God gave me,
That wakening between
The sleep before and after:
I have loved life, yet is
A greater love—to yield its
Joy, to forego its kiss.

I heard the great adventure
Afoot: I lightly came
Half for the joy of doing
And half for burning shame
To hear a maiden country
Wail in a summer night:
Yet now I know God called me
For service in His sight.

Through the long winter dimly
I groped to learn why men
Writhed in a barren anguish,
Choked in a Flanders fen,
Till when the spring made life sweet
For such as I am, stole
As knowledge of the purpose.
It flooded through my soul.

To give my life for others,
For children yet unborn,
For comrades who would save me,
To know it is no scorn
To serve, to hold one purpose—
Losing the world, to find
My own soul—this shone out where
Before the dark lay blind.

Therefore I go to succour.
And what if they and I
Fail? We will hear the bugles
Of victory peal high,
Sending beyond the shadows
A music that makes sweet
The pain of self-surrender
And conquest of defeat.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Among the desiderata of our day is a good book on the local colour of the Bible. We do not realize how much of the Bible is hidden to us because we are Western. We realize only how much is perplexing. In the twenty-first volume of The Expository Times there is an article by Dr. Denney on the word 'hate' as used by our Lord: 'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple' (Lk 14^{26}). The difficult word may never have been better explained by a Western mind to Western minds. But to the Eastern mind it needs no explanation. And what the book we speak of must do for us is to put us into the Oriental's way of looking at things, and his way of speaking about them.

In Professor Walter Lock's Oxford Lecture, of which some account has already been given, it is pointed out how keenly Dr. William Sanday felt this need. So keenly did he feel it that he went to Palestine and travelled through the land for the express purpose of obtaining that Orientalism without which he found that he could not satisfactorily understand the life of our Lord. But its need is greatest where it is least felt. We are often told that we must read and interpret the Bible as we would read and understand any other book. But 'any other book' will not do. It must be an Oriental book. And it must be a book written in the spirit of the Bible.

It must be an Oriental book. Dr. Lock quotes from F. W. Myers's *Catholic Thoughts*: 'We have to judge the Bible, and especially the Old Testament, with an Asiatic measure generally, with an antique one always. Modern Occidentalism is a wholly unjust line, if the only one; and to apply the rules of Logic to the language of Piety or Poetry or remorselessly to analyse the warm rich life of Eastern imagery and passion is but a sign of a hopeless and fruitless exposition.'

And it must be a book written in the spirit of the Bible. Says Thomas à Kempis: 'Every sacred scripture must be read in the spirit in which it is written.' Says Dr. Lock: 'That is true of every scripture.' 'It is true,' he says, 'of Bradshaw's Railway Guide as of the Bible. To get good from that, we must know exactly its purpose and its method. If we go expecting to find a description of the scenery between Oxford and London, or to find all the ways by which we can travel from Oxford to London, we shall be disappointed: if we do not know how to distinguish the main line from the branch lines, we shall arrive at unexpected places at unexpected times. So it is with the Bible.'

And what is the spirit in which the Bible was written? Again Dr. Lock quotes Myers: 'Let there be the freest and fullest application of all Eastern lights to the interpretation of Scriptural modes of thought and feeling, and let men bring to the exposition and representation of Scriptural narrative all the knowledge they can acquire of nomad, and desert, and Palestinian life; but if they do this, and profess to do it, then also must we require of them to bring with them too the eastern and the southern soul—the noble impulses, the deep reverence, the burning love and hate—the faith and freedom and simplicity — which characterize the whole being there of Patriarch and Prophet, of Warrior, Rhapsodist, and Ruler. Merely to bring antiquarian and philological learning, however oriental, to the study of the Scriptures, while the heart remains modern and northern, this is not the way to understand them really, either in their literal or their spiritual sense. To enter into the mere minds and natural feelings of the writers, there is need that the frigidity of the scholar be exchanged for the genial nature of the dweller in the open sunshine of heaven: and, for all that is more than this, no due comprehension of such writings as those of either Testament can ever be arrived at without something more than a mere knowledge of the external records of man's life however varied, without a certain experimental spirituality—a practical personal interest in the great problems of universal human nature, and a large sympathy with the deepest realities of many souls.'

There are three forms of death, and Jesus died all three. There is the death of the body; He died that. There is the death of the soul; He died that. There is the death of the spirit; and He died that.

Physical death, the death of the body: of that there is no doubt or dispute. If He lived, He died. The old suggestion that He had but swooned on the Cross and recovered in the tomb—even that desperate suggestion did not deny that He died afterwards. The death of the body is a fact. The only mistake is when we make it all the fact.

For social death, the death of the human soul, is more than physical death, and He died that also. Is His social death denied? No; it is simply ignored. It is not reckoned part of the death which He died. Yet was it a more bitter death than the death of the body, and more truly death for Jesus.

The only death that is disputed is the death of the spirit. For it is supposed to rest on a single passage of Scripture, and men are unwilling to rest so awful a fact on so narrow a foundation. The passage of Scripture is this: 'My God, my God, why hast thou forsaken me?' It does not rest on that passage alone. But even if it did, what meaning can be found in that passage but that He was for the moment reckoned with the transgressors, or as St. Paul has it, 'made a curse for us'? But it is not the spiritual death we deal with now, it is the social death.

Mr. F. Herbert Stead, M.A., Warden of Browning Hall, has written a book on *The Proletarian Gospel of Galilee* (Labour Publishing Company Ltd.; 2s.). Mr. Stead is the author of the article on 'Settlements' in The Encyclopædia of Religion and Ethics. For no one had a better right to the offer of it, and no one could have written a better article. He has unrivalled experience and he has unrivalled literary skill. Now, the last chapter of the book is on 'The Loaf and the Cup,' and the first sentence of that chapter is: 'Jesus was the most intensely *social* person known to history.'

We do not recognize that fact. And because we do not recognize it we do not take account of His social death. Social death is separation from one's own kind. It is solitariness. To have friends and to lose them—that is social death.

The sting of it is in proportion to the joy we have in fellowship. What was it to Jesus that one of them should betray Him? What was it that they all forsook Him and fled? It depends on what they were to Him.

Listen to Mr. Herbert STEAD: 'He loved His fellow men and women. He longed to be with them. He was utterly unlike the religious solitary, the hermit, or the recluse. He sought solitude, it is true, but only that He might enjoy the Unseen Fellowship, and might return again to human intercourse with quickened outflow of sympathy. The people He chose to have about Him were no men of genius or distinction. They were commonplace members of the common people. Yet how amazingly fond of them He was! "Having loved His own which were in the world, He loved them unto the end." Indoors or out of doors, in deep joy or in the very tragedy of grief, He craved for their company. His greatest followers have found Him to be the very soul of social cohesion.'

Let us never again forget that of the cup which His Father gave Him to drink one bitter ingredient was the desertion of His own which were in the world. Let us never forget that He died three deaths in one, and that one of the three was the death of His human loving social soul.

There are many things in the Parable of the Prodigal Son. A fertile mind like Dr. John A. HUTTON'S is apt, in rich soil like this, to run about like a dog among rabbits (it is his own simile), catching none, there are so many. But he seizes one at last, and (dismissing the simile) finds himself 'in danger of thinking that it and nothing else is the one designed intention of the whole story.' What is it? He calls it the helplessness of the prodigal's father.

Dr. HUTTON'S most recent volume *The Persistent Word of God* (James Clarke; 5s. net) is an exposition of two passages of Scripture, the Book of Jonah and the Parable of the Prodigal Son. Both passages are made impressive to modern men and merchants, for that is Dr. HUTTON'S peculiar gift as well as his special purpose. But for the student of theology the most arresting thought is this, that Jesus intended His hearers to see how helpless the father of the prodigal was, in order to make them understand how helpless God is.

Now there is nothing that we ought to be surer of than that God is all-powerful. The ancient Israelites discovered that for us, and we are not to be driven from our assurance of it by the ephemeral sensationalism of men like Mr. H. G. Wells. Therefore we feel that Dr. HUTTON'S word, the 'helplessness' of God, is not well chosen. If a father has the power to prevent his son from making a fool of himself, and does not do it, because he knows that he would be preventing him from becoming a man, that is not helplessness. God has the power. If He has not, what is the sense of praying 'Lead us not into temptation'? That He does not always use His power is because He knows that it is better for us that He should not always use it.

But undoubtedly the problem of sin is here. To quote Dr. HUTTON: 'God has given man his freedom. However we may question the depth and reality of that freedom, we cannot doubt that God has given to each of us the power to choose so far our way. He has given us the power to go far enough away to break our own hearts, and to break some other heart that loves us. It is likewise the awful idea in our Christian faith that God has given to us the power to go far enough away to break His heart.'

And no doubt the Pharisees had to be taught that lesson. For they made far too much of the power of God, which they had discovered, and far too little of His love. If a man sinned, he sinned against the Almighty. It was rebellion, like the

rebellion of the angels, and there was no recovery. 'This people who knoweth not the law are cursed'—that was the short and sharp sentence, and there was no appeal. Dr. HUTTON is not altogether wrong. The 'one designed intention' of the story is not that God is helpless, but that He holds His hand. For to be a man is to be left free to sin even if that means the breaking of some other heart, even if it means the breaking of the heart of God.

In the *Journal of Theological Studies* for Oct.–Dec. 1921 there is a review of Driver and Gray's *The Book of Job* in the 'International Critical Commentary' (T. & T. Clark; 8vo, pp. lxxviii, 376, 360; 35s. net). It is an unusually long review for the *J.T.S.*, but the book is of unusual importance. The writer is Professor W. Emery BARNES. So we have the interest of seeing a great Cambridge scholar estimating the work of two of the greatest Oxford scholars of our time.

There are many difficulties in the study of the Book of Job, but the chief difficulty is textual. The reader who is unburdened with a knowledge of Hebrew does not discover it. He reads the book as Carlyle read it and rejoices in its massive grandeur, its magnificent music, its unfailing appeal to the universal human heart. 'A noble book; all men's book! Grand in its sincerity, in its simplicity; in its epic melody and repose of reconcilement.' Carlyle was not disturbed by the text, and did not disturb it. But these Oxford and Cambridge scholars cannot leave it alone.

The three chapters, 26–28, are 'especially rich in difficulties.' They are ascribed to Job himself as speaker, but many of the sayings in them are very unsuitable in the mouth of the patriarch. Gray seems to let 26^{5-14} go to Bildad, as some have suggested, and he himself sends $27^{7-10.\ 13-23}$ to Sophar, while he regards chapter 28 as an independent poem. Professor Emery BARNES has a way of his own.

He restores 27^{7} to Job. For it seems to him to be very like Job to say—

Let mine enemy be as the wicked,
And let him that riseth up against me be as the unrighteous.

Then Sophar would begin at 27^{8}. As for 26^{5-14} and 28, perhaps the best solution is that 'the Author seeks relief from the tragedy of Job's story by taking the rôle of Chorus Speaker and delivering a monologue on a general theme.'

But Professor BARNES is not indifferent to the general problem of the book. Nowhere as in Job do we see 'how obstinate was the controversy called forth by the problem of the Suffering of the Righteous and the Prosperity of the Wicked.' Elsewhere, as in Ps 37 and Ps 73, the doubts which are raised are quickly set to rest. Not so in Job. 'If in form we have an academic debate, in substance we have the human cry from four separate individuals. Eliphaz and Bildad and Sophar are as earnest for their own view as Job for his; if they may not believe that sin and suffering go together, and that righteousness and prosperity are inseparable, their faith in God is taken away. Eliphaz dares to ask, "Who ever perished, being innocent?" Bildad tells Job, "If thou wert pure and innocent, surely now [God] would awake for thee." According to Sophar, "The triumphing of the wicked is short, and the joy of the godless but for a moment."'

'The three friends are condemned in the Epilogue, but the leaven of their doctrine remained. In our Lord's time some believed that the Galilæans whose blood Pilate had mingled with their sacrifices were sinners above all the Galilæans (Luke xiii. 2), and even disciples asked him, "Who did sin, this man or his parents, that he should be born blind?" (John ix. 2). In our own day popular religion still allows men to cry,

"It's a judgment," when some striking calamity happens. But the doctrine is thoroughly opposed to the higher religion whether of Judaism or of Christianity; and it is a boon to have it fully and nakedly set forth in the speeches of Job's friends to its own confutation.'

It has been said that the Book of Esther was retained in the Christian Bible because of a single sentence in it. Certainly that sentence almost alone is made the text of modern sermons. It is the fourteenth verse of the fourth chapter. 'For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?'

The Book of Job is richer in great texts. But in the Book of Job one text surpasses in modern interest all the rest. It is the passage $19^{23\text{-}27}$. Professor Emery BARNES thinks Driver was more conservative than Gray. He himself is more conservative than either.

The emphatic words of these verses, he says, 'are surely an answer to a passionate outburst of Bildad, in which this "friend" accuses Job of practical Atheism. In xviii. 4 the Shuhite asked, in answering Job's complaints, "Does thy case prove that the earth is forsaken, *i.e.* by its God?" Further, in xviii. 21 he proceeded to pass a definite judgement on the patriarch by the assertion, "This (Job's dwelling) is the place of one who has not acknowledged God."

'To this severest condemnation Job makes reply:

25. Yea, I know that my God liveth,
And (though He tarry) that he shall stand up (for me) upon the earth (dust).

'Job protests that far from not acknowledging God, he acknowledges Him as the First and the Last, and indeed as Living Redeemer.

26. And after they have stript off my skin—thus,
From my flesh I behold God.

Here, as in x. 10, 11, the patriarch becomes deeply conscious of God from the sight of the Creator's wonderful work on the human body: as Browning—

This man's-flesh he hath admirably made,
Blown like a bubble, kneaded like a paste.

27. Whom I behold for myself,
And mine own eyes see, and not a stranger's,
Though (When) my reins are consumed within me.

'Not even deep-seated painful disease can hinder Job's vision of God. The patriarch is no Atheist; his confession is in essence the same as that of the Psalmist (Ps. lxxiii. 26), "My flesh and my heart are consumed, but God is the rock of my heart, and my portion for ever."'

The Hibbert Lectures for 1921 were delivered by Professor James MOFFATT of Glasgow. They are published by Messrs. Hodder & Stoughton under the title of *The Approach to the New Testament* (8s. 6d. net).

Professor MOFFATT had one definite object before him in delivering the lectures. He determined to prove that men were justified in applying the historic method of study to the writings of the New Testament. He spent a good deal of his time in declaring what the historical method is. Then he gave himself to show what it had accomplished.

What the historical method has accomplished in the New Testament is both positive and negative. Positively it has proved that the New Testament is a record of historical fact. Dr. MOFFATT quotes Rousseau. The quotation is from

the fourth book of *Émile*: 'Shall we say that the gospel story is a work of imagination? Friend, that is not how one invents; the facts about Socrates, which no one doubts, are not so well attested as those about Jesus Christ. At best you are only putting the difficulty away from you, without getting rid of it. It would be more incredible that four men should have agreed to manufacture this book than that there was a single man who supplied the subject-matter for it. No Jewish authors could have hit upon its tone or its morality; the gospel has notes of reality which are so great, so striking, so absolutely inimitable, that their inventor would be a more astonishing person than their hero."'

That was said by Rousseau a hundred and fifty years ago. It is proved true to-day. 'An expert,' says Professor MOFFATT, 'would have put it more cautiously; he would not have spoken about the four evangelists as if they were four independent witnesses, for example, and nowadays he would be less dogmatic upon the trustworthiness of the historical tradition about Socrates. But all this does not affect the essential point of the passage. Rousseau, with one of the flashes of insight which have made *Émile*, in Lord Morley's phrase, "one of the seminal books" of the world, has summed up by anticipation in these words the position on which sound criticism of the Gospels is steadily converging.'

But the work of the historical method is negative as well as positive. If it has established the general trustworthiness of the narrative in the Gospels, it has thrown doubt on the reliability of many of its details. Professor MOFFATT is as emphatic in asserting the negative result as in affirming the positive. He puts it first as a problem.

'The problem,' he says, 'is this: Are any sections of the gospel story due to the naïve desire of presenting Jesus as the fulfilment of Old Testament prophecies? How far, if at all, are some of the incidents or sayings merely a pious tale, which rests upon some Old Testament text? Did the exigencies of controversy with the Jews lead early Christians to create as well as to recollect stories of their Master which bore out their claims on His behalf? For example, the Galilean origin of Jesus was a difficulty. So was the fact of His suffering and death. Did the inevitable debate over such topics mould the historical tradition—as we read it, for example, in Matthew's gospel?'

Well, what does he say? He says: 'Historical research answers this question unhesitatingly in the affirmative.'

The answer will be disturbing to not a few of Dr. MOFFATT's readers. But let us remember two things. The first is, that the essential matter for us, the matter that really matters, is that we can rely on the portrait of Jesus as it is presented in the Gospels. It is historical. And if it is historical all the rest follows.

The other thing is that negative results were inevitable. The moment that we allow historical criticism to play upon the New Testament we admit the possibility that some of the contents of the New Testament will be found of doubtful value. There is only one escape from that conclusion. It is the assertion that every word of every book of the New Testament is guaranteed by God. The Roman Church has made that assertion. But no other Church can make it.

The question is, just as it was bound to be, not are there uncertainties in the New Testament, but what are they?

Now it cannot be said that Professor MOFFATT, with the freest will in the world, has made very much of them. Of misstatement or mistake of any kind whatever he does not offer a single example. All his examples turn on the difference between one Gospel and another. Mark and

Matthew make Jesus say: '*The Son of Man goes the road that the scripture has described for him* (καθὼς γέγραπται περὶ αὐτοῦ). Luke alters this into: *The Son of Man moves to his end indeed, as it has been decreed* (κατὰ τὸ ὡρισμένον).' Both cannot be correct. There is a mistake, Dr. MOFFATT would call it a misstatement, either in Matthew and Mark, or else in Luke.

Dr. MOFFATT would call it a misstatement. That is to say, he believes that Luke deliberately changed the expression. 'Luke,' he says, 'either felt a difficulty about particular passages in the Old Testament which would bear out the words "as the scriptures have described," or else he felt that his readers would find a periphrasis more intelligible.'

But these are not the only alternatives. We do not know enough about the origin of the Gospels to be able to say that any of the evangelists made a deliberate change in his sources. The differences are there, but we do not know how they came there. We know absolutely nothing about it. If it is possible to suggest that an evangelist had a particular 'tendency' and gave expression to it, the possibility is just as open that the inevitable result of oral or transcriptional tradition had done it all before it came into the evangelist's hands.

But in any case, these are the uncertainties in the Gospels, and these are the only uncertainties. And they are open to the consideration of every one of us. Beyond the differences between one Gospel and another there is not a statement that has been proved to be untrue; there is not even an impression that has been shown to be unreliable.

The twelfth volume of the ENCYCLOPÆDIA OF RELIGION AND ETHICS, completing the work, has now been published (T. & T. Clark; 35s. net). It contains two hundred and forty-one articles, written by one hundred and sixty-seven authors.

That means two things. It means that rarely does an author write on more subjects than one. And it means that when the one competent authority was found he was given space. Two hundred and forty-one articles is an average of between seven and eight columns to an article; and a column of the Encyclopædia is as good as a very large page of an ordinary book.

It would have been easy to have multiplied articles if it had been desirable to offer definitions of words, such as may be found in an ordinary English dictionary. But the only reason for the existence of such a work as this is the necessity of providing those who are not experts with sufficient knowledge of each topic to enable them to understand it; and when called upon to speak about it to do so with some confidence.

The range of the Encyclopædia is the range of the demand now made upon the pulpit. It would not be difficult for a preacher to find a subject which seems to be beyond his interests. But the preacher's own interests are never the measure of his responsibility. He has to speak with authority. First of all with the authority of the King, whose servant he is—'I also am a man under authority, and I say'—but also with the authority of fulness and accuracy of knowledge. He will not escape if he ignores the things that are occupying the minds of his hearers, any more than if he blunders when he refers to them.

But it is not a knowledge of this or that topic in Religion and Ethics that is of most account. It is a knowledge of Religion and Ethics.

The Epistle to the Ephesians through a Missionary's Eyes.

By the Reverend John Hare Maclean, M.A., B.D., Conjeeveram.

It need not be considered wonderful that in the interpretation of the Epistles a missionary to non-Christians should have an advantage over others. Since we ceased to regard Scripture as a quarry from which proof-texts may be dug, our scholars have set themselves to reconstruct the world in which the sacred writers lived, and in dealing with the Epistles they have helped us to realize that these were actual letters written by missionaries to churches recently founded, or to individuals connected with such churches. In trying to make the situation real they have drawn on their stores of classical and historical learning, and given us pictures of the pagan background of the letters, and some, very wisely, have turned to the literature of modern missions for parallels. But it is one thing to read of paganism, whether ancient or modern. It is another thing to spend years amid its sights and sounds, to watch the entry of the light into darkened minds, and to guide an infant Church in its first efforts to manifest its new life.

Even a missionary who makes no claim to be reckoned a scholar may see what nearly all commentators have overlooked. On the one hand, his experience may throw light on what has been a problem to those who have never lived amid heathenism. On the other, he may point out that what has been passed over as a commonplace may in reality be something amazing. If missionaries have made few contributions to exegesis it is largely because the magnitude of their task and the multifariousness of their duties give them little time to put in writing the thoughts that come into their minds. The present paper is a small attempt to supply this lack of service in the case of one epistle. Whether it was written by Paul or by another matters little for my purpose. In any case it was addressed to people who till recently were pagans, and still lived in a pagan atmosphere. For convenience I shall call the writer Paul, and shall assume that the letter was addressed to the church at Ephesus, or to a group of churches, similarly situated, of which Ephesus was one.

I. Height and Depth.

It is unnecessary to call attention to the elevation of the letter. Paul never soars higher than in his aspirations for the readers. Dwelling himself 'in the heavenly places in Christ' he expects them to do the same ($1^{3.4}$). Of their actual life of faith he has heard (1^{15}), and he prays that with this as a starting-point they may go on to the full possession of their privileges (1^{16-23}). He reminds them that their former condition was very different. Till recently they had been subjects in a demonic kingdom (2^{2}). But however deplorable their condition had been they had entered a new world. They had been redeemed, and this was no trifling boon, for it came through the blood of Christ (1^{7}); and now there was no limit to the blessings they might obtain. The apostle strains language to its utmost in expressing his aspirations for these people, and after he has prayed that they 'may be filled unto all the fulness of God,' he abandons the attempt to say what that means by saying that God 'is able to do exceeding abundantly, above all that we ask or think' (3^{19-20}).

We cannot imagine a loftier aspiration for any believers. But as we use it as a stimulus for our flagging spiritual energies, do we realize that the people on whose behalf it was originally uttered were mere novices? Would it not have been more natural to say that people who were so low to begin with could only rise by a long and slow evolution, and that only an unpractical dreamer would suppose that the glorious picture here drawn could be of any use to them for a long time to come? Yet Paul is never unpractical. Nor is he ignorant of the immaturity and ignorance of the readers, as we shall see presently when we consider the latter part of the letter. But he has such faith in what God is 'able to do' (3^{20}) that he believes that even these people may inherit 'the unsearchable riches of Christ' (3^{8}).

But Paul—practical as ever—knows well that if the inheritance is to be possessed means must be used, and to these he turns in the second

part of the letter ($4^{1ff.}$). That several of Paul's letters may be divided into two portions, doctrinal and practical, has often been noted, but the contrast is nowhere so marked as here. From 'the heavenly places' we have come down to earthly places so foul that Paul can hardly bring himself to speak of what goes on in them (5^{12}). After carrying the readers to a height of spirituality beyond words or thought (3^{20}), he has to warn them against sexual sin, impure talk, drunkenness, and the like (4^{17}–5^{21}). Why should this be necessary? Surely the people who could in any measure understand chapters 1–3 would be far beyond the need of such teaching. They would no more need it than a graduate needs a lesson on the alphabet.

The ordinary reader ignores the difficulty. If he thinks of it at all he gets rid of it by supposing that in the second part of the letter Paul is addressing a different set of readers—people who were unregenerate, though somehow their names happened to be on the church roll. But Paul gives no hint of such a transition, and while even in an apostolic church there were doubtless tares amid the wheat, the profession of faith in the crucified Nazarene was in those days so difficult that few indeed would call Jesus Lord save in the Holy Spirit (1 Co 12^{3}). The people who needed the elementary teaching were the same people who had already been taught the advanced lesson.

But why was the elementary lesson necessary? It is here that a missionary finds it easier to grasp the situation than other people. It is not enough to say that the people, while in Christ on the one hand, were also in Ephesus,[1] and thus inhaling the atmosphere of a distinctly heathen city. That is part of the truth, and a part which a missionary has no difficulty in realizing, especially if his lot is cast in a sacred city. Ephesus must have been dominated by the temple of Diana—not the chaste goddess of the Greeks, but an impersonation of the vitality of nature, worshipped by immoral rites[2]—as Benares and Conjeeveram and many other Hindu cities are dominated by the temples of the Hindu gods. Social life would be governed by heathen standards, and anyone trying to adopt a different standard would find it difficult to make a living. The Christian community was a little flock. Its members met to break bread and encourage one another to seek the things above; but in the daily round they were isolated, and it was hard to live up to a high ideal when every one around had one which was immeasurably lower.

But that is only part of the solution. The saints in Ephesus were not merely in danger of lowering their standard through the pressure of life in a city where religion and immorality were so closely connected. Their main difficulty lay deeper—in having a high standard at all. They might have a spiritual experience which was genuine and had in it the germs of all portrayed in chapters 1–3. But they had been brought up under the shadow of Diana's temple, and doubtless some of them, like their Corinthian brethren, had wallowed in the mire (1 Co $6^{9\text{-}11}$). Getting a glimpse of Christ they quite sincerely resolved to do His will; but what was His will? There were very many things that they had been doing all their lives without a twinge, and it was not wonderful that they should take some time to realize that these were an abomination to their new Master. In other words, their piety was far ahead of their morality, not because they were hypocrites, but because their conscience was in a rudimentary condition and required development.

When we look at the matter in this way the incident described in Ac $19^{13\text{-}21}$ becomes more intelligible. When the powerlessness of the demons and the power of the Lord Jesus were set in startling contrast, some of the recent converts got new light on their duty. We need the Revised Version to bring out the significance of the incident. The 'many' who confessed their deeds were not people who 'believed' (A.V.) then and there, but people who 'had believed' some time before. Their faith was quite genuine, but it had not occurred to them that the use of spells was wrong. We cannot be quite certain that those who renounced 'curious arts' by bringing the books associated with them were already Christians, but the context makes it at least possible that they were, and missionary experience makes it seem quite probable. No doubt the continuance in the practice of a low morality is more usual than the continuance through ignorance in what is obviously heathen,[3] but the latter is by no means unknown.

[1] See a notable sermon on 'The Two Environments,' by Professor W. M. Macgregor, D.D., in *Repentance unto Life*.

[2] W. M. Ramsay in Hastings' *D.B.* vol. i. p. 605.

[3] For an able study of the whole subject reference may be made to J. Warnack's *The Living Forces of the Gospel*.

So it is in India to-day. One of the ablest of Indian Christians tells how, when he had begun to inquire after the truth, and was charged with having attended a meeting conducted by an eminent evangelist, he stoutly denied being near the place. He goes on to tell of another lie which he proposed to tell if necessary, and then adds: 'I can fully sympathize with Abraham, who was drawn from heathenism, when he told lies about his wife. The best of Hindus admit that to speak untruth under certain circumstances is not sinful, nay, a duty.' The same phenomenon is noted by a member of the Labour Party who spent two cool seasons in India. He tells of a devout and earnest Indian Christian who, when his son got into trouble, began to suborn witnesses to prove his innocence, and could not understand why the missionaries should think it wrong to defend a relative by any means whatever, good or bad.

When we look at the matter in this light we are not surprised that Paul should have to come down to the level of earth and deal in the plainest terms with the sins to which the Ephesian Christians were tempted from without and from within. General injunctions to walk in accordance with their high calling were not sufficient. The nature of the walk must be clearly indicated, and the difference between the old and the new emphasized. And what Paul did has to be done by his modern successors. While never sinking to the level of mere teachers of morality, or failing to remind catechumens and converts of the infinite debt they owe to Christ, we must at the same time teach them the a, b, c of Christian morality, slowly and patiently, 'precept upon precept, line upon line, here a little and there a little.' If we find many of the pupils dull, we are having an experience similar to that of the apostles (1 Co 3^1, He 5^{12}). If those who are so ready to stop their contributions to foreign missions because of stories about the dishonesty of Christian servants were to realize this fact they would change their attitude. The dishonest servants—even if the reports of them are true—may, of course, be hypocrites. But they may also be people in whom the process of educating the conscience has not had time to advance very far; and even if there are many such the work of missions is not thereby discredited.

Nor must it be forgotten that the need of moral instruction does not cease even when heathenism is far in the background. Many a time the moral standard, even in countries called Christian, has been allowed to fall so low that the same problem reappears. At such times we long for a revival and recall the great days when the fire of God fell and cleaned the life of multitudes. But not even a revival will of itself do all that is needed. When John Newton was converted, a wonderful work of grace took place in his heart and life: but he still continued to be captain of a slave-ship. And George Whitefield was making arrangements for the purchase of slaves at the time when his preaching was accompanied by many wonderful signs of the power of the Spirit. The Covenanters, if some accounts of them are to be believed, saw no sin in smuggling. It is difficult for us nowadays to understand such self-stultification, just as it is difficult to understand how a pious German can condone the horrors of which his country has been guilty. In the latter case we have adopted a new word, and speak of the strange *mentality* of our late enemies. But is this not simply another way of saying that the work of grace, though in some among them it has undoubtedly begun, is still incomplete, and that the conscience of pious Germans is still singularly obtuse? And in condemning them let us see that we do not render ourselves liable to any similar condemnation, and that we do our utmost for the enlightenment of the conscience of ourselves and of all whom we can in any way help.

Literature.

BISHOP PERCIVAL.

Dr. William Temple, Bishop of Manchester, has written the *Life of Bishop Percival* (Macmillan; 18s. net), and if he writes no more he has one strong book to be remembered by.

John Percival was an old man when he died on December 3, 1918. He had been twice Headmaster of a Public School, Head of an Oxford College, and for more than twenty years Bishop of Hereford. And he was the same John Percival through it all. This is the man—this was at Rugby

when he was Headmaster there: 'He was universally and profoundly respected; and he was feared, not with terror (except by the genuine evil-doer) but with awe. And in a sense—the deepest sense—he was loved. But he was not "popular." He was too remote and distant for that. He knew his boys inside out; but only a few of them felt that they knew him. Probably the general feeling among both boys and masters was first and foremost that he was a task-master. He exacted the last ounce of work. Also he was temperamentally a Puritan, and insisted on regulating every detail according to his notions of propriety. One of his deepest aversions was the habit, at one time fashionable, of wearing a cap so far back on the head as to show some hair on the forehead. There was an occasion when he met two boys out walking, one of whom was conforming to this fashion. "Eh," said the Headmaster; "you look like a coal-heaver"; and then to his companion, "Take him back to the House and comb his hair and put his cap on properly for him."'

Percival's achievement was Clifton School. He was its first Head, and he made it a great Public School, fit to rank with the other Public Schools, before he left it to be President of Trinity College, Oxford. In Oxford he was not successful. He was a schoolmaster still, and neither the undergraduates nor the Common Room approved. Yet he did good work. The foundation of Somerville College was his. When Lord Rosebery offered him the see of Hereford he accepted it reluctantly. He had gone from Oxford to Rugby and found the school in a low state of morals and of manners. He had restored discipline but it had cost him something. Now he was tired and glad of a change. But his heart was in the North. If he could have had the Deanery of Durham! Besides, he knew how difficult it would be for a strenuous north-countryman, a liberal and a believer in Welsh disestablishment, to administer a diocese in the soft South and on the borders of Wales. And there *was* trouble. There was trouble all his days there. But he was a great man and it made him greater. He too was made perfect through suffering. 'The solemnity of his addresses,' says his biographer, 'must have impressed the people with the seriousness of moral questions. "No man can live long enough to see the end of any sin that he commits." "The flames of hell have never been put out; I see them burning up the lives of men." "The greatest gift a hero leaves his country is to have been a hero." Such were some of his most frequently reiterated sayings.'

This is the final verdict: 'He was a great individuality. He never shrank from standing alone. Sometimes it almost seemed that he preferred it. But whether he stood alone or with the multitude, he always stood for righteousness as it had been given him to apprehend it. He was a stern fighter, giving no quarter to views that he thought erroneous. He was a constant friend, never failing those who trusted his affection. He was a true prophet, refusing and forbidding to compromise the moral law. He was a man who lived by faith in God.'

THE LATIN ORIENT.

This is the day of the essay and the essayist. So Mr. William Miller has his chance. His volume is a substantial one, a magnificent closely printed octavo of nearly six hundred pages. But it is a volume of essays. Mr. Miller calls it so. *Essays on the Latin Orient* is his title (Cambridge: at the University Press; 40s. net). And it may be read just as essays are always read, one essay at a time and no fear of losing the thread.

And yet it is really a continuous history. If the volume *is* read right through much more profitable will the reading be, and possibly much more enjoyable. For one event points the way to another, one man passes his torch on to another, one movement rises out of the ashes of another, and it is impossible to appreciate the story of even the most insignificant occurrence if it is taken by itself.

But if a book is read in essays, then it is well that the essays should be of a reasonable length. Mr. Miller makes his essays reasonably long. The chapter on the Gattilusj of Lesbos (1355–1462) occupies forty pages, and it is only part of the whole essay on the Genoese Colonies in Greece. The essay on Turkish Greece (1460–1684), one of the most instructive of the essays in the book, fills fifty very full pages.

In the essay last named Mr. Miller deplores especially two things that took place during this early Turkish sovereignty. One is the flight of the men of letters from Greece. 'For almost the first time in her long history, all traces of learning

vanished from the home of the Muses. Most of the scholarly Greeks of that age emigrated to Italy, and, just as, in the words of Horace, "Captive Greece led her victors captive," after her subjugation by the unlettered Romans, so, sixteen centuries later, she once more spread the light of Hellenic studies in the darkest West. Thus, the Athenian, Demetrios Chalkokondyles, became the tutor of one of Lorenzo de' Medici's sons at Florence, while the Spartan, George Hermonymos, was the first Greek who publicly taught that language in Paris. Two other Moreotes, Demetrios Ralles, a soldier and scholar, and Isidore, who had distinguished himself alike in theology and in the defence of Constantinople, spent the rest of their lives in Italy, while the historian Phrantzes wrote his history and died in peace at Corfù under the Venetian protection. We owe much of our modern culture to this fifteenth-century dispersion of the learned Greeks; but the gain of Europe was the loss of Greece. It required the lapse of two whole centuries to make up in the least degree the deficiencies in Greek education which the departure of all these men of light and leading caused; and if they strove to interest European courts and scholars in the fortunes of their abandoned country, that was of small practical advantage compared with the loss which they inflicted upon it. Had they remained in Greece, their influence would soon have made itself felt; they would have obtained posts in the Turkish service, which might have enabled them to improve the condition of their fellow-countrymen, and their example would have prevented the complete spread of ignorance over large parts of Greece during the first two centuries after the conquest.'

For the other deplorable thing the blame is England's. 'It was at this time too that the classic land of the arts began to suffer from another form of depredation, that of the cultured collector. To a British nobleman belongs the discredit of this revival of the work of Nero. About 1613 the earl of Arundel was seized with the idea of "transplanting old Greece into England." With this object he commissioned political agents, merchants, and others, chief among them William Petty, uncle of the well-known political economist, to scour the Levant in quest of statues. His example speedily found imitators, such as the duke of Buckingham, and King Charles I, who charged the English admiral in the Levant, Sir Kenelm Digby, with the duty of collecting works of art for the royal palace. Needless to say the rude sailors who were ordered to remove the precious pieces of marble often mutilated what they could not remove intact. They sawed in two a statue of Apollo at Delos, and they might have anticipated the achievements of Lord Elgin at Athens had not its distance from the sea and the suspicions of the Turkish garrison on the Akropolis saved it from the fate to which the Cyclades were exposed.'

We have quoted those passages for their own sake and also for the taste they give of Mr. Miller's simple, clear, and telling style. Not a little of the power of the book is due to the language in which it is written.

PAUL'S RELIGION.

An able, impartial, and altogether very valuable discussion of the sources and nature of the Pauline theology has been made by the Rev. J. Gresham Machen, D.D., in a volume entitled *The Origin of Paul's Religion* (Hodder & Stoughton; 15s. net). Dr. Machen is Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary. Now from Princeton we look for a defence of traditional orthodoxy. And we find it here. But we find it after a searching and thoroughly sympathetic examination of every important substitute for traditional orthodoxy that has been suggested.

The men to be reckoned with are chiefly Wrede and Bousset, but Wernle also has to be considered. They all start with the rejection of miracle. And in doing so they have a great many modern minds on their side. But they find themselves at last in a serious and, as it proves, quite inextricable difficulty. It is a 'difficulty which besets every naturalistic explanation of the genesis of Paul's religion. The trouble is that a close connection of Paul with the historical Jesus is imperatively required by the historian in order to impart to Paul's relation to Christ that warm, personal quality which shines out from every page of the Epistles; whereas, on the other hand, a wide separation of Paul from the historical Jesus is just as imperatively required in order that Paul might not be hampered by historical tradition in raising Jesus to divine dignity and in bringing Him into connection with the Spirit of God.

'Modern criticism has wavered between the two requirements; it tries to preserve the rights of each. Bousset is more impressed by the second requirement; Wernle, his opponent, is more impressed by the former. But both are equally wrong. There is really only one way out of the difficulty. It is an old way and a radical way. But the world of scholarship may come back to it in the end. The fundamental difficulty in explaining the origin of Paulinism will never disappear by being ignored; it will never yield to compromises of any kind. It will disappear only when Jesus is recognized as being really what Paul presupposes Him to be and what all the Gospels represent Him as being—the eternal Son of God, come to earth for the redemption of man, now seated once more on the throne of His glory, and working in the hearts of His disciples through His Spirit, as only God can work.'

'If Jesus'—to quote Professor Machen's closing words—'was only what He is represented by modern naturalistic historians as being, then what is really distinctive of Paul was not derived from Jesus. The establishment of that fact has been a notable achievement of Wrede and Bousset. But if what is essential in Paulinism was not derived from Jesus, whence was it derived? It was not derived, as Wrede believed, from the pre-Christian apocalyptic notions of the Messiah; for the apocalyptic Messiah was not an object of worship, and not a living person to be loved. It was not derived from pagan religion, in accordance with the brilliant hypothesis of Bousset; for pagan influence is excluded by the self-testimony of Paul, and the pagan parallels utterly break down. But even if the parallels were ten times closer than they are, the heart of the problem would not even have been touched. The heart of the problem is found in the Pauline relation to Christ. That relation cannot be described by mere enumeration of details; it cannot be reduced to lower terms; it is an absolutely simple and indivisible thing. The relation of Paul to Christ is a relation of love; and love exists only between persons. It is not a group of ideas that is to be explained, if Paulinism is to be accounted for, but the love of Paul for his Saviour. And that love is rooted, not in what Christ had said, but in what Christ had done. He "loved me and gave Himself for me." There lies the basis of the religion of Paul; there lies the basis of all Christianity. That basis is confirmed by the account of Jesus which is given in the Gospels, and given, indeed, in all the sources. It is opposed only by modern reconstructions. And those reconstructions are all breaking down. The religion of Paul was not founded upon a complex of ideas derived from Judaism or from paganism. It was founded upon the historical Jesus. But the historical Jesus upon whom it was founded was not the Jesus of modern reconstruction, but the Jesus of the whole New Testament and of Christian faith; not a teacher who survived only in the memory of His disciples, but the Saviour who after His redeeming work was done still lived and could still be loved.'

THE RELIGION OF PLATO.

Mr. Paul Elmer More of Princeton, N.J., has his work cut out for the rest of his life. He has just published the first of four volumes which are to 'constitute a single connected treatise' on the Greek tradition. Then he hopes to publish a volume on the tragedians, in order to fill out the background to Plato's religious ideas; 'a special study of Clement of Alexandria, with translations of passages from his works duly selected and arranged, would elucidate the relations of Platonism and Christianity; essays on the Cambridge Platonists and the Tractarians of Oxford might furnish an interesting illustration of the never fully realized trend of Anglican thought.' We do not know Mr. More's age; we only know that he has already published a substantial and fairly mature volume on Platonism. It is evident that he hopes to be allowed a reasonable span of life and has determined to be diligent.

The danger is that he may write too rapidly. There are signs already. This book, of which the title is *The Religion of Plato* (Humphrey Milford; 10s. 6d. net), is loose in arrangement and occasionally in statement. More precision and more restraint would have made a better book of it. Nevertheless it is a living book, likely to be contradicted freely enough, but certain to rouse interest and make for thought. Its main contention is that 'Greek literature, philosophic and religious, pagan and Christian, from Plato to St. Chrysostom and beyond that to the Council of Chalcedon in 451 A.D., is essentially a unit and follows at the centre a straight line.'

Mr. More is no apologist for orthodox Christianity. He is attracted by the idea of Rebirth,

and prefers it to 'the Christian idea of a static heaven and hell.' After quoting Jeremy Taylor, he says: 'If such a conception of the future world were all, it were better, as men have come to do, to thrust out of mind any thought of continuance after death, or else to fall into a sentimental hope of universal salvation which makes a trifle of sin and a mockery of divine justice. Against such a dilemma we may well pause to ask ourselves whether there may not be some adumbration of a deeper truth in the belief in transmigration which has governed the conduct of the most religious people of the Orient and was adopted by the wisest of occidental philosophers.'

IMMORTALITY.

Dr. Lewis Richard Farnell, Rector of Exeter College and Vice-Chancellor of the University of Oxford, delivered the Gifford Lectures in the University of St. Andrews in the year 1920. The lectures are now published under the title of *Greek Hero Cults and Ideas of Immortality* (Oxford: at the Clarendon Press; 18s. net).

The University of St. Andrews was fortunate in securing Dr. Farnell as Gifford Lecturer. His knowledge of his own subject, the Religion of Ancient Greece, is unrivalled. His article on 'Greek Religion' in the ENCYCLOPÆDIA OF RELIGION AND ETHICS is a masterpiece of lucid condensation. He is acquainted with every modification which philosophical interpretation made on the popular beliefs, and with every phase through which the deities passed in their long and changeful history. Some of his shorter articles in the same encyclopædia are astonishingly informing and suggestive. And now that we have the volume of lectures in our hands we can easily see that in the St. Andrews atmosphere they must have attracted a deeply interested audience.

Their subject is Immortality. It is, as Dr. Farnell says in his introduction, 'one of the most interesting that the comparative study of religion has to propound and consider.' And nowhere is its interest deeper than in Greece. For, apart from its surprisingly early appearance there, is the great fact of its central and momentous place in that development of Greek Religion which is known as Orphism. The study of Orphism is of the first importance, so nearly does it touch the doctrines of Christianity, and so confidently is it said to have suggested them. Dr. Farnell's discussion is searching and sympathetic. This is his conclusion:

Orphism 'familiarized the world with the conception of the divine element in the human soul, with the sense of kinship between man and God. It quickened this sense by means of a mystic sacrament whereby man's life was transcendentally fused with God's. It raised the religious emotion to a pitch of ecstasy and rapture far above the Hellenic scale. It strongly marked the antagonism between flesh and spirit and preached with insistence the doctrine of purity, a doctrine mainly ritualistic but containing also the spiritual idea of the purity of the soul from the taint of sin. It divorced religion from the State, making it the pre-eminent concern of the individual soul and the brotherhood. Finally, its chief aim and scope was otherworldliness, its mission was the preaching of salvation, of an eschatology based on the dogmas of posthumous retribution, purgatory and of a succession of lives through which the soul is tried; and it promised immortal bliss obtainable through purity and the mysterious magic of a sacrament.'

In his discussion of the Hero cults, Dr. Farnell arrives at the Dioskouroi. There is no more perplexing problem in the History of Religion than that of the home and character of Castor and Pollux. 'Among modern treatises by far the most hopeful and helpful is the monograph by Dr. Rendel Harris, called "The Cult of the Heavenly Twins," in which he traces their worship in various parts of the world to the primeval awe which the birth of twins has ever been wont to cause in men of the lower culture, a feeling which, among some of the African tribes, for instance, leads to their being put to death—often with the mother—among others to their being worshipped as beings of supernormal nature. And he rightly seizes on the crucial evidence, supplied by Sir James Frazer from a trustworthy source, that among the Baronga twins are called "the children of the sky," a name that is partly explained by the very prevalent belief that, when the portentous birth of twins occurs, one of them at least must have been generated by a spirit. Dr. Harris may well be right in his intuition that this fact affords us the clue, and this superstition the initial impulse, to the widespread belief in divine or semi-divine twins; but he does not appear to draw what is the obvious inference that twin-worship of human beings might hence

have arisen spontaneously amidst different peoples; for instance, he still regards the Lettish and Hellenic twins as a tradition from a common Indo-European source.'

SOCIAL JUSTICE.

Messrs. Allen & Unwin are the publishers of a closely reasoned and convincing book on *The Elements of Social Justice* (10s. 6d. net). The author is L. T. Hobhouse, D.Lit., LL.D., Martin White Professor of Sociology in the University of London.

We shall touch only one of the topics discussed in the book, so let us first of all say what its topics are. After an introductory chapter on Ethics and Social Philosophy, there is a discussion of Rights and Duties. Then Liberty is dealt with, first moral, next social and political. That is the subject we shall touch on. We arrive at Justice, which is first compared with Equality and then explained in its personal aspect. Four chapters follow on Wealth and Industry. The title of the last chapter is Democracy.

Turn to Liberty. The pressing question of the day is whether my personal liberty should be interfered with by the State. If my workers are willing to work ten hours, or even twelve hours, a day, is not that a matter between them and me? If I choose to keep my shop open twelve or fourteen hours in the day, why should I not do so? If I drink alcoholic liquor and even go to bed drunk every night, what business has any one to interfere with me? If I sell such liquor and send men and women who lack self-control, some to the poor-house and some to the grave, why should I not pursue unmolested my particular trade?

Professor Hobhouse selects the opening of shops. This is his answer:

'Efforts were made to establish a short day by agreement, but they failed because the refusal of a few, or even a single tradesman to conform, gave him an advantage in competition which enabled him to defeat the majority. In such a case it is useless to argue that the majority are at liberty to close early if they think fit. In practice they are at the mercy of the minority. The majority can give effect to its will only by the aid of the law, or by organizing itself. . . . But further, in this case before us, we are not merely dealing with the liberty of the proprietors to open and close shops, but of employees to enjoy leisure. It is this liberty which has seemed the governing consideration to the community, and rightly, since a modicum of leisure is necessary to the development of mind and character. Now if this judgment is correct it is of far-reaching application. It explains how it is that there are "Liberties" which on the whole make for Liberty, and liberties which are on the whole unfavourable to Liberty. That is to say, it suggests a principle which will answer our former question, "What is the bearing of Liberty on the body of restraints involved in the system of rights?" For by Liberty we see more and more clearly that we mean the open field for mind and character, and the rights that we maintain and the restrictions that we impose should, so far as compatible with the other conditions of social organization, be conceived in the interest of such development. Liberty so understood is itself the most far-reaching principle of the common welfare, in the name of which it is that restraints are imposed.'

PALESTINE TO-DAY.

The Home of Fadeless Splendour is the title which Mr. George Napier Whittingham has given his book on Palestine (Hutchinson; 24s. net). It is a title to live up to. The publishers have recognized the demand. It is a handsome volume, freshly and attractively illustrated.

But the author also has felt the necessity. He went to Palestine just as the Turks were driven out of it, and had the good fortune to secure the favour of the Chief Administrator, Major-General Sir Arthur Wigram Money, who writes a Foreword for the book. He went wherever he would, no one making him afraid. And wherever he went he brought with him a vivid imagination and a good knowledge both of the land and of the book. Rarely have we read a volume on Palestine which so easily passed from ancient to modern and back again. The geography of the land is in it, but the history is in it also, from Abraham even unto Allenby.

A full account is given of Jerusalem as it now is. Jerusalem as it now is may not be what it has been or ought to be, but Mr. Whittingham does not allow that to depress him. He has no delight in the disillusioned visitor to the Holy Land. There as elsewhere you find what you take with you. There more than elsewhere you have to take with you the religious imagination.

Mr. Whittingham quotes the Bible frequently and he quotes it appropriately. Is he right when he says that 'far down below, buried beneath the depth of the Dead Sea, lie Sodom and the other cities of the plain, five in all, gone for ever'? The consensus of modern scholarship is against him. More unexpected, however, is his identification of Mary Magdalene with Mary of Bethany, and with the woman that was a sinner, and even with the woman taken in adultery.

THE PASTORALS.

The Pastoral Epistles are receiving quite their share of attention. A few months ago there came a scholarly volume from Cambridge, written by Mr. St. John Parry. Bishop Gore devotes an Additional Note to them in his new book on *Belief in God*. And now there comes from Oxford an elaborate discussion of their authorship by the Rev. P. N. Harrison, D.D., with the title of *The Problem of the Pastoral Epistles* (Oxford Univ. Press; 12s. 6d. net).

It is not a book to read through at a sitting. It has to be studied, tested, accepted, rejected. It compels the re-reading of the Pastorals themselves, in the order of composition—2 Timothy, Titus, 1 Timothy—and with the drastic distribution of their contents, as suggested by Dr. Harrison, in mind. It is easy enough to see what Dr. Harrison believes about them. He has himself given us a clear summary of his conclusions.

'These epistles, in anything like their present form, cannot be the direct work of the Apostle.' For (1) there is no room in the narrative of Acts for them, and the alleged release and second imprisonment of St. Paul 'must be definitely dismissed as a legend without valid historical basis.' Then (2) their language differs too much from that of the ten Paulines to be due to the same writer. Again (3), 'the whole ecclesiastical situation and atmosphere presupposed in these epistles represents a stage of development beyond that for which we have any evidence in the lifetime of Paul or in the Apostolic Age, but entirely in keeping with that of the period to which "Liberal" criticism assigns them.' Lastly (4), 'it is psychologically inconceivable that the real Paul should have addressed the real Timothy and Titus in many of the terms, or in the general tone adopted by the Paul of these epistles. It is neither necessary nor just to disparage the personality and spirit of this author as it appears in his writing. But the fact remains that with all his excellent qualities and high gifts he was a very different type of person indeed, and for all his fervent admiration of the great Apostle, and loyal devotion to his name and memory, his was an altogether different kind of spirit from that which burns and throbs in every page of the genuine Paulines.'

Well, who wrote them? 'The real author of the Pastorals was a devout, sincere, and earnest Paulinist, who lived at Rome or Ephesus, and wrote during the later years of Trajan or (? and) the earlier years of Hadrian's reign. He knew and had studied deeply every one of our ten Paulines. In addition to these he had access to several brief personal notes written by the Apostle on various occasions to his friends Timothy and Titus, preserved by them till their death, and then bequeathed as a priceless heirloom either to the Church or to some trusted friend.'

'There was also Paul's last letter and farewell to Timothy, written not long after Philippians, on the eve, or possibly on the very day, of his martyrdom. Our 2 Timothy, which was the first of the three to be written, consists of this last letter expanded and brought up to date by the *auctor ad Timotheum* to meet the requirements of his own day, with the three shorter notes, which had really been written earlier, two of them years earlier, added as a sort of appendix or postscript. In Titus also there is a genuine note to Titus dating from about the same time as 2 Corinthians, appended in iii. 12ff. 1 Timothy, which is certainly the latest of the three, representing as it does a distinct advance on the others in the development of Church organization, opposition to heretics, etc., is destitute of such original fragments as enrich the others; the obvious and natural explanation of which fact is that, in responding to the demand for more letters of the same kind, our author had no more genuine notes in his possession, and was incapable of inventing such details. One or two half-hearted experiments in this direction (i. 3; iii. 14; v. 23) only illustrate the last remark, and are no exceptions to it.'

EUCKEN.

Mr. Joseph McCabe has translated into English *Rudolf Eucken: His Life, Work, and Travels*, by

Himself (Fisher Unwin; 10s. 6d. net), and he has translated it well.

The interest of the book begins in the middle of it. The first half is an achievement in dullness. But in chapter viii. we have a short, clear account of 'the growth of my ideas.' That is really interesting. And after that the interest increases to the end.

His travels are briefly described. Such a sentence as this strikes home: 'There is something lacking in the life that has no feeling for Rome.' Perhaps this also is human: In America 'I often found the ladies deeply interested in the great questions of human destiny. There were especially two questions that were constantly addressed to me: "Are we immortal?" and "Have we free will?" Unfortunately they always wanted summary replies.'

Professor Eucken became somewhat ostentatiously anti-British when the War broke out. We now see why. He believed, and he still believes, that Great Britain entered the War saying, 'My Country, right or wrong.' He is still sure that 'Germany had a perfect right to enter the War.' His only regret is that 'her policy was very vulnerable, indeed incompetent.' But he gives us a vivid impression of the fluctuations of feeling through which intellectual Germany passed while the War was in progress. He lectured here and he lectured there, and for a time the audiences everywhere were large and enthusiastic. But the time came when he could not rouse them to enthusiasm, and at last they would not even attend.

STONES OF STUMBLING.

Mr. A. I. Tillyard's first book, which he called *The Manuscripts of God*, had a good reception from the reviewers. Very likely it has had a better reception from the public. For already he has written a sequel to it. The title is *Stones of Stumbling* (Heffer; 9s. net). And the purpose is to remove out of the way certain obstacles which were encountered in the first book. But in doing that, the author does much more.

He does so much more that he declares himself to be almost an orthodox believer. His commendation of the religious life in the first volume was no more than a commendation of what is called 'National Religion.' But now, listen to this:

'Here one may note the deficiencies and shortcomings of what is known as the ethical theory of the Atonement. The ethical theory had a concrete illustration in the love of the widowed mother for her son. She hoped that by continual patience, forbearance, and kindness she might appeal to her son's better nature, that the good side of him might come uppermost, and that he might thus return to the paths of righteousness. So many thinkers have held, and do hold, that Christ saves us by the silent appeal which His teaching, His life, and His death is ever making to us; and that all that is needed from us is repentance, faith, and love. This view is no doubt true as far as it goes, but is it the whole truth? Would it meet the case of the eleventh-hour remorse with which we started this chapter? Would the man in question feel that he on his part could repent enough, trust enough, love enough, to ensure his own salvation? Would he not instinctively demand a helper outside himself, an objective ground for his forgiveness, a helper to whom he could absolutely surrender the task of doing for him what he could never do for himself? This instinctive need of outside help is also felt by those at the other end of the moral scale, by persons who have a specially tender conscience. If the conditions of salvation are repentance, faith, and love, can they ever be satisfied that their repentance is deep enough, their faith firm enough, or their love warm enough? They too want something outside themselves, one who can supplement all their shortcomings.'

If the Kingdom of God is what it has been taken to be, that man is not far from it.

What is the Sunday School teacher's aim? It is a controversy, existent here, acute in America. Mr. George Herbert Betts, Professor of Religious Education in the University of Southern California, sets forth the two aims in parallel columns in his book on *The New Program of Religious Education* (Abingdon Press; 75 cents net). We shall quote the first two paragraphs and be content:

THE EDUCATIONAL POINT OF VIEW.	THE EVANGELISTIC POINT OF VIEW.
1. The child is at the beginning right with God (the explicit statement of the Methodist Episcopal Church and the view accepted by most evangelical Christians and certain others).	1. Whatever the status of the child at the beginning he, nevertheless, because of inherent sinful tendencies, requires reclamation through conversion.

2. The aim of the religious educational process is to lead to a gradual and continuous unfoldment of the spiritual nature of the child such as results from a perpetual acceptance of the Christian way from the beginning. This acceptance is at first unconscious, being directed by nurture and instruction, and leads to the formation of religious habits, interests, and ideals.	2. The aim of the Sunday school is to prepare the child for the day when he will become 'converted' and 'accept Christ.' In this connection and to this end he is to be instructed in the Bible and religion.

Mr. John Wood's *Fifty Talks to Children* (James Clarke & Co.; 3s. net) are very short and very slight. The difficulty always is to get the children to listen. The preacher is so often out of reach. Mr. Wood is not too distant nor too deep.

The author of *What is Socialism?* (New York: Crowell) is James Edward Le Rossignol, Dean of the College of Business Administration in the University of Nebraska. He is not a believer in socialism. One form of it, and one only, deserves consideration—Scientific Socialism he calls it. He examines Scientific Socialism, its theory and its practice, and finds it wanting. Theoretically there is much to say for it, practically it simply breaks down. And if socialism is not practice it is nothing. So he holds by Capitalism still. For 'Capitalism, with all its faults, has done great things for the western world, and will do still more, unless the social revolutionists, running amuck, succeed in breaking up the system. If they do, there will be no land owners, no capitalists, no business men, neither rent, interest, profits, nor surplus value of any other kind. The old economic order, the product of centuries of industrial evolution, will be gone, and the proletariat will set itself to the laborious, slow and painful task of creating a new social order out of the ruins of the old. While this work of reconstruction is going on, doubtless millions of people will die of starvation, but, as the revolutionists would say, what will that matter in a thousand years?'

Messrs. Dent have issued a new and cheaper edition of *The Life and Times of Master John Hus* by the Count Lützow (8s. 6d. net). That is a wise and prudent thing to do. For it is a great book. Not only material for hero-worship, but the making of heroes is in it.

The study of Religion seems to be the most popular study of the day. But it has its risks. Not, as was once feared, that the more we study other religions, the less will we think of the Christian Religion. That was the fear of those who thought little of Christianity already. The risk is that a superficial knowledge should be held sufficient. No man knows this better than Dr. Sydney Cave, President of Cheshunt College, Cambridge. He is himself a student of Religion, and he knows that a book which touches Hinduism, Zoroastrianism, Buddhism, Islam, and the religions of China and Japan, can only touch them. Therefore he calls it an Introduction. The title is *An Introduction to the Study of Some Living Religions of the East* (Duckworth; 5s. net).

A volume of addresses on *Creative Christianity*, delivered in Westminster Congregational Church at the united meetings convened by the World's Evangelical Alliance, has been published under that title by Messrs. Hodder & Stoughton (5s. net). The addresses form a sort of evangelical manifesto, which one inevitably sets over against the modernist manifesto at Cambridge. And we are bound to say that, in spite of some undigested ideas about the Bible, there is in them a range of vision and a force of conviction beyond anything to be found in the Modern Churchmen's. Two of the addresses must be named as particularly firm and true—that of the Rev. R. C. Gillie, M.A., on Liberalism and Theology, and that of Dr. John Douglas Adam on the Risen Christ.

If you would know how sermons can be long and strong and doctrinal and intensely interesting, go to Eastbourne and hear the Rev. James Reid, M.A. Mr. Reid has been persuaded to publish a volume of his ordinary discourses—*The Victory of God* (Hodder & Stoughton; 7s. 6d. net)—and we shall not look for a better this season. Thoroughly modern and ethically moving, these sermons show no fear of offending weak stomachs by offering the fulness of the Gospel of the Grace of God. What would one of our for-God's-sake-don't-touch-the-miraculous preachers do with a text like John 1^{29}, 'Behold the Lamb of God who taketh away the sin of the world'? Mr. Reid sends us to the

throne of grace with it, that we may receive mercy and find grace to help us in time of need.

The Reality of Jesus is the title of a book by the Rev. J. H. Chambers Macaulay, M.A. (Hodder & Stoughton; 7s. 6d. net), and a very good title it is. But who is this Jesus whose reality is of such consequence? Mr. Macaulay's book is not milk for babes, but on that matter he leaves his youngest reader in no doubt. 'It is manifest that the personality and the reality disclosed in the Gospels is not a time-product in the evolution of the race. Jesus is seen as He is in Himself and by Himself. The attempt to account for Jesus along what is called natural lines has failed. A naturalistic Christ is not the historic Jesus of the Gospels. There is no manner of doubt as to the Figure that passes before our eyes in the four Gospels, or, for that matter, the personality and the reality that fills in and dominates the whole New Testament life.'

But what if the sources of our knowledge of Jesus are unreliable? They are not unreliable. That hard-worked maidservant of the modern theologian is sent to rest. 'Our navy experts have a saying which describes a day as one of "good visibility" or otherwise. The day of Jesus was a day of "good visibility." The Gospel records present us with a definite figure, moving amid well-ascertained events. Two things are distinctly conveyed. We have the impression Jesus made on those most intimate with Him, and we have also the disclosure of the *inner consciousness of Jesus Himself.*'

That is well said too. The whole book, if it demands, deserves careful reading.

Two volumes are issued of Dr. J. H. Jowett's short devotional papers. One is *The Eagle Life, and Other Studies in the Old Testament*, the other *The Friend on the Road, and Other Studies in the Gospels* (Hodder & Stoughton; 5s. net each). Most if not all of them have appeared in the *British Weekly*, and readers of that journal do not need to be assured of their thoughtfulness. In the volume on the Gospels, Dr. Jowett twice entitles his study 'Doing the Impossible.' As examples of the Studies we shall quote those two short papers in another place.

His Excellency Sao-Ke Alfred Sze, Chinese Minister at Washington, has written an Introduction to Miss E. G. Kemp's new book on China, which she calls *Chinese Mettle* (Hodder & Stoughton; 12s. 6d. net). It is a traveller's book, the book of a fearless and experienced traveller, of a traveller determined to see before writing and just as determined to write after seeing. The country covered, though all within the borders of China, is so extensive that the most accomplished student of Chinese life will find novelty in the book. To most of us it will be new throughout. But, new or old, it is all told so graphically that enjoyment is sure and lasting.

The *bona-fide* traveller sometimes accepts the hospitality of the missionaries and then turns and rends them. Not so Miss Kemp. Here is a paragraph to note for future reference: 'It may be thought that I have said a great deal—too much in fact—about mission work in this book, but that is inevitable, because the reforms initiated in Chinese life are practically all due to missionary activity. The education of the poor and of women, the care of the sick, the blind, the insane, were all started by missions, and they are the main agencies in undertaking relief work in famine and plague measures, even at the present day. While the people of England sent out thirty thousand pounds for famine last year, large additional sums were sent out by the missionary societies, of which there is of course no official recognition. Happily England still retains some modesty with regard to her generosity.'

The book is handsomely produced and generously illustrated.

We believe we know all Dr. John Kelman's books, and we cannot be wrong in thinking that the best is the last. *The Foundations of Faith* it is called (Hodder & Stoughton; 7s. 6d. net). It contains a series of six lectures delivered on the Cole foundation, and it has the irresistible appeal which a lecturer of Dr. Kelman's emotional humanity makes when he has human beings in his sight. But the matter is so new and strong and packed together that the best trained audience must have had their ears open to hear, just as certainly as they had their souls awake to receive.

What is the topic? We can state it in a single word—Authority. And we can give the gist of the whole course of lectures in a single quoted paragraph:

'But the real seat of authority is not in the ultimate roots of things but in man's own heart and life, and he who seeks it outside of these will seek in vain. This experience-knowledge will satisfy your own mind and soul. You know it, although you do not know how you know it. You will observe that others find it in the main to be the same as that which you find, so that it will verify itself not only in individual dogmatic certainty, but in a common Christian faith. But the main point for each man is not what others believe but what he himself believes, and the main ground of his certainty must ultimately rest in the processes of his own mind.'

The Rev. J. K. Mozley, B.D., Principal of the Leeds Clergy School, has published two sermons on *Christ and the Nicene Creed* which he preached in Leeds Parish Church (Leeds: Jackson; 1s. net). Their occasion was the controversy in the newspapers over the Modern Churchmen's Conference at Girton College. Mr. Mozley in four brief sentences gives the substance of his dissent from the Girton theology. 'The picture of Christ is not on the same level as the New Testament portraiture. It does not, despite its effort, preserve the religious values of the New Testament and the Nicene Creed. It is out of line with the deepest Christian devotion and experience, the most fruitful Christian work and activity. And I believe that its adoption would in the long run mean a Christianity stript of more than half its power and attraction, less able to minister to the needs of humanity, with less both of the security of the home, and of the appeal of adventure for God.'

Let earnest 'educationists' assiduously preach
The value of psychology in training those who teach.

So sings Mr. Charles L. Graves. And so preaches Dr. H. Crichton Miller. Dr. Miller has published a volume on *The New Psychology and the Teacher* (Jarrolds; 6s. net). And teachers had better read it. If they do not they will surely be hopelessly behind. For it is nothing short of a revolution in teaching that this book records. Think what it means to be told that fairy stories and folk-tales are no good. Even Little Red Riding Hood is no more to be read for ever. 'It appears in the folklore of every country from Persia to Norway, and it contains a deep psychological truth.' But then, what is the truth? 'Its theme,' says Dr. Crichton Miller, 'is the age-long story of the conflict between the aspiring child and the doomed adult; between confident vision and consuming jealousy. All that the old grandmother stood for of love and devotion has been consumed in the bitterness of becoming a "back number." Then there is a magical intervention: the man appears and saves the girl. Most of us have known the girl confronted with this danger, and we have seen that sometimes the man does appear and save her, and that sometimes he does not, and she is destroyed by the fierceness of bitter and exacting age. It is a story full of meaning; but is it a meaning that we wish the child to appropriate, consciously or unconsciously? Do we want the child to believe that willing devotion to duty is likely to lead into such dire danger? Do we want to add a wolf to the fear-concepts of children who have quite enough to supply that element when they deal with dogs and motor-buses? Do we want them to believe in the certainty of magical and effortless salvation? And if the real meaning of the story is missed, both by the teacher and the child, is there any value in it, as a mere stimulus to imagination?'

A short account of *Prohibition in America* has been written by Sir Arthur Newsholme, K.C.B., M.D. (P. S. King; 2s. 6d. net). Short though it is, a complete answer is in it to the question whether or not Prohibition is a blessing to a country. And the answer is a most emphatic yes. Yet there is no rejoicing. The author is simply concerned with the facts. He knows the arguments that are used against Prohibition. One only impresses him—the 'liberty of the individual' argument. And he answers it. One sentence from Thomas Hill Green is worth quoting after him: 'We do not mean merely liberty to do as we like, irrespectively of what it is that we like.'

We are inclined (after reading his latest volume) to call Mr. Richard King the prince of present-day essay writers. He knows exactly what an essay is—not a sermon, not a lecture, not an address, not even a magazine article. It has to do with manners—not with religion or morals or education or entertainment. Its topics are Friendship, Illusions, Snobs, Attraction, Regret, Sympathy,

Progress, Conversation, Happiness, Beauty, Vulgarity, Popularity, Indifference, Grievance, Words, Infatuations, Self-esteem, Dullness, Comfort, the Country and the Town, Childhood, Youth, Middle Age, Old Age, and Human Nature. They are all in *Below the Surface* (John Lane; 6s. net).

Is it suggested that the essay writer is not in earnest? Not so. Listen to this on the Rights of the Children: 'I am no teetotaller; I do not even preach temperance; but if all the world decided to "go dry" to-morrow I would welcome the decision with all my heart and soul—even though personally I should suffer thereby an exasperating inconvenience. But I would welcome it because I know it would be for the benefit of the children. There is no reform, indeed, that I would not welcome, nor any personal liberty be deprived of gladly, if only it might have the same result. It is not the children of the wealthy who suffer from the squalor, the vice, the beggary, and the moral corruption which drink brings in its train. The children of the rich are given many chances in this world, as it is at present "civilised." It is the children of the poor who suffer, suffer so that grown-up people may satisfy their alcoholic cravings.'

Under the title of *The People of Palestine* (10s. 6d. net), Messrs. Lippincott have published a new edition of Professor Elihu Grant's book formerly called 'The Peasantry of Palestine.' The earlier title was more descriptive, for Professor Grant deliberately confines himself to the villages of Palestine, but the later may be more popular. It is one of the most informing books ever written on the life of the common people of the Holy Land, and its illustrations really illustrate.

The Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Theological Seminary, New York, is not a Roman Catholic, though in his book on *The Sacraments* (Longmans; 9s. net) he deals with seven sacraments—Baptism, Confirmation, Eucharist, Penance, Orders, Matrimony, and Unction. He makes no apology. His position is that of Dr. Darwell Stone, and neither explanation nor apology is felt to be required. This is the ninth volume of what his publishers call 'the long-desired Anglican Summa of Doctrine.' One volume remains to be written, containing the Eschatology and the Indexes. Every one of these volumes as published, has been noticed in THE EXPOSITORY TIMES, and every one has been spoken well of. The work in this volume is as careful and scholarly as ever. The literature is known and read but never merely condensed. Dr. Hall makes up his own mind and then writes out clearly and forcibly what his belief is.

Some sayings, like some persons, are too clever to live long. 'What is mind? No matter. What is matter? Never mind.' The extreme realist says that mind *is* matter; the absolute idealist says that matter *is* mind. But there are neo-realists, and neo-idealists, and they are not so absolute or extreme. And not being so utterly irreconcilable as the old, Professor Bernard Bosanquet hopes to bring them still closer together, perhaps even to bridge the gulf between them. *The Meeting of Extremes in Contemporary Philosophy*, he calls his book (Macmillan; 8s. 6d. net).

'What first attracted my attention was the really startling difference and agreement between the Italian neo-idealists who follow Croce and Gentile, and the English and American neo-realists, who are represented, say, by Professor Alexander and the Six. On the one side thought, self-creative and all-producing, the ultimate principle and even the ultimate type and form of reality; on the other, a self-existent universe, actual in space and time, in which mind—that is, distinct individual minds—holds a place on equal terms with other finite things. And yet in both alike, such is the spirit of the age, we have the actual and ultimate reality of Time, progress to infinity, as the fundamental character of the real, and with these inevitably (what I suspect to be a deep-lying motive in both) the specifically ethical and non-religious attitude, for which, to quote the old humanistic watchword and paradox, "the end is progress."'

Blessed are the peacemakers. It is one of the beatitudes. Professor Bosanquet will win it. His book is good reading, æsthetically as well as ethically, and he does seem to have discovered a way of living between these irreconcilables.

To your collection of Dedications add Mr. Stephen Paget's dedication of his new book *I Have Reason To Believe* (Macmillan; 5s. net).

Here it is exactly (except that it occupies a page):

THESE ESSAYS
ARE NOT
WORTH DEDICATING
TO
ANYBODY.

Is it in simplicity and sincerity? or is it in extreme guile? Certainly modesty when it is true has a captivating way with it. You enter on the reading with a bias in favour.

Which after all is all unnecessary. The serious essay on the writing of Biography is good amusement, and the amusing essay on 'He, She, and It' is good seriousness.

'I envy'—this is from 'He, She, and It'—'I envy the gifted few of us, who take unaffected pleasure in the *Hibbert Journal*. It is too learned, too disputatious, for the likes of me: but one of my betters lent me a number of it. Lo and behold, there was an article advising me to leave-off thinking of God as Him, and to think of Him as It. I was still to say Him when I was inside a church; my emotional advancement was not to be neglected: but when I came home and was really thoughtful, I should find It a nicer word than He. I should be moving with the times: I should be in the swim of change. All the really thoughtful people were going to say It: so I should be, for the first time in my life, fashionable. Was there ever such an article! I am not responsible for its italics: nor for the length of its words: "What, if it can be briefly expressed, is the change which is said to have taken or to be taking place? It is the *depersonalization of the theological conception and doctrine of God*. . . . This depersonalizing of God, this deanthropomorphization of God, if I may coin so terrible a word, has largely taken place already, and ought not to be feared and denounced as a denial of God. It is very far otherwise." And the writer goes on to commend to us his belief in "the ever-presence and urge of a Vital Power, a Life Force, immense, eternal, manifesting itself in all creation and supremely in man."'

The great passage on the Goel, the Kinsman-Redeemer, of the Book of Job, has been touched upon in the 'Notes of Recent Exposition.' No commentator can pass it by. No commentator can accept another commentator's exposition of it. The Rev. Minos Devine, M.A., who has written 'a sympathetic Study of the Book of Job in the Light of History and Literature,' with the title of *The Story of Job* (Macmillan; 8s. 6d. net), finds this passage not only the most interesting but also the most momentous in the book. 'Driven to distraction, Job seemed a man from whom nothing but a monotone of despair might be expected, yet all the time he was qualifying to receive the reward of a stubborn fidelity to truth, a brave refusal to accept any sedative to thought and conscience. Rising above the grievances of a solitary sufferer, keeping his mind open to new impressions, he saw himself the representative and spokesman of a world involved in the mystery of suffering, and a light surprised him which promised not to solve that mystery, but vindicate faith in a moral government of the world. There are moments when we surmount fear, doubts vanish, and we are suddenly sure of God. One of these moments had come to Job, and it came because they had come before, found him responsive to their inspiration, ready to obey any noble impulse rather than trifle with the realities of life.'

What Job recognized was that 'far above all moral confusion, all human fallible judgment, there was a justice which would redeem him from the stain upon his honour created by an anomalous position and the censure of the world. Above the world of death, there was One who not only existed, but lived to share the life of His people, would yet stand upon Job's grave and close all debate by a final pronouncement of His servant's integrity. More than that—the pure in heart shall see God, not in this world, but in the after-life, not through the eyes of another, but with his own. It mattered not how short or long the glimpse would be, it would be enough to say, "I have seen God!" All Job's misery had come from the hiding of God's face; all his joy would be in gazing upon Him.

For, sudden, the worst turns the best to the brave,
The black minute's at end,
And the element's rage, the fiend voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light . . .
And with God be the rest.'

We have been much to blame in our exposition of the doctrine of the Atonement. In consequence of our mishandling of it the doctrine is, to many modern minds, and especially to lay minds, utterly repugnant. An unforgettable example was the late Professor Silvanus Thompson. Another is Mr. John Gordon Jameson, M.P.

Mr. Jameson has published a book on *The Good News* (Edinburgh; Macniven & Wallace; 2s. 6d. net). The Good News is the coming Kingdom of God. For Mr. Jameson's book is a long impressive sermon on Mk 1^{14}, 'Jesus came into Galilee, preaching the gospel of the kingdom of God.' Of the gospel offer of atonement he says: 'It is no part of our present business to comment on this "Gospel Offer," except to say that it is not in the Gospels. The "Evangelicals" had a lot to say about it, but the four Evangelists leave it out. It would be strange if "the vicarious sacrifice" (as it was called) had been the Good News that Jesus preached in His lifetime, because the "vicarious sacrifice" had not then taken place. This doctrine of the "Atonement" (the name it is known by in theological parlance) was first elaborated by the Apostle Paul in a skilful argument to the Jews to be found in the Epistle to the Hebrews. There would be no objection to calling it the news of Paul of Tarsus. It certainly was not the Good News of Jesus of Nazareth.'

The sixth part of *The Companion Bible* has been issued (Humphrey Milford; 8s. 6d. net). It concludes the work, carrying the exposition from Acts to Revelation. The Companion Bible gives 'the Authorized Version of 1611, with the Structures and Notes, Critical, Explanatory, and Suggestive.' Its purpose is to lift the earnest but uneducated Bible reader to a level of instruction with those who know Greek and Hebrew. Much of it may seem obvious; but the mistake which many of us make is to aim too high.

'Some six hundred years ago, which after all is not a long time in human history, citizens of the towns would have laughed at the idea that a man of York, or a man of Winchester, would ever think of the common good of all England. To a citizen of York a man from another city, let alone far away Winchester, was a foreigner. Towns levied taxes in those days on "foreign" goods which came in from other English towns, in just the same way as nations tax "foreign" goods from other nations to-day.'

And yet Professor Bury and Dean Inge deny that we are making progress! But Miss Edith Picton-Turbervill's purpose in *Christ and International Life* (Morgan & Scott; 3s. 6d. net) is not to prove the world progressive. It is to encourage the world to take Christ as the foundation of its moral life. Now in Christ Jesus there is neither barbarian, Scythian, bond nor free, and the nations that build on that foundation will recognize other nations, not as foreigners but as friends. Lord Robert Cecil has written an excellent Introduction to the book.

Messrs. Mowbray have published, as one of the Alcuin Club Tracts, *A Directory of Ceremonial.* The purpose of the publication is to 'provide those clergy who have neither the time nor the opportunity for more extended study with something on which they can rely, as combining what is practical with faithfulness to the Catholic tradition as it has been received by the Church of England.' That purpose is served. No priest need go astray if he has this little attractive manual in his hands.

Messrs. Oliphant of Edinburgh have a charming series of books on the children of the countries of the world. They are always charmingly illustrated in colour and nearly always charmingly written. A new volume is out, on the *Children of Jerusalem* (2s. 6d. net). It is written by the Rev. C. B. How, and *written for children.* It is illustrated from drawings by Miss A. Luker.

Though little is revealed, much may be written, about the future life. And at this present time everything that is written is likely to be read. Let the reader be guided to the most wholesome as well as the most comforting writings. Let him be encouraged to read Mr. S. D. Gordon's *Quiet Talks about Life after Death* (Oliphants; 5s. net). His 'Quiet Talks' are very popular and they fully deserve their popularity. This book deserves and is likely to enjoy the greatest popularity of them all.

Lord Beaverbrook's book on *Success* (Stanley Paul; 2s. 6d. net) is itself a success. It will be read by thousands and it is worth the reading. No doubt it is material success that is meant, but

the very motive of the book is that material success is impossible without character. Lord Beaverbrook has even preached a short sermon in it. You will find it on another page.

The Rev. Eric Montizambert, Rector of St. John's Church, Port Arthur, Ontario, has published a volume of his discourses. He has given the volume the title of one of the sermons *Faith Triumphant* (Skeffingtons; 5s. net). And that sermon is characteristic. Unwavering confidence in the power of God, unsparing insistence on the exercise of Trust in Him — that is the note throughout.

The Rev. J. Howard Swinstead, D.D., now Vicar of St. Peter's, Bayswater, was at one time Chaplain to H.B.M.'s Legation in Stockholm, and knows all about the Swedish Church. He made a comparative study of the doctrines and rites of that Church, setting them over against the doctrines and rites of the Church of England. And now he has published the results of his examination in a volume entitled *The Swedish Church and Ours* (S.P.C.K.; 6s. 6d. net). In one place he prints the Thirty-nine Articles and the Swedish Version of the Augsburg Confession in parallel columns. It is one instructive item in a book that is instructive throughout.

There are second editions that have no right to the title. They are mere reprints. The second edition of Mr. G. R. S. Mead's translation of the *Pistis Sophia* (Watkins; 21s.) is a second edition indeed. 'The introduction has been entirely rewritten and the text completely revised, embodying the results of the latest scholarship.' So say the publishers on the jacket, and they say truly. The whole of the literature which the study of the Pistis Sophia has produced in the five-and-twenty years since Mr. Mead's first edition appeared has been read. It is here set down in chronological order and competently criticised. And whatever in it is worth incorporation has been incorporated. The most valuable help has come from Carl Schmidt's admirable German translation (1905). Of other work which has appeared since the issue of the first edition, Mr. Mead mentions Professor Ernest Scott's article on 'Gnosticism,' and Professor Moffatt's article on the 'Pistis Sophia' itself, both in the ENCYCLOPÆDIA OF RELIGION AND ETHICS. Of Dr. Moffatt's article he says:

'This is a useful, if brief, summary of contents and prior opinions. M. takes up a moderate position when he says that, though the P.S. is to be assigned to some Gnostic circles in Egypt, its particular type of Gnosticism cannot be identified. He thinks, however, on the whole that the occurrence of the name Barbelo assigns our miscellany "to some circle more or less allied to the pious theosophists of the 2nd cent. whom we know as the Ophites collectively, and as the Nicolaitans, Simonians, and Barbelo-Gnostics specifically."'

A handbook for classes and private students on *The Progress of Temperance in Scotland* has been written by the Rev. James Muir, B.D. (Glasgow; Mackill; 9d.). It is a heartening book for all who love their country and wish it well. Take one item. We hear much about the effect of prohibition in America, not so much of its effect in Russia. Read this:

'Russia was the first to enact war-time prohibition. It was decreed at the beginning of September, 1914. It is said that little short of 40 per cent. of the whole of the country's revenue was sacrificed in this way. But when the Budget for 1917 was submitted, M. Bark, the Finance Minister, stated that revenue formerly received from the sale of alcoholic and spirituous liquors had entirely been made good from other sources. Not only did the heroic legislation on the liquor traffic produce no permanent loss in the country's revenue, but the positive benefits accruing from it were most valuable. We submit facts illustrating the effect of prohibition on the domestic exchequers of Russia. The deposits in State Savings Banks were (in millions of roubles):

	Deposits.	Securities.
In 1913	38·6	30·3
,, 1914 (4 months' prohibition)	95·3	52·4
,, 1915	546·2	263·4
,, 1916 (11 months) . .	1241·2 (10 months)	455·5.'

The Sinless High Priest.

By Rendel Harris, LL.D., Litt.D., Manchester.

Some two years since (to be exact it was in the *Expositor* for July 1919), I wrote a short study entitled 'Jesus and the Exodus,'[1] with the object of elucidating the sequence of thought in the early chapters of the Epistle to the Hebrews. I am referring to those passages where the writer argues successively on the themes of the Sabbath-keeping of the people of God, on the penetrating and incisive nature of the Living Word, on the High Priesthood of Christ, and so, by a not unnatural transition, to the Priesthood according to the order of Melchizedek. It was not easy, if we may judge from the work of extant interpreters, to put these themes into an orderly sequence. There appeared to be crevasses in the line of march of the writer's thought, and it was only by the use of a new instrument of criticism that we were able to make the road into a continuous track. This new instrument was the hypothetical *Book of Testimonies*, current in the early Church. It was shown that the writer, on three successive occasions, was using an allegorical interpretation, by which Jesus of the New Testament was identified with Joshua of the Old Testament. In the first instance, it was Joshua leading the children of Israel into the Land of Rest; in the second, it was the same Joshua practising a second circumcision with sharp flint knives[2] upon the people whom he had brought to the border of their inheritance; in the third case, the writer passed from Joshua the son of Nun to Joshua the son of Josedech, the high priest in the story which Zechariah tells of the restoration of the priesthood, after the return from exile. He calls him the *Great* High Priest, as the Testimony Book did, and all the early Fathers who use it. The sequence from Jesus the Leader to the Land of Rest to Jesus the Circumcisor with a New Circumcision, and to Jesus the High Priest with restored functions and glories, and an unchangeable priesthood in a new and celestial order, was sufficiently made out.

We are now going to show that further elucidation of the meaning of the writer to Hebrews is possible, if we return and pick up the clue which was running through the separate and successive themes. Those who are familiar with the earliest strata of Patristic literature will not need to be reminded of the stress that is laid on the supposed parallel between Joshua the High Priest, of whom Zechariah writes, and the Great High Priest of our own Confession. It is certain that in the intercourse between the Church and the Synagogue in the beginning of the Gospel, the vision of Zechariah was often appealed to. The appeal commonly took the form of a pictorial demonstration of the primitive doctrine of the Two Advents, one in shame and dishonour, when the High Priest is seen clad in foul raiment and uncrowned; the other in glory, when his filthy robes are removed from him and a clean mitre is set upon his head. According to the Fathers, who expound the matter to us, the Jews have failed to understand this vision: they did not know (though Isaiah told them clearly enough) that the despising and rejecting of Messiah precedes His exaltation and triumph. The prophetical vision is a testimony against the Jews. To this day, says Tertullian, they deny that their Messiah has come, because He did not come sublime, and because they did not see that He was to come lowly.

Suppose, then, that we admit that the writer to the Hebrews has been engaged upon a series of extracts from the Old Testament, arranged so as to suggest and to prove certain Christian doctrines, let us see if, by the closer examination of the passages from which he is working, we can further elucidate his actual message.

Let us try and realize the situation which would be created if, instead of an epistle addressed to Hebrews, and interpreting from its very first pages the conventional Church Testimonies, we were to find ourselves confronted with a real live opponent, like Trypho the Rabbi in Justin's *Dialogue*. We could not recite the passage in Zechariah at length without provoking hostile comment. Justin says as much when he comes to the subject. He sees Trypho frowning in anticipation of the argument. For suppose we come to the sinister figure of the Adversary, who is countering the claims made on

[1] Reprinted in *Testimonies II.* (Camb. Univ. Press, 1920), c. 6, pp. 51–57.

[2] *Testimonies II., ut sup.* 54, for the Logos as flint knife.

behalf of the High Priest, and is reproved by the angel of the Lord, under the plea that Joshua is a brand plucked from the burning. Our opponent will ask, pertinently enough, whether our Jesus, whom we have assumed to be typified in Joshua the son of Josedech, is to be described in this way. The answer will not be easy. Then, as we read on, we come to the statement that the angel directs the removal from the high priest of his sordid array, and says to him, 'Behold! I have caused thine iniquity to pass away from thee, and will clothe thee in fair array.' The question now cannot be evaded as to whether the sordidness of the High Priest is a pollution of sin, and if our great High Priest is typified under these terms of sin and redemption.

Now these questions are not just imaginary, for we can see the answers which are made by various early Fathers to get rid of the suggestions which the prophetical text presents. Justin Martyr, for instance, escapes from the difficulty by saying that we ourselves are the sinful figure here typified, and that it is by the grace of Jesus and by the Will of the Father that we have cast off the raiment of our filthy deeds. And we are, also, the brand plucked from the burning, in that we have been rescued from our former sins by Jesus, who also saves us from the flame of persecution which the devil and his ministers raise against us (see Justin, *Dial.* 116). The explanation can hardly be called satisfactory, but at least it shows that the difficulty was recognized.

Now let us see how Tertullian will deal with the matter; for he also has a Testimony Book and a Testimony Doctrine similar to that in the Epistle to the Hebrews and in Justin. Tertullian makes it a case of the Two Advents, one in shame and dishonour, and the other in glory. The sordid raiment means the indignity of the Incarnation, which brings our Lord into passible and mortal flesh. And the opposition of the devil means two things: (i.) that he will enter into Judas and make him betray his master; (ii.) that he will tempt the Lord Himself after the baptism. This explains away the sordid raiment, but not the presence of sin in the person so clad.[1] The language of Zechariah suggests that the Adversary had not played altogether a losing game in the Temptation of the Lord. I do not see that Tertullian quite meets the residual difficulty. When we turn to Cyprian's *Testimonies* and the closely related section in the *Institutes* of Lactantius, we shall see that Cyprian heads this section on the same lines as Tertullian, with the statement that the Lord was to be humble in His first Advent; when he describes his proofs of the Two Advents from Zechariah, he has the passage

> auferte vestimenta sordida
> ab eo. et dixit ad eum:
> *ecce abstuli iniquitates tuas;*

and we notice that Lactantius has dropped the italicized words. These references will show the difficulty in which the early interpreters of the Testimony in Zechariah found themselves.

Now let us turn back to the Epistle to the Hebrews, and see whether the text is illuminated by the prophecy. We see at a glance the meaning of the statement that the High Priest was tempted in all points, like as we are. The Devil stands to oppose the High Priest: *Diabolus adversabatur ei:* but the writer to the Hebrews adds significantly the words

χωρὶς ἁμαρτίας,

'without sin.' He is guarding against a wrong inference being drawn from the forgiveness of the sins of the High Priest in the Old Testament. He emphasizes elsewhere the point that the Jewish High Priest has to offer for his own sins as well as for those of the people: but the kind of High Priest that meets our need is 'holy, harmless, and undefiled.' Thus he escapes from the difficulty by refusing to complete the parallel. The sordid raiment is the result of the Incarnation, not of the Temptation.

Reviewing the whole matter, it appears that our analysis is justified by the added lucidity which our text has acquired. And we venture to repeat a sentence which we used upon a previous occasion: 'that the Christians cannot understand the Epistle to the Hebrews, nor the New Testament generally, unless they see the underlying document which all the writers employ. For everything in these matters depends on being in the line of sight.'

[1] See Tertullian, *adv. Marc.* iii. 7.

In the Study.

Virginibus Puerisque.

The Great Light.

'The Lord, which giveth the sun for a light by day.'—Jer 31^{35}.

'The sun of righteousness.'—Mal 4^{2}.

In the entrance hall of the New York Natural History Museum there is a very interesting and ingenious lighting arrangement. The electric lamps are of varying sizes. The large bright central light represents the sun, and the lights that are hung at correct distances apart, and of exact proportions of size, are the planets. One is so small that it has to be surrounded by a piece of cardboard to call attention to it, for it has about the same diameter as a threepenny piece, while the lamp representing the sun is so large that you imagine it might contain all the others.

We are so accustomed to the sight of the sun that we forget its greatness. We love it as we love a friend—a friend who leaves us occasionally and whom we are always glad to see back again; you know that in this country there are days and days when we do not see him. Natives of a sunny clime who come to visit us say, 'We want to see the sun; you have no sunshine here.'

In some countries the sun becomes a thing to be afraid of. People often get lost in the great African deserts; they wander about in search of water and can find none; then the sun overhead becomes a terror to them. You remember how Hagar and her son Ishmael found themselves in the wilderness without sufficient water to quench their thirst. Hagar thought that her boy was going to die, so she went and sat down at a spot quite out of his sight; she could not bear the idea of seeing him suffer. You may think her hard, but in reality her heart felt breaking all the time. She would think of the sun as cruel, wouldn't she?

People have worshipped the sun because of its greatness. When Napoleon was a prisoner on the island of St. Helena, and feeling as restless as a caged wild animal, he used to discuss things with the men about him. Once he said, 'Were I obliged to have a religion I would worship the Sun, the source of all life—the real God of the earth.'

St. Francis, the friend of the birds, knew and felt the sun's greatness, yet he spoke of it as 'the dear brother Sun.' And I think you will understand even better the remark made to a traveller by a gipsy woman in Wales. She made and sold clothes-pegs, as many of the gipsies do; but the traveller was specially interested in her conversation. They were crossing Snowdon together one morning and saw the wonderful 'Snowdon sunrise.' 'You don't seem to enjoy it a bit,' he remarked, feeling irritated at the woman who stood quite silent and apparently deaf to the rhapsodies in which her companion had been indulging. 'Don't enjoy it; don't I?' she said, removing her pipe. '*You* enjoy talkin' about it, I enjoy lettin' it soak in.' Mere greatness cannot give us comfort. You boys and girls find the sweetest comfort when mother is beside you; and I believe the disciples never loved their great Master so much as when they felt there was a genuine friendship between them. They could talk to Him about their work, their fishing on the lake, and their homes, and He gave His advice, and what good advice that always was! We do not have Him beside us as they had, but let me tell you of a blind artist who, though he could not see the sun, had the Sun of Righteousness in his heart. His minister called upon him one evening, and as his little cottage was quite in the country, and far away from a railway station, his wife insisted on the visitor staying the night. Just before taking their candles to go to bed, she slipped up to him and said, 'I will tell you a little secret. It is our diamond wedding-day, and we should like you to lead us in our thanksgiving.'

The minister read the Word and prayed, and just as he turned to go the old artist said, 'Those were beautiful words you read about a light shining in a dark place.' At his request the visitor took the Bible and read again: 'We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts.' 'Beautiful pictures!' murmured the old man, 'I have never painted anything like that.'

The visitor left the house convinced that the blind artist's eyes would ere long open to greater beauty than it had yet entered into his heart to conceive. The vision had begun for him. Perhaps it came more naturally that he did not see as you boys and girls do. You are conscious of a light

you have never seen on sea or land, a light that bids you follow it. You need never stop following. Death is but an interruption. 'I feel,' wrote Victor Hugo, 'I feel that I have not said a thousandth part of what is in me. When I go down to the grave I shall have ended my day's work. But another day will begin next morning.'

How to win the Race.

'This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark.'—Ph $3^{13.\ 14}$.

If there is one thing that nearly every girl and boy must confess to, it is having a voice within them that keeps saying, 'Go on; go on.'

At the same time you want to sit and remember things. Last summer was splendid, you say to yourself; there never were such cricket matches, such games of tennis, such days of fishing. You go back upon the past; and many old people do the same.

1. Paul was quite a middle-aged man when he wrote the words of our text. And if any one had reason to dwell on the past he had. But he knew better than to do it. Life for Paul, who was such a wonderful preacher and writer of letters, had all the intensity and interest of a race run for a prize. To keep looking back would be fatal to his chance of success. 'One thing I do,' he says, 'forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark.' Every boy here who knows anything about school races understands Paul's figure quite well.

He had many things he would not want to forget. There were times when Stephen's angel face rose up before him, and he felt he could never forgive himself for the part he took in the tragedy of his death.

O, was it *I* that stood there, all consenting?
I—at whose feet the young men's clothes were laid?
Was it *my* will that wrought that hot tormenting?
My heart that boasted over Stephen, dead?

Yes, it was I. And sore to me the telling.
Yes, it was I. And thought of it has been
God's potent spur my whole soul's might compelling
These outer darknesses for Him to win.

Then there was the road to Damascus. It was on it that there came the turning-point of his life. But for Paul to 'Go on' was the rule of the game of life. While not trying to blot out the past from his mind, he took a lesson from the mistakes he had made and went on.

2. Some of you remember how sad your homes were during the War. Father and mother looked anxious every day. Bad news came; friends called and their talk was about sorrow, always sorrow. You felt it yourself; it seemed like a great heavy cloud that hid the light of the sun. Father stayed at home from business and spoke very little. In a day or two, however, he started work again, for he had heard 'Go on' within himself, and felt he must obey. Mother took heart too, although she walked about as in a day-dream. Her 'Go on' seemed as if it came from the other world.

3. A famous writer never tired of persuading his young friends that going on—giving their minds to what they took in hand—was the secret of success. Once a minister was speaking to him of some book he had been reading. He was startled to hear from his friend: 'Life is not long enough to read such things. Before opening a book I believe in saying, "Is this book likely to assist me in my aim in life?" and if "No" comes as the answer, I think it is only right to put the book aside, however tempting it may be to read it.' He was thinking of the race of life. You know a text in the Bible that says, 'Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.' The edict forbidding the worship of Israel's God made no difference to Daniel. He refused to be turned aside from what he believed to be the right path. And you have heard of President Lincoln and what he did for the slaves in America. One day he and two other young men passed a slave auction. A mulatto girl was being sold. The whole thing was so revolting to Lincoln that he moved away feeling hatred to the slave traffic in his heart. Bidding his companions follow him, he said, 'Let's get away from this. If ever I get a chance to hit that thing (meaning slavery), I'll hit it hard.' And he never turned back; he did it.

Surely the great end of this life is to become

good men and women, and we can only become really good by doing our day's work faithfully. Sometimes one's day's work is to suffer, sometimes it is to do lessons, or it may be to help mother by nursing a baby sister or brother. Everything, even the commonest duty, ought to mean going forward. You are made to attain to the prize—the prize that means eternal life. It is said that when the poet Longfellow was a professor in College he gave this motto to his pupils, 'Live up to the best that is in you.'

The Christian Year.

SEPTUAGESIMA.

Doing the Impossible.

'Stretch forth thy hand.'—Mk 3^5.

That was the one thing he couldn't do! And he was asked to do it! Christ named his great incapacity and demanded the impossible. For years and years the shrunken, shrivelled thing had hung helplessly at his side, a poor mockery of a hand. 'Stretch forth thy hand!' Impossible! But he did it! 'And his hand was made whole like unto the other.'

I very much like an epitaph which is found upon a woman's grave in New England—'She hath done what she couldn't!' Strange achievements hide behind that significant line. She did the impossible. Nobody would have dared to prescribe such things for her. Nobody ever thought she could do them. But she did them. 'In watchings oft!' Long night watchings in nursing the sick! Night after night, day after day! 'You'll never be able to do it!' But she did! Or she made prolonged vigils in quest of God's lost children, on desolate wastes and on cold nights. 'You'll break down!' But she didn't. 'She hath done what she couldn't!'

And that is to be the Christian's distinction. 'What do ye more than others?' We are not to walk in the average ranks; we are to march in the van. We are triumphantly to beat the average. Anybody can do the possible. We are called to do the impossible, the things we cannot do. We are to make a living, and at the same time to ennoble a life. We are to get on and get up. We are to be ambitious and aspirant. We are to be creatures with wings, and yet to be the busiest folk on the hardest roads.

And harder things than these we have to do. We are to go to lives where hearts are like flint, and we are to melt them with the ministry of light. Impossible! Yes, we are to win great battles, and we are to have no other equipment than the 'armour of light.' We are to overturn mighty strongholds with the forces of the spirit. Impossible! 'Things that are not are to bring to nought things that are.' Such is to be the Christian's distinction. We are to march beyond the stern borders of the possible and set our feet in impossible lands.

Our Lord commands it. What is the secret of the achievement? This is the secret. His commandments are always the pledge of the needful endowments. The blind man obeys his Master, and goes forth to find his sight in the Pool of Siloam. How impossible! Yes, but he went, and Christ's holy power went with him, and he came back seeing. The cure was not in Siloam, but in the journey; not in the mineral spring, but in the obedience. 'As he went he received his sight.' At Christ's bidding faith sets out on the most astounding errands, 'and laughs at impossibilities,' and cries, "It shall be done!"'[1]

SEXAGESIMA.

Doing the Impossible.

'The things which are impossible with men are possible with God.'—Lk 18^{27}.

We have not to travel far before we meet the impossible. We soon reach the end of the short road of 'the possible,' and then the impossible looms before us! It is possible to restrain a man from crime; it is impossible to restrain him from sin. We can compel a man to pay his income tax; it is impossible to compel him to be generous. We can readjust man's circumstances; we cannot renew a man's heart. We can educate; we cannot regenerate. We can refurnish a man's mind; we cannot give him the mind of Christ. We can give him courtesy; we cannot endow him with grace. We may give him good manners; we cannot make him a good man. We may save him from worldly excesses; we cannot make him immune from the contagion of the world. We may 'patch up a bad job,' but we have no power of new creation.

And so we touch our 'impossible' almost at a stride. The 'impossibles' stare upon us on every

[1] J. H. Jowett, *The Friend on the Road.*

side. How then? It is only in God and in the power of His holy grace that the impossible thing can be realized. In the Lord Jesus miracles may happen every day; they are happening every day. But in our pathetic folly we go on trying to mend the broken earthenware, when the mighty God would re-create the vessel. We rely upon the ministry of good fellowship when we can do nothing without the communion of the Holy Ghost. We use social cosmetics upon a withered and wizened society, and the holy Lord is waiting with the unspeakable quickening of the new birth. We use rouge when we really need the blood of the Lamb.

The world is always arrested when it sees impossibles being accomplished. In God the impossible becomes possible!

Though earth and hell the Word gainsay,
The Word of God can never fail;
The Lamb shall take my sins away,
'Tis certain, though impossible.
The thing impossible shall be.
All things are possible to me.[1]

QUINQUAGESIMA.

The Three Pillars.

'What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.'—Mic 6^8.

'To do justly, and to love mercy, and to walk humbly.' These are the three pillars of the Temple of Happiness.

1. Justice, which is another word for honesty in practice and in intention, is perhaps the easiest of the virtues for the successful man of affairs to acquire. His experience has schooled him to something more profound than the acceptance of the rather crude dictum that 'Honesty is the best policy'—which is often interpreted to mean that it is a mistake to go to gaol. But real justice must go far beyond a mere fear of the law, or even realization that it does not pay to indulge in sharp practice in business. It must be a mental habit—a fixed intention to be fair in dealing with money or politics, a natural desire to be just and to interpret all bargains and agreements in the spirit as well as in the letter.

The idea that nearly all successful men are unscrupulous is very frequently accepted. To the man who knows, the doctrine is simply foolish. Success is not the only or the final test of character, but it is the best rough-and-ready reckoner. The contrary view that success probably implies a moral defect springs from judging a man by the opinions of his rivals, enemies, or neighbours. The real judges of a man's character are his colleagues. If they speak well of him, there is nothing much wrong. The failure, on the other hand, can always be sure of being popular with the men who have beaten him. They give him a testimonial instead of a cheque. It would be too curious a speculation to pursue to ask whether justice, like the other virtues, is not a form of self-interest. To answer it in the affirmative would condemn equally the doctrines of the Sermon on the Mount and the advice to do unto others what they should do unto you. But this is certain. No man can be happy if he suffers from a perpetual doubt of his own justice.

2. The second quality, Mercy, has been regarded as something in contrast or conflict with justice. It is not really so. Mercy resembles the prerogative of the judge to temper the law to suit individual cases. It must be of a kindred temper with justice, or it would degenerate into mere weakness or folly. A man wants to be certain of his own just inclination before he can dare to handle mercy. But the quality of mercy is, perhaps, not so common in the human heart as to require this caution. It is a quality that has to be acquired. But the man of success and affairs ought to be the last person to complain of the difficulty of acquiring it. He has in his early days felt the whip-hand too often not to sympathize with the feelings of the underdog. And he always knows that at some time in his career he, too, may need a merciful interpretation of a financial situation. Shakespeare may not have had this in his mind when he said that mercy 'blesseth him that gives and him that takes'; but he is none the less right. Those who exercise mercy lay up a store of it for themselves. Shylock had law on his side, but not justice or mercy. One is reminded of his case by the picture of certain Jews and Gentiles alike as seen playing roulette at Monte Carlo. Their losses, inevitable to any one who plays long enough, seem to sadden them. M. Blanc would be doing a real act of mercy if he would exact his toll not in cash, but in flesh. Some of the players are of a figure and temperament which

[1] J. H. Jowett, *The Friend on the Road*.

would miss the pound of flesh far less than the pound sterling.

What, then, in its essence is the quality of mercy? It is something beyond the mere desire not to push an advantage too far. It is a feeling of tenderness springing out of harsh experience, as a flower springs out of a rock. It is an inner sense of gratitude for the scheme of things, finding expression in outward action, and, therefore, assuring its possessor of an abiding happiness.

3. The quality of Humility is by far the most difficult to attain. There is something deep down in the nature of a successful man of affairs which seems to conflict with it. His career is born in a sense of struggle and courage and conquest, and the very type of the effort seems to invite in the completed form a temperament of arrogance. I cannot pretend to be humble myself; all I can confess is the knowledge that in so far as I could acquire humility I should be happier. Indeed, many instances prove that success and humility are not incompatible. One of the most eminent of our politicians is by nature incurably modest. The difficulty in reconciling the two qualities lies in that 'perpetual presence of self to self which, though common enough in men of great ambition and ability, never ceases to be a flaw.'

But there is certainly one form of humility which all successful men ought to be able to practise. They can avoid a fatal tendency to look down on and despise the younger men who are planting their feet in their own footsteps. The established arrogance which refuses credit or opportunity to rising talent is unpardonable. A man who gives way to what is really simply a form of jealousy cannot hope to be happy, for jealousy is above all others the passion which tears the heart.

The great stumbling-block which prevents success embracing humility is the difficulty of distinguishing between the humble mind and the cowardly one. When does humility merge into moral cowardice and courage into arrogance? Some men in history have had this problem solved for them. Stonewall Jackson is a type of the man of supreme courage and action and judgment who was yet supremely humble—but he owed his bodily and mental qualities to nature, and his humility to the intensity of his Presbyterian faith. Few men are so fortunately compounded.

Still, if the moral judgment is worth anything, a man should be able to practise courage without arrogance and to walk humbly without fear. If he can accomplish the feat he will reap no material reward, but an immense harvest of inner well-being. He will have found the blue bird of happiness which escapes so easily from the snare. He will have joined Justice to Mercy and added Humility to Courage, and in the light of this self-knowledge he will have attained the zenith of a perpetual satisfaction.[1]

First Sunday in Lent.

Perfect through Suffering.

'For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.'—He 2^{10}.

1. One of the standing difficulties of the early Church was to reconcile the suffering of Christ and the glory of God. Wherever the early preachers went with their doctrine, they were met with the same taunt of derision. A suffering Messiah, a crucified God! The thing is impossible. It is a contradiction in terms. Who ever heard of such a ridiculous thing? The very idea of a cross was an affront to divinity. And even the Christians were tempted to feel that there was something shameful about the suffering of Jesus, like a point in the story of a great life where the hero has dipped down into degradation too deep for words. It was this way of thinking against which Paul flung his great protest when he shouted out that the one thing which he gloried in above all else was just this dark and bloodstained Cross of Christ. It was this taunt which the early Church had to meet. At first it was very difficult. It is far easier to hold up one's head against a blow than to face a pointed finger of shame. The root of the trouble was, of course, their own wrong values. It was in their blood to look on suffering as some disgraceful thing, which carries a taint of evil or the brand of weakness. Pain, for an orthodox Jew, was part of the curse of God. He could not get it out of his head that if a man suffered, it was because God was against him. And the writer to the Hebrews set to work to make them feel that the sufferings of Christ did not touch the honour of God. 'By the grace of God,' he said, 'Christ tasted death for every man';

[1] Lord Beaverbrook, *Success*.

and then, as if he saw a look of surprise creeping over their faces and a lifting of the eyebrows at this coupling of the grace of God with the horror of Calvary, he went on, 'For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.'

2. There are two things which he makes clear, with one sweep of his pen, about the sufferings of Christ.

(1) For one thing, they are quite consistent with the character of God. These loving hands of the Father, shaping the life of Jesus, guiding His course, made no mistake in the dark hour of His suffering. He knew what He was doing when He steered that soul of Jesus through those deep waters of His agony. 'It became him,' says the writer. Nothing so expressed and set forth with becoming glory the nature of God as the suffering of Christ. It was all in the main line of His purpose of love. Calvary was no side-track, no mere by-path, into which Christ was driven by cruel circumstanees which were too much for Him. In such a world as this, it was the high road of His great destiny; it was the true course of the Adventurous Love. God had a big task on hand. He was bringing many sons into glory, and nothing could achieve it but a Leader equipped through pain.

(2) In the second place, Christ's suffering too was part of His training, His fashioning. It is something without which He could not have been Himself. It was necessary to His completeness of being. The Via Dolorosa was His only path to power. The words are strong—'To make him perfect through sufferings.' There is a tendency of the mind, and it has always been there, to look at the spirit of Christ apart from life, as if He passed through the world in a kind of lofty independence, as an actor goes through the tragic incidents of a play without these incidents really shaping his being, or adding anything to his character. We miss the point of the life of Christ if we look upon Him as a ready-made Saviour, to whom life had nothing to give. The words are bold. 'Christ was made perfect by his sufferings.' They were an essential part of His development without which He could not have been what He was. Christ had to live His life as we live it; He had to find His way about amid its perplexities, as we find ours; He had to meet its temptations, as we fight ours. His nature had to be moulded and His powers awakened through the storm and the stress of life. Life was no sham fight for Jesus. It was a real battle in which everything was at stake, and a real victory was won which changed the course of history. He was a living part of a living, struggling world on its way to God. 'It became him, for whom are all things, and by whom are all things, to make the Captain of their salvation perfect through sufferings.'

3. One result immediately springs from this changed outlook on the sufferings of Christ. It is a changed outlook on our own. The moment we begin to see a glimmer of nobleness, of some great use of pain in His Cross and His Gethsemane, that moment we begin to see some great uses in our own. Suffering, when all is said and done, is the great problem of the universe. It is the one thing which, above all, perplexes and troubles the religious mind, for it is the religious mind that feels it most. When a man begins to think at all, he begins to question the why and wherefore. And there is no cut-and-dry answer ready to our hand. There is no theoretical solution to the problem. When all is said, the deepest truth lies still at the bottom of the well. But there is a practical solution, and that is the main point—for we are not here to understand, but to live. The practical solution is in Jesus. He lived this life of ours, faced and bore incalculable suffering, and still found life liveable; and what is more, the Scripture tells us that this suffering was an element in the making of His Divine manhood. Here is a life which is perfect, so redeeming in its power and quality, that there is not a single soul in all God's universe, however deeply bitten with shame and sin, whose poor heart cannot catch fire at the touch of Jesus and blaze out in a new splendour. Surely, if the Son of God had to suffer to become a perfect Saviour, if He met it with brave acceptance, like a soldier going into the battle for which he has enlisted, there must be meaning in our pain. There must be something noble in it, something enriching, something without which man could not be man, and God could not be God. Pain is more than the dross which we would fling away and forget as soon as we can; it is the very mould, the very furnace without which the Potter's Hand could not fashion us into beauty. One look at the face of Jesus, lit up amid the shadows of Gethsemane by the passion which burns at His

heart, will give you more insight into the meaning of pain than all the volumes that ever were written. He did not put it into words. He put it into a life.

To look at the facts of pain apart from Christ, is like trying to catch the beauty of a piece of music by reading the manuscript: if you have not the musician's eye, it is nothing to you but a series of hieroglyphics, a set of stupid-looking marks upon a paper. But hear a master play that music, translating it into melody through the medium of his own soul, then you begin to understand what glorious secrets of a hidden world are locked up in these crotchets and quavers. Mark Rutherford puts this point finely: 'When we come near death or near something that may be worse, all exhortation, theory, promise, advice, dogma fail. The one staff which perhaps may not break under us, is the victory achieved in like circumstances by one who has preceded us, and the most desperate private experience cannot go beyond the garden of Gethsemane.' If Christ suffered, shall there not be meaning in our pain? If God could only make Jesus perfect through suffering, is there any likelihood that He could do anything for us without it? There is tremendous comfort in this. 'It behoved Him, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.'[1]

Second Sunday in Lent.

Perfect through Suffering.

'For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.'—He 2^{10}.

How do sufferings make for perfection?

1. For one thing, the experience of suffering is a means of development. All the experience of life has this power of developing us, of bringing out of us some hidden quality. Life has a cutting edge about it in all its sharper experiences, which sets free some hidden beauty, some buried capacity, as a landslide which tears and wounds the surface of a smiling hillside may reveal a hidden stratum of gold. A man can no more become a man till life has dealt with him than a daffodil can burst its sheath till it is put into the grip of the earth. And part of that experience is the experience of pain. There is something in us which only pain can bring out. Francis Thompson describes the making of a child's soul in heaven, with all its gifts and powers. But something was wanting at the end which only earth could give her—a tear. Wherever we may go on our long journey, there is something which only earth can give us to fit us for the larger life.

> Each wave that breaks upon the strand,
> How swift soe'er to spurn the sand
> And seek again the sea,
> Christ-like, within its lifted hand
> Must bear the stigma of the land
> For all eternity.

It is the stigma of earth, the wound-prints of pain, which, like the thorn-prints on Christ's brow and the nail-marks of the crucifixion, bring out some richer beauty. Does it seem blasphemous to suggest that suffering developed Jesus? It is the suggestion of the Scripture. His suffering was real, and it played a real part in the awakening of His Saviourhood. How it set Him free! How it touched the deep fountains of His compassion! How it awoke His tenderness! How it sent Him again and again to His knees to listen through the silence of eternity—brooding like the sky over a pain-racked world—for the interpreting voices of love! You cannot see Jesus until you see Him against the background of life's experience: and you cannot see Him till you see Him most of all against the lurid background of His Agony. Suffering has the power to soften hardness, to awaken courage, to bring a tenderness into proud faces which nothing else can put there. There are flowers that grow best in the shadowed places, and these are the flowers with the most delicate tints and fragrance. It is no glorification of pain to say these things or think these things. Physical pain we may get rid of, bit by bit, in part at least; though it is difficult to see how a man can honourably play his part in such a world as this without some cost to his body. Make a universe as smooth and placid as some lotus-land, and there will be fine natures who will break out of it and fling themselves away on some adventurous quest through the sheer need of living dangerously.

I cannot imagine a world more near the brink of war and bloodshed than a world that we have made so smooth and easy and prosperous that we revolt against it. Something is wrong with pro-

[1] J. Reid, *The Victory of God.*

gress if it does not bring more pain instead of less —the pain of souls more sensitive to sin and sorrow. And by that pain we grow. 'It became him to make the Captain of our salvation perfect through sufferings.'

2. But again, the perfection of Christ was in His oneness with all men, His sympathy with all men, through which He found the power to save. A man is not really growing whose heart is not expanding in sympathy with others. The great qualities of the soul are those that link us with all mankind. As we rise out of ourselves in devotion to others, we grow. And by suffering, Christ grew into a deeper sense of unity with all mankind, a unity which was the power of His Saviourhood; till His heart became a kind of whispering gallery in which the low murmur of the world's agony cried aloud to God. He gathered up into Himself the world's suffering and bore it; and by that burden He became the perfect Saviour.

Give me no counsel
Nor let no comforter delight mine ear
But such a one, whose wrongs do suit with mine,
And I, of him, will gather patience.

People have often puzzled over the problem why the innocent should have to suffer for the sins of the guilty, and why it is that the pains of suffering are so badly distributed. In protest against this, the doctrine of Karma has come into existence, whereby the suffering of each is explained as the result of something he himself has done in a former life, so that each man's suffering is proportioned to his guilt. If there is a doctrine more devastating to the mind of man in the face of pain, I do not know it. It shuts men up in the isolation of their own souls. It turns a man's place of suffering into a prison, from which he has to burrow his way alone. It breaks humanity up into self-existent units, so that we are no longer a family, suffering together and proud to suffer together, proud if our suffering can help to lift our brothers' weight of pain. Humanity is one. We are members one of another. We are not ourselves till the tendrils of our sympathy have gone out and twined themselves about other lives and we stand knit together for good or ill. It is this power of suffering with others, and thereby in our measure redeeming others, that pain brings to our door. Without this, Christ could not have been a Saviour. 'It became him to make the Captain of our salvation perfect through sufferings.'

Now how does this view of things help us? We may say to ourselves, perhaps, that Christ stood alone. Suffering was all very well for such as He, with a great redeeming task; that was, so to speak, His business. He needed the character which suffering could give, and most of all the power to save. But as for us, something less will serve. The answer to all this is in a word. We are not saved till we are made like Christ, and this likeness to Christ carries all through. It means likeness to Him not only in the virtues of His private life; we must be like Him in the qualities which suffering made perfect, and most of all, in the quality of saving sympathy by which we bear in our lives the burden of others' sin and shame and suffering. The difficulty many people have in being reconciled to suffering is their unwillingness to be made like what God would make them, which is like Jesus. That is the crux of the whole matter. Do we want to be made like Jesus? Or have we some ideal of our own—some rose-coloured vision of ease or comfort which pain is shattering to fragments? The secret of being reconciled to pain is being reconciled to God's ideal of life in Jesus. Some people are perilously near the old Roman Church fallacy of two orders of Christian conduct, one of which is for the man in the street, the other for the man in the cloister. There is only one order of saved men. It is the order of love, into which a man is brought by Christ; and that is an order in which he becomes a saviour of others, and his own sufferings awaken in him redeeming quality and power. That is the only way in which we can be saved out of our own suffering. We are not saved till we are saved from self-pity, and find our joy in helping others. And we find that deliverance from our own pain in a great alliance with the loving purpose of Christ. He is the Leader of our salvation. What does that mean? It means that He comes down into our place of pain and wretchedness to lead us out of it by the way of fellowship with Him. There is no escape from suffering except by the way of a great love and a great vision of the will of God, whereby our suffering becomes redeeming, and the pain is swallowed up in the passion to be and to do what God would have us.

Our salvation depends on our fellowship with Christ. Our victory depends on our sharing the

spirit and the attitude of Christ. One of the Arctic explorers tells in his book how he took part in the hard work of the party, pulling the sledges with the men, suffering with them in all their labours. He talks about the 'sympathy of the traces.' He describes how the depression, or lethargy, or pain of his men communicated itself to him as he and they held the same cords and toiled bit by bit over the snow and ice. And on the other hand, his courage and faith and hope were transmitted to them through the same sympathy of the traces, so that they were able to carry on. There is no solution for the problem of suffering, except in so far as we let Christ share our burden, by giving ourselves to His task.[1]

[1] J. Reid, *The Victory of God.*

Did S. Luke know the Old Testament?

By the Reverend V. T. Kirby, M.A., Thurgarton Vicarage, Nottingham.

'The evil that men do lives after them,' and the evil results of disproved theories remain long after the theories themselves have been discarded. While it was still believed that S. Luke was one of the seventy disciples, or that he was the companion of Cleopas on the road to Emmaus, it was natural to think of him as knowing Aramaic and as well versed in the O.T. But now that we see that those theories are inconsistent with what we know of Luke, we cannot take for granted, as even modern writers do, that Luke translated from the Aramaic or used his knowledge of the Septuagint. That he knew Aramaic I cannot see a particle of evidence, but every reason, from what we know of him, to believe the opposite. Whether, or to what extent, he knew the O.T., is the purpose of this paper to examine.

Let us begin by recalling what we know of Luke. In the preface to his Gospel he expressly distinguishes himself from those who 'from the beginning were eye-witnesses and ministers of the word.' He is a Greek through and through, knowing the Ægean and the cities bordering on it, especially proud of his own city, Philippi, for which he claims that it is 'the first of the district,' in spite of the more general recognition of the claims of Amphipolis; he has the Greek love of the sea. He has comparatively little interest in Roman names or Roman things; he misunderstands the Latin language. He dislikes the Jews: he can see neither reason nor excuse for their opposition to Paul, even at Corinth. And that dislike shows that he was not a Jewish proselyte before his conversion: had he been so he would have gained a more favourable view of them. It is as a Greek pure and simple that we know him; he has a thorough command of the Greek language, a good Greek style when he is writing what is entirely his own composition, though he is susceptible to the influence of his authorities when he is using them.

He first comes into touch with S. Paul at Troas. Was he already a Christian? or did S. Paul convert him? We cannot answer with certainty, but his affection for and his admiration of Paul lead us to believe that he 'owed to him his own self.' Immediately he joins Paul as his companion, and after a stay of the latter of only a few weeks in Philippi is left there apparently as the only representative of the apostle for about two years, except for a short visit from Silas. There were few Jews at Philippi—there was no synagogue: Luke had to deal chiefly with Greek Christians; he had to know the gospel well enough to be a teacher. What opportunity had he to learn much of the O.T.?

Let us look for a moment at the wider question—How far did the early Greek converts from paganism know the O.T.? Here we have evidence in S. Paul's Epistles. The Church of Rome at that time was largely Jewish: several Jews are saluted in ch. 16, and the Epistle as a whole is an apology to the Jewish Christians for the admission of the Gentiles to equal privileges. In Corinth S. Paul himself had converted Crispus, the *archysynagos*, with his household, and probably his successor, Sosthenes. Afterwards Apollos came to Achaia, and especially to Corinth, where his name was used as the mark of a party, and 'powerfully confuted the Jews, showing by the

Scriptures that Jesus was the Christ.' So that Paul can join himself with the Corinthian Christians in saying that 'all *our* fathers were under the cloud.' In Galatia, when S. Paul wrote, there had been the Jewish mission, which taught that it was necessary to be circumcised and obey the Jewish Law, with the necessary result that many of the Christians would gain a knowledge of the O.T. Consequently, in writing to those three Churches, S. Paul can quote freely from the O.T., and make allusions to the history of Israel.

In the remaining epistles to the Churches of Asia and Macedonia the case is entirely different. Paul does indeed use Biblical language, as a modern preacher does, but it is not necessary for the readers (or the hearers) to recognize it as a quotation: without so recognizing it they can understand the argument. Apart from this use of Biblical language the real quotations are few: the Psalms are quoted in the Epistle to the Ephesians, but the Psalms almost certainly stand on a footing by themselves: as the hymn-book of the Jewish Church they were early taken into use in the Christian Church, and have a recognized place in Christian worship in the second century. In the same Epistle the Fifth Commandment is quoted: the Commandments, again, would probably be known long before the rest of the O.T. The law of marriage from Gn 2^{24} is quoted in Eph 5^{31}: 'For this cause shall a man leave his father and mother, and cleave unto his wife, and they twain shall be one flesh'; but that same law had been brought into Christian teaching by our Lord Himself.

The contrast is striking: not quite so great as between Paul's speeches at Pisidian Antioch and at Athens, but sufficient to show us that S. Paul, who was all things to all men, knew instinctively to what he could appeal in his different churches, and that arguments from the O.T., which were understood and appreciated by Jews, were not suited to churches which were largely Gentile. Neither do S. John's Epistles quote the O.T.

The same contrast appears in the Pastoral Epistles: to Timothy, the half-Jew, who 'from a child had known the Holy Scriptures,' Paul could speak of the inspiration of Scripture and quote. To Titus, the Greek, though now for twenty years a Christian, he only quotes in one verse eight scriptural words which are marked by Westcott and Hort as coming from three distinct O.T. passages.

Titus serves to bring us back to Luke: for if not brothers, they were closely connected; and both were for long assistants of S. Paul. What is true of one is likely to be true of the other.

So we turn to S. Luke's writings. In the whole of his Gospel he is dependent upon his authorities; and most modern scholars agree that those authorities are mainly written documents. One such source we have in S. Mark's Gospel. Luke improves the style, selects to some extent, supersedes where he has a better authority for an incident, introduces explanations of Jewish affairs, but on the whole follows his source faithfully; where he adds a detail to a Marcan incident there is ground for supposing that he had other authority for it. Of his omissions from Mark some certainly are of a particularly Jewish nature, either dealing with Jewish questions or the Jewish Law. And in these ways he reduces the number of Mark's O.T. quotations from twenty to eleven. It is only reasonable to infer that in the same way as he treats his one known source he treats his other unknown (or partially known) sources.

In regard to the Acts of the Apostles there is not the same agreement on the question between written and oral sources. There can be little doubt that for the first twelve chapters he collected his material during his two visits to Cæsarea, and had help from Philip the Evangelist. Almost certainly Philip must have given him a written abstract of Stephen's speech, and therefore of the whole account of the appointment of the Seven, and Stephen's martyrdom, with its sequel in Philip's work in Samaria. Possibly, too, it was through Philip that Luke obtained a written source for Ac 1–5. For the latter parts of Acts from ch. 13 onwards, where Luke was not himself present, Paul would be his authority; and it would be from Paul, either by a written summary or by dictation, that he had the accounts of Paul's speech at Pisidian Antioch and of the Council at Jerusalem. When we reach that part of the Acts for which Luke alone is the authority, we find exactly the same contrast as in the Pauline Epistles. Whereas, throughout the Gospel, and in the earlier part of Acts, including Paul's speech at Pisidian Antioch and the Council at Jerusalem, the O.T. is freely quoted, because Luke is faith-

fully following his authorities; in what is, strictly speaking, his own composition the quotations almost disappear, even in Paul's speeches to Jewish audiences at Jerusalem. Even in them the Biblical language is small, and the only quotation is Paul's use of 'Thou shalt not speak evil of the ruler of thy people.' In the last verses of the Acts (28[26f.]) Paul quotes to the Jews at Rome the words in Is 6[9f.], 'Hearing ye shall hear,' etc., already familiar to Christians by our Lord's use of them in the explanation of the parable of the Sower.

Now it is plain that in giving a summary of a speech such as we have in so many places in Acts, different persons would treat it in different ways. Some would report the O.T. quotations: I have given an abstract of one of my sermons to a sympathetic friend by quoting three or four texts and making a short explanation. Others would give the substance without quotations. The earlier speeches in Acts are examples of the one kind, those which Luke himself reported of the other. The speech in Ac 22 was delivered in Aramaic, but Luke was present in Jerusalem, and would make his own report from those who heard it and could translate for him.

It is almost inconceivable that in Paul's five speeches at Jerusalem before Jewish audiences, though he is addressing the Procurator in three, and the chief captain in one, he made only one O.T. quotation; but the other quotations are not reported because Luke had little knowledge of and little interest in the O.T. Especially would he be wanting in that quotational knowledge which comes by long and familiar use, which was natural to Peter and Paul and Stephen, but would scarcely be acquired by Luke and Titus and other Greek Christians who had grown up to manhood as pagans. Peter could not even drop the habit when writing to Gentile Churches.

But it is said that Luke derives many of his words from the LXX, and sometimes writes in a 'Biblical style' in imitation of it. We know too little of the current language of daily life at that time and of the literature to say that, as regards words, this is true. Many words from the LXX must have passed into the theological language of Paul and other Jewish Christians and become current among them. The LXX stood to them in much the same relation and roughly as long before them as the A.V. does to us. It would be as absurd to say that Luke, with his command of language, looked up in his LXX (or borrowed some one else's to look up) the right word, for he had no Concordance, as it would to say that a modern preacher derives his knowledge of single English words from the A.V. direct. Just as the A.V. has influenced our whole English speech, so did the LXX influence the speech of the Greek-speaking Christian teachers, largely Jewish, among whom Luke lived. The same may be said of his 'Biblical style': it would come in the same indirect way. Besides, many of what are called Hebraisms had passed into the common language.[1]

To sum up. Where Luke is an eye-witness, his narrative shows no sign of knowledge of the O.T., while in his own reports of Paul's speeches, quotations are reduced to a minimum; when he uses Mark's Gospel, he diminishes the number of quotations, and omits other references to the O.T. Similarly the Pauline Epistles to purely Gentile Churches demand from their readers scarcely any knowledge of the O.T., nor does the Epistle to Titus. From this we argue that Luke, Titus, and the Greek Christians generally knew little of the O.T., as is only natural in the case of those whose youth had been passed outside the influence of the synagogue.

Dr. Stanton says (*The Gospels as Historical Documents*, pt. iii. p. 153): 'It will remain probable that a knowledge of the O.T., which would enable a writer to introduce allusions to it freshly and naturally even where no point of controversy, or none of the ordinary ones, was involved, was to the end of the first century, and even later, rare among Gentile believers.'

There is one inference in defence of the trustworthiness of Luke's writings which follows if my arguments are sound, viz., that Luke could not have followed the example of Thucydides in writing speeches to suit his characters. He had not the necessary knowledge of the O.T. to argue from it and quote from it as Peter and Stephen and Paul do. Nor could he, as some critics maintain, have composed the *Magnificat*, *Benedictus*, and *Nunc Dimittis*. Those speeches and those hymns, like the rest of the history before he met Paul, have come to him from those who were 'eye-witnesses and ministers of the *word*.'

[1] Dr. Thayer in 'Language of N.T.' in Hastings' *Dict. Bible*.

Contributions and Comments.

The Angels' Song.

If I am not too late, being *penitus toto divisus orbe*, may I send a word on Lk 2^{14}?

In Abbé Crampon's French Bible occurs the following note:—

'La Vulgate porte: *pax hominibus bonae voluntatis*; ce que l'on traduit ordinairement par: *paix aux hommes de bonne volonté*. Mais le terme εὐδοκία semble devoir s'entendre ici (comme presque partout dans l'Ecriture, où il correspond à l'hébr. *ratsôn*, Vulg. *beneplacitum*, cf. Ps 5^{13}, etc.) de la *bienveillance divine*, d'où descendent, avec Jésus-Christ, le salut et *la paix*, non pas seulement pour les hommes qui sont présentement *de bonne volonté*, mais aussi pour les pécheurs qui, par l'effet de la *bienveillance* divine, seront amenés au *bon vouloir* (voy. Philipp 2^{13}). Le sens serait donc: *paix aux hommes* objets *de la bienveillance* divine. Cf. Isaïe, 49^{8} 61^{2}, etc., et Luc. 177 *sv.* De plus il est très probable qu'il faut lire, au lieu du génitif, le nominatif εὐδοκία: *bienveillance*, comme il est traduit ci-dessus. Avec le génitif il faut traduire: Au ciel gloire à Dieu! Sur la terre paix aux hommes, objets de la bienveillance divine.'

The text in this Bible reads:

> Gloire, dans les hauteurs, à Dieu!
> Et, sur la terre, paix,
> Bienveillance pour les hommes!

I wish to introduce this Bible to your readers, who may not know it. It is the best Bible I know in any language. It has hardly any Roman Catholic bias. It has excellent notes and is very well got-up. But I could write pages of its excellences. It is published by the Société de S. Jean l'Evangéliste, Deselée, Lefebvre et Cie, Paris, Rome, and Tournai; and I believe a second edition is coming out: the first is exhausted. It prints the Apocryphal books in historical or prophetical or poetical order, in this being of course superior to Segond's excellent Bible, which does not contain the Apocrypha, but to which, however, it is indebted for renderings in the O.T.

J. F. Radley.

Tananarive.

The Theophany at Horeb (1 Kings 19).

Commentators seem to be divided between two interpretations of this passage. Older writers like Keil saw in it a rebuke to the fiery zeal of the prophet, and a revelation of God as long-suffering and gentle in His ways. More recent critics (*e.g.* Benzinger, Kittel, Skinner) rightly point out that vv.[15-18] contradict this, and see in the theophany a refining of the conception of Yahweh, as one whose nature is to be symbolized only by the least sensuous of representations.

This interpretation, however, strikes one as giving the lesson which may be derived from the theophany in this novel form, rather than what it meant for Elijah and for his biographer: what the prophet seeks, and what we should expect to find, is a revelation of Yahweh's will to His discouraged servant, and something like this must be the primary import of what happened. More important still, on this view the symbolism of the vision (v.[11f.]) is unlike that of other prophetic experiences of the kind in that it has no close connexion with the divine message which follows (vv.[15-18]), but merely serves to prepare Elijah for a revelation of some kind.

If we work back from the words of Yahweh in vv.[15-18], yet another interpretation offers itself. The events recorded in v.[11f.] form the immediate occasion of the revelation; they are the symbols by which Yahweh reveals to the prophet what He is about to do. In wind, earthquake, and fire He is at work in some measure, but He is fully known only when to these succeeds 'the sound of a light whisper' (Burney). What can this mean? Disheartened by his failure, Elijah feels that Yahweh's cause in Israel is doomed to disaster: now in what comes to him in the desert he reads the divine assurance that it shall not be so. As in Jer 1 and Am 7 f., Yahweh's oracle is seen first in symbols, then clearly revealed to the mind. The three forces of Nature represent the three catastrophes which are soon to come upon Israel—war, civil strife, and religious conflict. In all this Yahweh is at work, leading events to quietness and peace; as on the storm of the desert the light breeze follows, so on the disasters of His people will

follow the day of deliverance, when His cause will prevail, and the faithful remnant will do His will. The death-agony of the Hebrew State is yet the birth-pang of the Kingdom of God. All this means a higher conception of God, of course, but here, as everywhere in the Old Testament, it is through the knowledge of Yahweh's purpose that the prophet wins his assurance of the character of the God of Israel.

E. L. Allen.

Westminster College, Cambridge.

The Ages of the Patriarchs.

It will probably be admitted by now that, whether the ways of P are dark and vain or not, they are at any rate peculiar. Nor would it be worth while to track him any further in his arithmetical work but for the fact that he occupies so very important a position in post-Deuteronomic Jewish history. The man whose work permeates Judaism from Ezra to Shammai is deserving of a little detective toil; and it is in his numbers that we see him most clearly. He, more than most men, *monstratur digito.*

Let us then take his second list of names and figures, the one contained in the eleventh chapter of Genesis. That he meant, in this list, to mark a decline in human longevity is obvious; and that there is a certain connexion between the two series is equally clear. For example, the total years of Shem, 600, correspond to the 600 lived by Noah before the Flood, and betoken a lowered maximum as compared with the thousand of Adamite man. Again, there is a likeness between Terah and Noah. Each of these had three sons, certainly not of the same age. A round number, 500 in the one case, 70 in the other, is therefore taken as a rough approximation to the age of the father at the time of the birth of the sons.

Regarding then this interdependence as fairly established, we notice at once that the second and third in the Postdiluvian genealogy are treated exactly like the second and third in the Antediluvian. We saw, it will be remembered, that for Seth and Enos P multiplied 65 by 3, and gave 7 parts of the resulting 195 to Seth, and 6 to Enos. To Arpachshad and Shelah (the ages being smaller) he assigns the simple 65, again giving the father 7 parts, and the son 6.

Now in three generations after Shem the maximum life declines to 500, half the Antediluvian. Therefore, for Arpachshad's latter years, P divides Seth's 807, as well as he can, by 2, obtaining 403: and then, noticing that 403 equals 13×31, he is so charmed with the result that he repeats it for Shelah. As for Arpachshad's total, 438, he probably observed with pleasure that it falls short of 500 by twice 31, or 62.[1]

In the case of Eber, his proceeding is obscure; but it seems to me not impossible that he made his first column 34 in order that the sum of the first three 'initials' of the second batch of patriarchs might be 99, and so fall short by one of Shem's initial. He then restored this 99 to Eber's total by adding it to the year-number 365. But we must remember that 34 is twice 17; and 17 is a favourite factor of P's. It divides the 595 of Lamech, and the 119 of Nahor: we shall, in fact, meet it pretty often.

When we reach the third batch, P's method becomes curious to the last degree. The word Peleg might well suggest *division*; for he does indeed divide. Taking his ruling number 30, he sees that it equals 11 and 19. He then multiplies 11 by 19, and gets 209. The total is thus 239. For Reu, he *starts* with this 239, and splits it into 23 and 9. Adding these, he arrives at 32 for the first column; multiplying them, he produces 207 for the second; and when he finds that 32 and 207 make 239 once again, his delight may be conceived. Can he do it again? He tries 30 once more, the *corpus vile* being now Serug: 30 is 20 and 10. Multiply 20 by 10; answer 200; total 230. Since the maximum age for the third batch seems fixed at half 500, or 250, all these totals are just what he requires.

The figures for Nahor, the last but one in the list, are somewhat uncertain; the variations in the LXX and the Samaritan being here quite unsystematic. It cannot fail to be noticed, also, that the name appears twice, and that if we omit it here we get 7 generations from Shem to Serug, as from Adam to Lamech in the list of J. But, taking the Massoretic text as it stands, we may observe that he seems to mark a further diminution of the maximum to 200: in any case his years are few, like those of Lamech, the last but one on the Antediluvian list. Now 200 is a fifth of 1000: divide Lamech's 595 by 5, and we have 119, Nahor's second figure; while his total 148 is

[1] The sum of the three *totals* of Batch II is 1331—cp. the 13×31 above; and cp. Peleg below.

37×4, as Lamech's 777 is 37×21. Simple subtraction gives the first column.[1]

With Terah all that P had to do was to add to the 70 the magic symbol 65, and 135 is the result.

It may be interesting to glance for a moment at a few of P's other figures. Let us pass on one side the portentous calculations of Nu 2 and 3:[2] there is much besides. The 100 of Abraham before the birth of Isaac was doubtless traditional; but it is worth remark that Abraham was 75 when he received the Promise, and lived 75 years after its fulfilment; that Isaac's life divides itself into three 60's, and that of Moses into three 40's; while Jacob not only lived twice 65 years before going down to Egypt, but saw just as much of Joseph after the reunion as before, for Joseph was 17 when sold for a slave, and Jacob lived 17 years after arriving in Goshen: that Sarah lived 127 years, and so did Amram the father of Moses: that Joseph and his descendant Joshua both lived 110 years: that Jacob's total years are 147, *i.e.* $7 \times 7 \times 3$—there being other 7's in his life—and that Ishmael's number is 137, that is, 100 plus the 37 which has so often appeared among our factors. Repetition, indeed, and a certain perverted symmetry mark P's arithmetical work wherever we can trace it.

The question arises as to the influences which led him into these strange vagaries. The answer can scarcely be doubtful. He must, we may say with almost absolute certainty, have been the pupil of Babylonian astrologers and professors. If so, our little study adds a confirmation, if any was needed, to the opinion of critics that his work dates from the Exile, and is tinged throughout with colours derived from Chaldea.

	Initial.	Final.	Total.	Maximum.
Shem . . .	100	500	600	600
Arpachshad . .	35	403	438	
Shelah . . .	30	403	433	500
Eber . . .	34	430	464	
Peleg . . .	30	209	239	250
Reu . . .	32	207	239	
Serug . . .	30	200	230	
Nahor . . .	29	119	148	200?
Terah . . .	70	135	205	

[1] But also Nahor's 29 + Terah's 70 = 99.

[2] The well-known discrepancy in the counting of the Levites makes calculation difficult.

The Massoretes do not give the 'Total' column; but that P had it in mind is, I think, certain. The scribes probably omitted it as useless.

For Nahor, the LXX give 79, or 179 in first column and 125 in the second.

It is perhaps worth noticing that the sum of the years from Arpachshad to Terah, plus the 75 of Abraham down to the Promise, amount to the year-number 365.

The statement that 'Shem begat Arpachshad two years after the Flood,' which has given much trouble to the commentators, is probably to be explained by universal continence during the Flood year.

E. E. Kellett.

Leys School, Cambridge.

Was Lazarus 'the Beloved disciple'?

Mr. Griffith and several other writers have recently favoured the view, which was considered by the late Dr. Swete only to be rejected by him, that Lazarus was the author of the Fourth Gospel.

Some formidable objections, however, can be brought against this theory.

In Jn $12^{10.11}$ we are told that the chief priests consulted that they might put Lazarus also to death, because by reason of him many believed on Jesus. This being the case, how comes it that Lazarus, if he be identical with 'that other disciple known unto the high priest,' can move about so freely in the court and palace during the Lord's trial, without being molested—whereas Peter is subjected to awkward questions concerning his associations with Jesus of Nazareth?

Secondly, according to St. Mark, the Lord takes three of the disciples apart from the others to witness His agony in the garden of Gethsemane. But Lazarus's name does not occur amongst them. The three are Peter, James, and John (14^{33}).

If, according to the view of Mr. Griffith, Lazarus was with Christ 'to the end, with Him at the trial, with Him at the Cross, and was early at the tomb,' is it likely that he should not also have been included in that inner circle, chosen to witness that which in a very sacred sense was 'the secret of the Lord' revealed beneath the olive trees? Mr. Griffith specially states that Lazarus was 'in the secrets of

Jesus, as the others are not.' Should we not expect, then, to find him in the garden? Why is he absent just there? If it is objected that the risk to his life was too great in this instance, our reply is that it was no greater than his open appearance in the high priest's palace dealt with above.

Thirdly, the evidence of chapter 11, if anything, tells the other way. The sudden illness of the brother of Martha and Mary would so absorb their thoughts that to them there was only one 'he,' and they would take it for granted that the Lord would understand the allusion, as from their lips it could only refer to one individual.

It seems a somewhat dangerous expedient, then, to found an argument as to the authorship upon a passage expressing intense emotion. But if, however, the passage has to be taken into account in building up this theory, the sisters would probably have used his recognized title, 'the disciple whom thou lovest,' instead of the indefinite, 'he whom thou lovest' (cf. 20^{15}), which could be used of any friend, and immediately after the sisters have thus designated him, the Evangelist hastens to add, 'Now Jesus loved Martha, and her sister, and Lazarus,' which seems to exclude any possibility of Lazarus being singled out for special favour.

Fourthly, whilst the argument from silence is a dangerous one to use, yet it is significant to notice that in the account of Ac $1^{13.14}$, we might have expected that when the Blessed Virgin is mentioned, Lazarus would have been named alongside of her. This does not militate against the identification of the beloved disciple with the Apostle John, as the latter would naturally come in the order in which he is mentioned on account of his prominent position which St. Luke actually does give him, putting him, according to the best reading, before James.

It has been asked, Why does Lazarus appear on the scene, and then suddenly vanish and be heard of no more? This may be explained in part by the fragmentariness of our Gospel records, and furthermore by the method pursued in the Fourth Gospel.

The Evangelist evinces a special fondness for introducing characters on the stage of history to bring out some side of the Lord's nature and teaching. When they have fulfilled their purpose they disappear as suddenly as they came. Nicodemus, it is true, is mentioned three times, but in the conversation with the Lord his departure is very abrupt. The same applies to the young man born blind, and still more to the Greeks who were desirous of seeing Jesus.[1]

May I be allowed to put in a plea for the Evangelist being the Apostle John? It is forgotten that the person who wrote the Fourth Gospel was a man well stricken in years, and that the disciple whom Jesus loved was anyhow a 'young man.' Care must be taken not to read into the disciple whom Jesus loved the experiences he might quite well have had later on in life.

The distinction between what the disciple was during the Lord's earthly ministry and what he became in after life needs to be kept continually in mind. It is so easy to read into the beloved disciple the outlook which he may have gained after years of meditation on the unseen Christ, and interpret his appearances in the Fourth Gospel in the light of his maturer experience. Each scene in which he figures must be taken just as it stands, and no more must be read into it than the actual words convey.

How far, then, is Mr. Griffith entitled to assume that the beloved disciple, when the Lord was living on earth, was especially entrusted with His secrets? Jn $13^{22.24}$ (R.V.) is quoted as an instance. But did the beloved disciple obtain possession of a secret not open also to Peter? The reason Peter turned to the beloved disciple was because the latter was in a better position, leaning as he was on the Lord's breast, to hear the Saviour whisper the name of the Betrayer.

Again, the fact that the beloved disciple is entrusted with the care of the Virgin Mary because of certain special qualities is quite understandable. St. John had quite as much to receive as to give. Their companionship would be one of mutual benefit. Living with the Lord's Mother would exercise a profound influence on the Apostle's character. Her tone of mind, that of one who 'kept and pondered' all these things in her heart, would be just the sort of person his character needed. The Lord with His wonderful discernment, would see certain sides of the young man's character, his amazing capacity for loving, and what might lead from this, which would not be apparent to the ordinary observer, or even to those who thought that they knew him well, just as the trained artist sees possibilities of genius in that

[1] Cf. Barth, *Johannesevangelium und die synoptischen Evangelien*, p. 31.

which appears merely an ordinary sketch to others, and He who knew what was in man could pierce to the hidden springs which were not to yield their rich secrets for many a long year.

Devotion would lead the Lord to entrust His mother to a 'son of Thunder.'

Youth is very critical of individuals, and apt to dwell upon the feelings of others, but when once its sympathies are enlisted it is capable of intense hero worship.

The beloved disciple being a young man would bear his Master's image on his heart, he would always be thinking of Him whenever Christ was present, his eyes would follow Him were they separated from each other, the disciple would half consciously to himself draw nearer and nearer to Him. It was the Lord's personality, not His ideas, that drew the beloved disciple to Him.

Love may quicken a person's power of perception, so that in connexion with any particular individual upon whom he may have fastened his affections, he will be quick to note what has happened to him, he will be very much alive to anything concerning him. This does not necessarily apply to quick discernment of his spirit and teaching. This, I venture to think, explains how the beloved disciple came to recognize that the Lord was risen. The Evangelist is most careful to point out that not only did Peter not know the Scriptures, but that this was the case also with the beloved disciple. This indicates that when the Resurrection had taken place the beloved disciple did not display such wonderful powers of insight as those with which he has been frequently accredited. Otherwise the repeated teaching of our Lord would have sunk deep in his heart and left a very definite impression upon his mind.

The other argument brought forward by Mr. Griffith, that Jn 18^{15} cannot apply to the Apostle John, is beyond the limits of this paper and has been partially met by Mr. Draper (THE EXPOSITORY TIMES, June 1921, p. 429). Whilst Archdeacon Charles believes in the early martyrdom of the Apostle, other competent authorities, *e.g.* Harnack and Stanton, neither of whom accept the Johannine authorship, take the contrary view. It is not fashionable to believe in the apostolic authorship of the Fourth Gospel, but more can be said in its favour than has hitherto been given.

At any rate, it would be strange to think that it was reserved to this age to make the discovery that Lazarus was the author of the Fourth Gospel, a person to whom the early Church never dreamt of assigning 'the spiritual gospel.'

H. RIGG.

Beverley Minster, E. Yorks.

Heb. ii. 16 in the Peshitta Syriac Version.

I SHOULD like to draw the attention of those who do not read Syriac, and of those who do but who may not have seen the edition of the *Peshiṭta N.T.* recently published by the British and Foreign Bible Society, to a remarkable reading of He 2^{16}.

The difficulties connected with the interpretation of this verse are well known; speaking broadly, there are two main lines of explanation. One, which is the general opinion of the ancient expounders, is that the writer is affirming that our Lord did not assume angelic but human nature, typified for himself and his Hebrew readers by the seed of Abraham. The A.V. has made us familiar with this view: 'For verily he took not on him the nature of angels; but he took on him the seed of Abraham'—a translation, however, which is so far wrong in that ἐπιλαμβάνεται is present, 'he takes,' not 'he took.' The second general opinion is that the writer is saying that our Lord does not help angels but mankind, typified by the seed of Abraham: and this appears to be the view of most modern interpreters.

The chief difficulty lies with ἐπιλαμβάνεται. This verb occurs nineteen times in the N.T., and over fifty times in the O.T. and Apocrypha, but in none of these places does the word mean 'assume' or 'take upon oneself,' nor does it appear to have any such meaning in classical literature. Its meaning is, 'to take hold of,' or 'to grasp,' or 'to seize.' The R.V., keeping strictly to the grammar, has: 'For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham.'

Chrysostom, whose competency in the Greek language is beyond dispute, evidently felt that ἐπιλαμβάνεται with difficulty fitted the view that the meaning is that our Lord assumed human nature, for he says: τί ἐστιν ὃ φησιν; Οὐκ ἀγγέλου φύσιν ἀνεδέξατο, ἀλλ' ἀνθρώπου. Τί δέ ἐστιν ἐπιλαμβάνεται; Οὐκ ἐκείνης, φησὶν, ἐδράξατο τῆς φύσεως τῶν ἀγγέλων, ἀλλὰ τῆς ἡμετέρας. Διὰ τί δὲ οὐκ

εἶπεν, ἀνέλαβεν· ἀλλὰ ταύτῃ τῇ λέξει ἐχρήσατο τῇ, ἐπιλαμβάνεται; Ἀπὸ μεταφορᾶς τῶν διωκόντων τοὺς ἀποστρεφομένους αὐτούς, καὶ πάντα ποιούντων, ὥστε καταλαβεῖν φεύγοντας καὶ ἐπιλαβέσθαι ἀποπηδώντων. Φεύγουσαν γὰρ ἀπ' αὐτοῦ τὴν ἀνθρωπίνην φύσιν, καὶ πόῤῥω φεύγουσαν (Ἥμεν γὰρ τοῦ Θεοῦ μακρᾶν, φησὶν, ἀπηλλοτριωμένοι, καὶ ἄθεοι ὄντες ἐν τῷ κόσμῳ), αὐτὸς καταδιώξας κατέλαβεν (Hom. v. in *Ep. ad Heb.* cap. 2. No, the interpretation 'he assumes' is impossible.

The second general opinion is thus expressed by Alford: 'It is not angels that He helpeth, but it is the seed of Abraham that He helpeth.' Weymouth, *New Testament in Modern Speech*, has: 'For assuredly it is not to angels that He is continually reaching a helping hand, but it is to the descendants of Abraham.' Delitzsch explains thus: 'It denotes that gracious laying hold in order to redeem, which commenced in the incarnation, and is thence continued.' This interpretation is certainly more plausible than the first; yet one cannot but feel that it is forced upon the passage, and that ἐπιλαμβάνεται is loaded with a meaning which it cannot justly bear.

Of the nineteen places where the word occurs in the N.T., in three only, if we exclude our passage, is there any sort of connexion with the intent of 'helping,' Mt 14^{31}, Mk 8^{23}, He 8^{9} which is a quotation from Jer 31^{32}. Yet the idea of 'helping' or even of 'rescuing' does not reside in ἐπιλαμβάνεται, which retains its normal meaning of 'take hold of' or, as in Mt 14^{31}, 'grasp,' but in the clearly expressed purpose in the immediate context of the taking hold or grasping. Our Lord (Mt 14^{31}) stretches out His hand and grasps Peter in order to save him. In Mk 8^{23} He takes hold of the blind man to lead him out of the village. In He 8^{9} (Jer 31^{32}), God is figuratively represented as taking His people by the hand to lead them out of the house of bondage. An examination of the passages in the O.T. and Apocrypha where the word occurs, reveals the same usage. Any idea of help or rescue resides, not in ἐπιλαμβάνεται by itself, but in the clearly expressed immediate context which gives the reason or purpose of the taking hold or grasping. But in He 2^{16} we have, if I may so say, a perfectly colourless statement: 'For indeed he does not take hold of angels, but Abraham's seed he takes hold of.' And further, the brief parenthetical tone of the passage with its sudden present tense, would almost seem to put it out of immediate connexion with what goes before and after it.

Alford in his long note on the passage says, that while almost all the modern interpreters adopt the view that the meaning is that our Lord helpeth not angels but the seed of Abraham: 'Schultz has ventured to doubt the correctness of it, and to propose a new view—viz. that Death, or the Angel of Death, is the subject of the sentence; "for on angels truly he taketh not hold, but on the seed of Abraham he taketh hold."' Alford admits that this sense of the passage is allowable, though he does not agree with it. However, this view is not a new one, as we shall see.

In 1808 was published, under Unitarian auspices, *The N.T. in an Improved Version upon the Basis of Archbishop Newcome's 'New Translation.'* Newcome renders: 'For indeed Christ helpeth not angels, but he helpeth the seed of Abraham.' But a note to this, for which the Rev. T. Belsham was probably responsible, says: '"For truly it," *i.e.* the fear of death, or death itself, "doth not lay hold of" or seize on "angels, but of the seed of Abraham it doth lay hold."' Belsham, in his *The Epistles of Paul the Apostle translated*, etc. (1822), gives the same rendering, and further says that the Rev. John Palmer of Macclesfield had also suggested it.

This writer under the pseudonym of 'Symmachus' in an article in *The Theological Repository* (1766–88), vol. v. pp. 161–5, discusses our passage, and in the course of his remarks observes that ἐπιλαμβάνεται 'is an awkward word to express the act of helping, without some additional word to modify its meaning, or something very clear in the connexion to limit it to such an act. . . . In my opinion we have been mistaken about the nominative case to ἐπιλαμβάνεται, which is not Jesus in v.^{9}, but the fear of death in v.^{15}.'

However, this interpretation is far older than Palmer or Belsham—we find it in MSS. of the Peshiṭta Syriac, some as old as cent. V. or VI.!

The *editio princeps* (Widmanstad's) of the Peshiṭta N.T. and all other printed editions up till now, so far as I am aware, give: لا حصا ههـ

ملكاخا ههـ. الا ملى انحه وأحبهصا ههـ.

'For he did not take of' (or 'from') 'angels, but he took of' (or 'from') 'the seed of Abraham.' It is noticeable that ههـ is pointed as preter-

ite; the Ḥarklean version, adhering to the present, points ܢܫܩ, and in the margin it has ἐπιλαμβάνεται transliterated into Syriac accompanied by the word ܐܚܕ. Further, I would note that here only in the Peshiṭta N.T. is ܢܫܩ used for ἐπιλαβέσθαι; in all the other places the more appropriate ܐܚܕ is employed, which fact may possibly indicate that the translator was uncertain as to the exact signification here of ἐπιλαμβάνεται.

In the edition issued by the British and Foreign Bible Society last year there is a totally different rendering of He 2^{16}: ܠܐ ܡܛܠ ܕܠܐ ܡܠܐܟܐ ܡܝܬܐ ܫܠܛ ܐܠܐ ܥܠ ܙܪܥܗ ܕܐܒܪܗܡ ܫܠܛ ܡܝܬܐ, 'For not over angels hath death authority' (or 'dominion'), 'but over the seed of Abraham it hath authority' (or 'dominion').

Such is this astonishing reading—astonishing, because so far as all our critical apparatus shows, no other version nor any Greek MS. has any hint of such a reading. What authority has it? Whence did it come?

The new edition of the Peshiṭta N.T., of which Dr. Kennedy wrote a short account in THE EXPOSITORY TIMES, vol. xxxii. p. 137, gives us a reliable critical text, which I call G=Gwilliam. It did not, however, fall within the intent of the British and Foreign Bible Society to indicate the authorities on which the text is based. I cannot but feel that this is to be regretted—a brief list at anyrate of the MSS. relied upon would have been invaluable. Failing this, I have examined for He 2^{16} 20 Peshiṭta MSS. *i.e.* 16 in the British Museum, and 4 in the Bodleian Library, Oxford. Without going into all the details, the result is this: 14 MSS. give the reading of G, the two oldest, Add. 14476 and Add. 14480 being, according to Wright, of cent. V. or VI.; 6 MSS. give the reading of W (Widmanstad), the oldest of them, Add. 14448, being, according to Wright, almost certainly dated A.D. 669–700. In only two of the 14 MSS. is there any variation in the G reading—Add. 14681 of cent. XII. or XIII. repeats 'death' at the end of the second clause; and in the Bodleian MS. Dawkins 23, of cent. XIV., the second clause ends with the word 'Abraham.' In the MS. Add. 17124, dated A.D. 1234, the G reading is surrounded by a red line, and a later hand than that of the original scribe has written the W reading in the margin. I should note, by the way, that while the new critical printed text vocalizes ܡܥܠܩ as aphel, the MSS. which I examined where vocalization is given, vocalize as pael.

Tempting as the theme is, I must not now enter upon a discussion of this reading: I content myself for the present with drawing attention to it. Yet a query or two may be put down.

Is our reading, then, an ancient gloss in a Greek MS. used by the Syriac translator which had become incorporated into the text? Or is it a Syriac gloss which has supplanted a bare translation of the Greek? And if this be so, then does the reading of W after all exhibit an older and truer Peshiṭta reading? Or are we in presence of a paraphrastic rendering of our passage in that Old Syriac of the N.T. canon other than the Gospels, which must have existed, but of which we know so little?

But, however these things may be, I feel confident that this ancient Syriac reading points to the right understanding of He 2^{16}. The subject of the sentence is Death, and the verse should be put within brackets and be read as a parenthesis: 'For verily it doth not lay hold upon angels, but it layeth hold upon Abraham's seed.'

ALBERT BONUS.

Alphington.

Entre Nous.

The International Review of Missions.

The 'International' has finished its tenth volume. It is probably the best edited missionary magazine in the world. Miss G. A. Gollock is associated with Mr. J. H. Oldham in the editorship, and together they have given us a marvellous number for January 1922. Its most prominent feature is a ten years' selected international missionary bibliography. It is based on the quarterly bibliographies which have been so useful and so well done, and occupies fifty pages of small type

and double column. It will open some men's eyes.

The articles are not less remarkable. The Rev. A. L. Warnshuis gives a survey of the last ten years' missionary work in China. Surveys of the work in other countries will follow. The Rev. Frank Lenwood tells the story of the International Missionary Council at Lake Mohonk in October 1921. Dr. John R. Mott discusses International Missionary Co-operation. A delightful study, 'The Gate of the Temple which is called Beautiful, comes from Professor H. S. Coffin. Under the title of 'The Sublimation of Bantu Life and Thought,' the Rev. Edwin W. Smith pleads for the recognition of the good that is to be found even in religions like that of the Bantus, and a new attitude on the part of the missionary to all religions as a result of the comparative study of religion throughout the world. Mr. Smith is of the Primitive Methodist Mission in Northern Rhodesia. Bishop Pahenham-Walsh gives his experience as a missionary in regard to 'Divine Healing.' Professor Adams Brown writes a Retrospect of the ten years of the Review. Last of all, there are reviews of books, among them a review by Dr. Nicol Macnicol of Pratt's *Religious Consciousness*—itself an article well worth reading.

The International Review of Missions is published quarterly by Mr. Humphrey Milford at the Oxford University Press (5s. net).

Two Directories.

The Churchman's Year-Book, 1922, known as 'Mowbray's Annual,' is in its fourteenth year (Mowbray; 3s. 6d. net). Its appeal is to the Church of England first of all, but not exclusively. The biographies of all the Anglican men of note, with which it opens, and which run nearly half through it, are of general interest. They are brief and to the point, what you want to know and all you want to know.

The Baptist Handbook for 1922 (Baptist Union Pub. Depôt; 5s. net) is recovering its size and its value. The War dealt hardly with the Church Directories, but we cannot do without them or with any curtailment of their contents. We recommend a study of them to those who think or wish that the Pulpit may be nearly 'played out.' There is plenty of earnest activity among the Baptists.

'Whatsoever a man soweth.'

It is in that indispensable weekly *Public Opinion* (we use the adjective advisedly) that we find this Declaration. Take it as a fresh illustration of an ever-true text.

The following remarkable warning has been unanimously adopted by the Judicial Section of the American Bar Association:

'The judicial section of the American Bar Association, venturing to speak for all the judges, wishes to express this warning to the American people:

'"Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery, and homicide, they are sowing dragons' teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."'

NEW POETRY.

Teresa Hooley.

As the title tells us, Teresa Hooley's *Songs of the Open* (Jonathan Cape; 2s. 6d. net) find their inspiration among clover and violets and sand dunes and wet beeches and nurseries:

I love the nurseries,
Where, all arow,
The trees stand up and grow—
The little trees:
Willow and larch and fir,
Chestnut and juniper,
Rowan and copper beech,
Each by each.

But there are also 'thoughts that do often lie too deep for tears.'

A Legend of Gethsemane.

'Oh, who is this that seeks at night
The ways of green Gethsemane?
Oh, who is this that prays at night,
Face to the ground, in agony?—
Sorrow of Sorrow, Grief of Grief,'
Uneasy whispered blade and leaf.

Sudden the Garden understood.
The grasses, on His garment's hem
Laid sighing lips—and even as blood
Were the great drops that fell on them;
The flowers all bowed their heads one way;
The wild things cared no more to play.

But those there were, of herb and tree,
Forbore to worship, murmuring thus:
'Naught but a suffering man we see,
And what is human grief to us?' . . .
He turned, the Holy and the Wise,
And looked on them with anguished eyes.

They trembled, stricken and aware,
The aspen and the quaking grass:
'All, all Creation's woe is there.
Master, forgive! Alas, alas!'
Too late. Moved by remorse for ever
The grasses shake, the aspens quiver.

It is a beautiful little book, one of Mr. Cape's 'Life and Colour' Series, and it is as fresh and beautiful within as without. We must quote yet another 'song.' It is based on two lines of Francis Thompson:

AT NAZARETH.

'Hadst Thou ever any toys
Like us little girls and boys?'
FRANCIS THOMPSON.

O'er his task, intent,
The carpenter Joseph stooped.
The shavings fell,
Curled and white,
Soft as the fall of leaves, to the sanded floor;
And a Child stood watching with wide-eyed serious gaze.

A smile,
Little and tender,
Softened the rugged face as the craftsman worked,
And ever and anon
He bent his regard on the Child—
The Christ-child with the eyes sea-deep, miraculous.

His labour done
He turned, and laid in the small, expectant hand
A plaything,
Fashioned with cunning art by the fingers of love—
A little wooden lamb.

Rosaleen Graves.

To the volume of *Oxford Poetry, 1921* (Blackwell; 2s. net), the editors have contributed a preface. 'There is always at Oxford,' they tell us, 'a fashion in verse as much as in dress. Mr. Jones-Smith, of Balliol, still writes musically of brimming chalices, vermilion lips, chrysoprase, lotuses, arabesques and darkling spires against glimmering skies; Miss Smith-Jones, of Somerville, is equally faithful to her scarlet sins, beloved hearts, little clutching hands, little pattering feet, rosaries, eternity, roundabouts, and glimmering spires against darkling skies.' This fashion has been caught and stripped in the present volume so that the writers may have 'a chance of showing some individual capacity for better or worse.' A fair proportion of the authors have a name already—Louis Golding, Robert Graves, Alan Porter. But we shall make our choice from the women's part. This is by Rosaleen Graves:

'A STRONGER THAN HE SHALL COME UPON HIM . . .'

And then he was seized by one who was stronger than he,
Seized and tamed and bound and forced to obey;
From the swinging choice of evil or good he was free;
Good was no longer; evil had vanished away;
He left to another the gain or loss of the day.

Was he driven or drawn? What matter? He was content.
He yielded him, body and soul, to the whirl of War
As one yields to the high sea-wind, and is buffeted, bent
To his will, when, shouting, he stamps in over the shore
Triumphant, driving all things like dust before.

Can aught but a rock stand firm, or question his might
Who tosses the leaves and clouds from a hand so strong?
The trees and grasses bow in awe of his might,
And men in the mountains, hearing his giant-song,
Yield, and are hurried—whirled—hounded along.

Thus he yielded to War, who was stronger than he—
No time to think—no time to ponder and weigh—
He was swept like a straw on the wind—and yet he knew himself free.
Was it freedom or bondage, this? In truth, it were hard to say;
But, slave or king, he bowed his head to obey.

Charles L. Graves.

In *New Times and Old Rhymes* (Blackwell; 6s. net) Mr. Charles L. Graves satirizes the fashionable foolishness of our time. And all most genially and cleverly. There is the craze for psychoanalysis and the worship of its founders, Dr. Jung and Dr. Freud. The last two verses are:

Let earnest 'educationists' assiduously preach
The value of psychology in training those who teach;
Let publicists who speak of Mr. George, without the Lloyd,
Confound him with quotations from the works of Jung and Freud—

But I, were I a despot, quite benevolent, of course,
Armed with the last developments of high-explosive force,
I'd build a bigger 'Bertha,' and discharge it in the void
Crammed with the novelists who brood on Messrs. Jung and Freud.

But this is a better and a complete example:

A Broken Melody.

(Recent discoveries as to the qualities and different varieties of 'vitamines' made at Washington 'emphasize the conviction of scientists as to the importance of vitamines to human prosperity and happiness.'—*The World's Work.*)

O Vitamines, O vitamines!
Whose potency as far outshines
The erstwhile overrated 'calorie'
As Wells and Masefield distance Malory;
Whose presence, as the wise confess,
Means human health and happiness;
To you I pen these heartfelt lines,
O vitamines, O vitamines.

O vitamines, O vitamines!
Whether one breakfasts, lunches, dines,
With your assistance to dispense
Is simply tempting Providence;
With you in every dish and plate
We are the masters of our fate,
And need no fortifying wines,
O vitamines, O vitamines.

O vitamines, O vitamines!
Although in scientific shrines
Your name is held in deepest awe,
Yet by some strange neglect or flaw
You are not in the N.E.D.'s
Unprecedented list of V's
(I've hunted there and find no signs
Of vitamines, O vitamines!).

. . . . . .

O vĭtameens, O vĭtameens!
Ye vital sparks in eggs and beans—
An hour ago an expert came
And taught me how to sound your name
As men of science have decreed;
And, as it dislocates my screed
And knocks my rhymes to smithereens,
Farewell, O blighted vĭtameens!

H. C. G. Moule.

A small volume containing *Letters and Poems of Bishop Moule* has been edited by Canon John Battersby Harford (Marshall Brothers; 3s. 6d.). Both letters and poems are recent. The letters are mostly of sympathy in sorrow. This is true, and it is worth saying in these days: '"Tempted in *all* things like as we are, yet without sin." And those last words mean the very opposite to the thought that He stands aloof because He never failed. He never failed—but He felt all the strain under which we fail, and He can bring that to bear on His sympathy and His aid. Two starving men are in a besieged town. One yields, and steals another's last crust. The other holds out desperately and overcomes. They meet afterwards, and the man who failed is in an agony of shame. The other, just because he was victorious, and is good, takes him to his heart and cheers him, and leads him to better things, saying, "I know the awful strain that pulled you down."'

Of the poems this is the last (Passion Week, 1919):

The Place of my Tent.

Safe sheltered from alarm and loss
I sit within my quiet tent;
'Twixt here a Grave and there a Cross
My days and nights in peace are spent.

Yon sanguined Cross is that which bore
Th' incarnate God who loved and died;
'Tis vacant now; His pangs are o'er,
And I in Him am justified.

Yon Grave once folded in its night
His holiest body riven and torn;
'Tis open now—a fount of light,
A gateway of immortal morn.

Peace, grace, and glory now He gives,
Fair fruits of His unfathomed woes,
And with me in my tent He lives,
The Lamb that died, the Life that rose.

A. J. Young.

The Death of Eli (Wilson; 2s.) is by the author of 'Boaz and Ruth,' and that is good enough for recommendation. But as in the former volume, so here there are other poems. This is one of them:

O Heavenly Love.

O Heavenly Love, that in the wind
Didst breathe on One of womankind
In that white town upon the hill,
On womankind Thou breathest still
In such sweet sense that I can say,
I fear not, Lord, Thy darkest will,
If love go with me all the way.

For though my days grow dim as night
And nights seem longer than the light
To sleepless eyes, because hot pain
Touches my flesh or heart or brain,
I smile towards a break of day,
Redder than roses bruised with rain,
If love go with me all the way.

And though the subtle hands of Death
Should interrupt the tides of breath
And set his cobwebs on these eyes,
I, who have looked to other skies
Beyond the night, beyond the day,
Know that the living flame shall rise,
If Love go with me all the way.

Walter Ray.

When Walter Ray's *Poems of Yesterday and To-day* (Elkin Mathews; 3s. 6d. net) become known, they will be quoted—especially will they be quoted by the preacher—as Browning is quoted, and perhaps as relief from over-quotation of Browning. But will the hearer know the difference? Does not this sound somewhat as if it were Browning himself again?—

For see, the world grows by our purposes,
Not by the thing done but the doing of it,
And your philosophy which measures us
Each by his weight of ponderable good
Stamped in the market, misses what God takes
For His own perquisite,—our balked intents,
Our dreams that wake to nothing, wasted toils
Sweating for phantoms, plans that go awry
For obstacles too great, the shining hosts
Of great endeavours struck to impotence
But softly nursed in heaven's infirmary.
What matter if your hand holds all or naught
After your throw is finished? Take the lump
Of man's achievement, analyse it all—
The rounded triumphs, prizes of wrought gold—
You find the sum is just proportionate
To all the intuitions, thoughts of good,
And purposes that died half-grown or lived.

Grace Warrack.

It takes some genius to devise a new Christmas book. Miss Grace Warrack has done it. And her publishers have handsomely supported her. In shape it is a small quarto, the binding a dark purple, ornamented with a cross from Iona. The illustrations are sometimes in colour, sometimes in double-tone, sometimes in half-tone, twice from sculpture. And there are four pieces of music. The book is altogether unique, and in its uniqueness arresting. The title is *From Isles of the West to Bethlehem* (Oxford: Blackwell; 12s. 6d. net).

It is made up of four parts—(1) Evangel and Lyrics; (2) Legends, Poems, and Folk-Songs from Italy; (3) Poems from France, and Tales and Runes from Western Islands; (4) Poems of the Sacred Concord. Miss Warrack herself is the translator of some French and Italian poems, and the translations prove more than capacity for translation. But let us quote a poem by another. And let it be James Smetham's

Immortal Love.

Who knows the endless wealth of love?
How far its wingèd odours move?
When Mary brake with breaking heart
Her spikenard o'er her Master's head,
She chose, as erst, the better part;
Embalmed at once the quick and dead.

We smell on earth its fragrance still,
It curls and wreathes on Zion's hill:
For as its incense rose sublime,
From heart and alabaster riven,
It filled the ample house of time,
And every golden hall of heaven.

Printed by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Bishop Charles Gore is as conservative in the New Testament as he is liberal in the Old. And he has reasons.

He is liberal in the Old Testament because the application to the Old Testament of the historic method compels him to be liberal. He is conservative in the New Testament because it compels him to be conservative. There is no inconsistency between *Lux Mundi* and *Belief in God*.

Belief in God is the title of Dr. Gore's latest book (Murray; 7s. 6d. net). It is the first of three books which he proposes to write. The second will deal with Belief in Jesus Christ, the third with Belief in the Holy Spirit and in the Church. The series of three will form his contribution to a 'Reconstruction of Belief.'

Now the arresting thing about this book on Belief in God is that Dr. Gore has gone no distance into it when he is discussing Jesus of Nazareth. The reason is this. He cannot reconstruct a belief in God that would be worth reconstructing without the aid of the Hebrew prophets. But Jesus was a Hebrew prophet. To offer the God of the prophets for our acceptance while leaving out the contribution made by Jesus, seems to him a ridiculous thing to do. It were more sensible to write a book on the circulation of the blood and leave out Harvey.

But when he comes to the contribution which Jesus makes to our knowledge of God he finds it necessary to consider who He was that made it. For Jesus claims an acquaintance with God which is altogether different from the acquaintance claimed by the prophets of the Old Testament, and it is necessary to test the truth of that claim before His contribution can be estimated. If Jesus called Himself the Son of God, then God has to be thought of as the Father of Jesus. If Jesus said 'My Father and your Father' but never 'Our Father,' then it is necessary to consider how that distinction in God's Fatherhood is to be understood.

Bishop Gore tests Christ's assertion of a peculiar relationship to God, as he tests everything else, by the historic method. And so far as one can see he is as rigidly just in applying that method to Jesus as to Jeremiah. He is therefore not a little astonished, and he is entitled to be astonished, when he finds his conclusions different from the conclusions of some other men who profess to apply the same method with the same impartiality.

He says: 'We are assured by Dr. Glover that Jesus did not call Himself the Son of God, though

there is no fact better certified in our foundation documents than that He did; and by Dr. Rashdall that He probably did not proclaim Himself the final judge of all men, and that He never spoke of His death as to have an atoning or ransoming value for the souls of men—again in spite of the fundamental records; and by Dr. Inge and others that He founded no Church and instituted no sacraments. Dr. Kirsopp Lake will not allow it to be probable that He even called Himself the Christ (in the specific sense) or the Son of Man, or was so called during His lifetime, though here, I think, most of the other critics whom I have named would dissent from him. But Dr. Glover, again, assures us that St. Paul was the first to call Him "the Lord." More than this, though He is represented so plainly as speaking with infallible authority, we are constantly warned that He was plainly under a delusion about the immediate coming of the kingdom, and shared the popular superstition about devils and their possession of men; and others of the left wing warn us that we cannot rely upon His sinlessness in any strict sense.'

These men, we say, use the same method of study as Bishop GORE; they have no other to use. And they believe that they use it as impartially. What is the reason of the difference? The reason is that they determine before they begin that no miracle in the New Testament will be accepted; Bishop GORE hampers himself by no such preliminary condition.

We are in the backwash of the scientific arrogance of the nineteenth century. And the backwash is always more confusing than the rushing torrent. At the very time when science is declaring that Darwinism is out of date and Evolution discredited, certain theologians are assuring us that miracles do not happen.

In the Gospel records, and throughout the rest of the New Testament, we find the belief that our Lord Jesus Christ died and rose again from the dead. The greatest religious and moral reformation in history was due to that belief. On that belief the Church of Christ has done its work and is to-day the greatest force for righteousness in the world. The historical evidence for it is not less or less reliable than the evidence for other great and unchallenged events. And yet, in the name of a struggling scientific hypothesis, it is declared to be impossible and untrue. Theologians, professional and unprofessional, approach the study of the New Testament to find out, not what it trustworthily contains, but what can be made of it after that and every other 'miracle' is rejected.

If any one should doubt the accuracy of the reference to the present state of opinion on Evolution, it is enough to refer to the addresses which were made at the meeting of the Royal Society in Edinburgh last year. The addresses of certain of the Presidents of sections have already been quoted in THE EXPOSITORY TIMES, and need not be repeated. But let us suppose that the present attitude of scientifically trained men to the theory of Evolution is quite respectful and submissive. And let us then see whether it is easier, *as a mere matter of credibility*, to believe in the doctrine of Evolution than in the doctrine of the Resurrection.

What is the doctrine of Evolution? It is that somewhere, and somewhen, in the inconceivable distances of space and of time, a germ cell came into existence. No question is to be asked as to how, why, or by whom it came there and came then. Its coming into existence has to be taken on trust. All that we are told is that it must be put as far back as possible—away among the nebulæ perhaps and among the nebulous æons of time.

Out of that cell has come the whole universe. It had the potentiality of the universe in it, and when the time came, every thing evolved, non-living and living. There was no interference with the germ cell. Whether God created it at first

seems scarcely to be considered. But it is positively affirmed that God had nothing to do with its evolution. There were no gaps. There were no leaps. The time came when life appeared: there was no interference from without. The time came when intelligence dawned: there was no interference from without. The time came when moral responsibility was felt: there was no interference from without. That primordial germ cell had in it all matter and all mind, just as the acorn has in it all the parts of the oak. And as the acorn needs only sun and rain and soil to produce branches and leaves and fruit, so the germ cell needed only its own natural conditions to bring forth mineral, vegetable, and animal, the beauty of the earth and the glory of the sky.

This germ cell theory is called 'a working hypothesis.' Let us call the story of the Resurrection of Jesus from the dead a working hypothesis. Does the theory of the germ cell work better than the story of the Resurrection? We know how the Resurrection story has worked in history. Scientific observers are telling us how the evolution theory is working now.

We are accustomed to look upon the narrative in Genesis of the Fall of Man as early Israelite. We do not believe that we can go much behind it, and we do not try. But Assyriologists now tell us that it is comparatively late. One proof of its lateness is irresistible.

The text, transliteration, and translation of *An Old Babylonian Version of the Gilgamesh Epic* has been published at the Yale University Press (London: Humphrey Milford; 16s. net). The editors are the late Professor Morris Jastrow, Jr., and Professor Albert T. Clay. In a long and interesting Introduction they tell the story which the newly deciphered tablets contain. It is a narrative of the way in which Enkidu, uncivilized but heroic, becomes civilized and much less heroic, through the good offices of a woman.

The woman addresses him admiringly:

I gaze upon thee, Enkidu, like a god art thou,

but she chides him for his rudeness:

Why with the cattle
Dost thou roam across the field?

She appeals to him to allow her to lead him to Erech where Gilgamesh dwells. 'Enkidu consents, and now the woman takes off her garments and clothes the naked Enkidu, while putting another garment on herself. She takes hold of his hand and leads him to the sheepfolds, where bread and wine are placed before him. Accustomed hitherto to sucking milk with cattle, Enkidu does not know what to do with the strange food until encouraged and instructed by the woman. The entire third column is taken up with this introduction of Enkidu to civilized life in a pastoral community, and the scene ends with Enkidu becoming a guardian of flocks.'

Now the editors of these Babylonian tablets are not concerned with the early narratives in Genesis. But how could they help being reminded of the story of Adam and Eve? They turned to it at once. Clearly the two stories had one and the same original story to start from. The Babylonian story is not dependent on the Hebrew, nor the Hebrew on the Babylonian. We must give up the idea, though it seemed so settled, that the Biblical narratives of the Fall and the Flood are purged and purified versions of the Babylonian narratives. That both came from one and the same original source is evident. It is equally evident that they are independent developments of that source. Starting from the same early 'traditions of men's primitive life on earth, the Hebrew and the Babylonian writers diverged, each group going its own way, each reflecting the particular point of view from which the evolution of human society was viewed.'

There are two remarkable differences between them. In the first place, the Biblical writers 'look

upon primitive life, when man went naked and lived in a garden, eating of fruits that grew of themselves, as the blessed life, in contrast to advanced culture which leads to agriculture and necessitates hard work as the means of securing one's substance.' And in the second place, they look upon woman not as bringing a blessing to man but rather a curse. The woman encourages Enkidu to rise to the higher life; Eve tempts Adam to his fall.

Is the one story earlier than the other? The editors do not say. They say only that the stories belong to different developments of the narrative once common to them both. But of one thing they are sure. Both are comparatively modern. For the story of Adam and Eve, as the story of Enkidu and the woman, *is told with a purpose.* So the rude Sunday School boy who interrupted the speaker with 'Never mind the moral, mannie, gie's anither story,' was more primitive than he knew.

Psycho-analysis is come in upon us like a flood. Already there is the beginning of an International Psycho-analytic Library. Three volumes are issued. The third is entitled *The Psycho-analytic Study of the Family* (Allen & Unwin; 10s. 6d. net). Its author is Mr. J. C. FLÜGEL, B.A., Senior Lecturer in the Department of Philosophy and Psychology in University College, London.

It is come in upon us like a flood. And like a flood it is carrying everything away. The meditations of our own hearts, the intimacies and even the decencies of our family life, our religion and our God—the flood is up and is carrying them all away.

But we must discriminate. For there is great gain from Psychology, even from the New Psychology. And Psycho-analysis itself may yet leave grains of good behind it. At present, however, it is so fully occupied in explaining everything, and so confidently, that it does not stay to consider what havoc its explanations may work. In the pursuit of science it sometimes happens that 'in the examination and testing of certain complicated, organic, living chemical compounds, the reagents destroy the very body which it was proposed to examine and all that is obtained is the products of its decomposition.' That danger attends Psycho-analysis. Mr. FLÜGEL's book has not escaped it.

It contains a chapter on Religion. This is the end of the chapter: 'The conceptions which religion has formed as to the nature and working of the Universe have arisen as products of the human emotions, having no necessary counterparts in the real world; much the same indeed in this respect as the inventions of the fairy stories and imaginative games of childhood or the day-dreams, romances and novels of a later age. In adult life such phantasies must either be abandoned or, if indulged in, recognised for what they are—productions of the mind which, apart from objective evidence, have no valid claim upon reality. They may indeed guide us in our ideals and aspirations and so lead ultimately to the reconstruction of the outer world through our own efforts, but in themselves they must be held distinct from the order of reality belonging to this outer world. Only so will Man achieve his full stature and be able to play that part in Nature's scheme of things to which, in virtue of his intellectual powers and his moral aspirations, he appears to be entitled.'

That is the conclusion of Mr. FLÜGEL's study of Religion and God. How has he arrived at it? Chiefly by a sweeping and not quite up-to-date employment of the Comparative Study of Religion. He begins by taking Religion to be a reflexion of men's fears—a theory of the origin of Religion which has almost disappeared. He proceeds by an interpretation of the Gospels which sometimes makes one shudder and sometimes makes one smile.

We shudder when we read that the relation of Christ to His Mother was that of Attis to Cybele, of Tammuz to Ishtar, and that, to avoid evil, Christ kept Himself aloof from His Mother, just as 'Attis unmans himself on discovering the incestuous nature of his affection.' We smile when we read that the proof of His aloofness from His Mother, 'and through her towards all women,' is found in the words, 'Woman, what have I to do with thee,' spoken at the marriage in Cana.

Many a Scottish minister of ability and consecration has died and been forgotten. Dr. John HUNTER left behind him a son who was capable of telling the story of his father's life. The biography of *John Hunter, D.D.*, written by Canon Leslie Stannard HUNTER (Hodder & Stoughton; 12s. 6d. net), will be read with increasing interest to the end.

Dr. John HUNTER was a Congregational minister: his son is a Canon in the Church of England. The difference in ecclesiastical attachment is explained in the biography, but is no significant part of it. What is significant is the fact that it is the biography of one Christian minister written by another, and yet Jesus Christ has a quite unessential place in it.

Dr. HUNTER did not need Christ. He came to God early in life, and he came directly. When well on in life he said, 'Ever since I can remember, God has been to me the one great reality of life.' He was able to hold communion with God, he was never able to hold communion with Christ. During his ministry in Glasgow a Conference was held in Bradford on 'The Indwelling Spirit and the Living Christ.' Dr. HUNTER was present, and asked some questions. Writing afterwards to the *Independent* about these questions and the way in which they had been received, he said: 'Mr. Herbert Stead was the only speaker who met my questions frankly and naturally and in the way I wanted them answered—by a statement, simple and most impressive, of his own experience. The personal and special manifestation which Christ gave of Himself to Mr. Stead represents, I have no doubt, some real and profound experience in his private history, but it is an experience—at least, in the way he expressed it—of which I know absolutely nothing.' And then he added: 'Not at any time of my life have I been conscious of holding any communion with the living Christ as an experience separate and distinct from communion with the living God.'

The words 'separate and distinct from communion with the living God' may seem to deprive the confession of its point. But the biography clearly shows that they have no such importance. They are an unnecessary addition to the sentence. What Dr. HUNTER meant to say was that he had never had communion with Christ as Christ, his communion had always been with God as God. He had come to God directly in youth, he had been in direct fellowship with God throughout his manhood.

Now it is to God that we all must come, and it is with God that we all must be. But can we come to God without first coming to Christ? Can we be conscious of God without being conscious of God in Christ?

Turn for a moment to another book. Turn to *The Christ of Faith and the Jesus of History*, by the Rev. D. M. Ross, D.D. (James Clarke & Co.; 6s. net), and read this: 'For the first Christians God was God as seen in Jesus. They could no longer think of God apart from Jesus. If the Jews were distinguished by their belief in one God and in one God as righteous will, the Christians were distinguished by their belief in God as God in Christ. Nor did they thereby cease to believe in one God. There is no trace in the New Testament of any approach to a conception of two Gods—the absolute God and God in Christ. They

believed in one God (1 Cor. viii. 6)—the one God they found in Jesus. This God was the only true God.'

The first Christians could not come to God without coming to Christ. Can we? It depends on who we are. In New Testament times there were among the Jews two classes, the righteous and the sinners. Some were, or held themselves to be, right with God. They did not need even to come to Him. Like the elder brother of the parable they had been with Him all the time.

Others were sinners. They were wrong with God. And they knew that of themselves they could not get right with God. It is true that in that same parable the younger son returns to his father. And the interpreters of the parable who take that as sufficient evidence that a man can return to God by making up his mind to do so are too numerous to name. But there are two considerations.

Though Jesus seems to admit the claim of the righteous to be right with God, He never leaves them until He has shown them that they are wrong. That is the first consideration. And the second is that though in this parable He seems to allow a sinner simply to return to God, He shows in all His direct teaching on the matter, and by the repeated declaration of His purpose in coming into the world, that no man can come to God except by Him.

Is it otherwise now? Are there men who are right with God from the beginning and remain right? And are there men who though not right from the beginning can simply arise and go to their Father? Dr. HUNTER would not have said that he was right with God from the beginning. He says: 'When I was a lad often I was deeply moved by the religious revival that swept over the north of Scotland and Ireland in 1859 and 1860.' He came to God then. But he does seem to claim that when he came to God he came directly. Jesus Christ is not once referred to in connexion with his coming. Jesus Christ is made little of in all his subsequent life. 'We can find no better way of approaching God than the way of the Hebrew prophets and poets — through man to God.' Those are words of his in the very height of his popularity as a preacher.

Two things are to be said. One, that the experience of Dr. John HUNTER was quite exceptional. In all revivals—and notably in the revival that is passing through Scotland at this very time—Jesus Christ is made much of. He is the way, the true and living way, the only way, to God. To 'find Christ' is the expression that is constantly used, to 'find God' never.

The other thing is, that Dr. HUNTER went steadily out of Christianity into theism. In his earliest ministry he challenged the Unitarians and gave a statement of his belief. He mentioned four facts that were to him fundamental. They were: '(1) The consciousness of sin. (2) The Bible as a record of human experiences, inexplicable save from the point of view of the belief in Divine revelations to human souls. (3) Jesus Christ as an historical personage, and as a real and living presence known by a communion the most immediate and sacred. (4) Personal spiritual experience.'

It is evident that the third of those facts is inconsistent with what he said at the Bradford Conference. It may be, however, that he does not here mean that he himself enjoyed this communion. But the point is that from that time Dr. HUNTER drew steadily nearer Unitarianism. In later years no one was more frequently invited to his pulpit than Stopford Brooke. He lectured for more than one session in Manchester College, Oxford. And the sorest disappointment of his life was when he missed an official and permanent position there.

The Convicting Power of the Spirit.

A STUDY OF JOHN XVI. 7–13.

By the Reverend H. J. Flowers, B.A., B.D., Fellow of Union Theological Seminary, New York.

It is astonishing how little commentaries and treatises on Johannine and New Testament theology have to say upon these verses. Dr. E. F. Scott threw out a challenge in his book on the Fourth Gospel, by saying that the teaching upon the Holy Spirit was not an essential part of the Fourth Gospel and of the outlook of its author, but that it was practically a compromise between his own position and the orthodox attitude of the Church as a whole. Later writers seem to have been satisfied by simply contradicting that and leaving the question in the same position as before. But when they have written upon the subject of the Spirit, they have generally said far more upon the Spirit as a consoler, helper, advocate, Paraclete, bringing to the minds of Christians the things of Christ, occupying in the hearts of Christians the place which Jesus occupied in the hearts of His disciples while He was on earth, than they have done upon the question of the Spirit as a convicter. And, in a sense, the proportion is right, so long as the other aspect is not entirely forgotten.

A good deal of the neglect springs from the fact that people have become quite obsessed with the idea that the Gospel of John is the Gospel of Love. 'The beloved disciple' has been at the bottom of more than one misconception. Love does play a supreme part in this Gospel, but it is love which is often dangerously near to hate. It is a narrow love. It is love of the Brethren. One side of the Gospel certainly gives a great deal of support to those who claim that it is psychologically inconceivable that the man who wrote it should have been a 'son of thunder,' wishing to call down fire from heaven, and seeking for a place of honour in the Kingdom. But the other side of the Gospel is quite compatible with such an authorship. This does not mean that the author is necessarily the son of Zebedee; it only means that psychological compatibility or incompatibility can decide nothing either way. One man could have fled from Cerinthus, and yet said, 'Little children, love one another,' just as one man could talk of the unity of the Church in love, and yet be bitter against the world opposed to the Church. The author has lived long enough to see that the Church and the world are two entities in entire antithesis to each other. The world is a pretty bad place, given over to the evil one, beyond even the power of Christ for redemption. All Christ can do is to save people out of the world. He does not save the world. And yet, bad as it is, the world is still the object of God's love, and to it He sends His son because of His love. Beneath the love of the brethren shown by the author, there is the surging passion of one who has been at grips with sin and knows its force.

The name παράκλητος is itself important. Much has been written upon the word, and the general conclusion seems to be that Hatch is right (*Essays in Biblical Greek*, p. 82 f.) in saying, 'The meaning which is thus established in Philo (*i.e.* court pleader, in the narrower sense of the term, and in the wider sense, "helper" in general) must be held to be that which underlies its use by John. The meaning "consoler" or "comforter" is foreign to Philo, and is not required by any passage in St. John; it may, indeed, be supposed that "comforter" in its modern sense represents the form only and not the meaning of *Confortator*.' When we ask where John derived the name from, if we exclude the Babylonian origin of it, as advocated by Gunkel, which we probably should, we can point to Job 33^{24} and to Philo. The reference in Job occurs in the speech of Elihu, and there the paraclete is brought in, in order to produce repentance, and so to redeem a man from going down into the pit. He is a special angelic being, a mediator, an interpreter. Philo (*Vita Mos.* iii. 14) gives the reason why the High Priest in going into the Holy of Holies wore the symbol of the Logos: 'for it was necessary that he who was consecrated to the Father of the world should employ as his intercessor (παράκλητος) the son who is most perfect in virtue (τελειότατος τὴν ἀρετὴν υἱός) for both the forgiveness of sins and the supply of boundless

goods.' Here the Paraclete is not a third person in the Godhead, but the same as the Son. We have the same kind of idea in 1 Jn 2^1, where also the Paraclete is equated with Jesus Christ the righteous. But in the Gospel, the Paraclete is differentiated from the Son, and is sent by the Son from the Father, or by the Father in the name of the Son, and is spoken of in such a way that the Son cannot be παράκλητος. The only doubtful passage in this respect is 14^{16}, which seems to say, 'and I will give you another Paraclete,' apparently teaching that there are two Paracletes, one pleading in heaven (that is the Son), and the other dealing with men on earth (that is the Holy Spirit). But that interpretation is by no means necessary. The Greek can quite justifiably mean 'and I will give you another, Paraclete,' thus reserving the name for the Holy Spirit, and giving a consistent doctrine in the Fourth Gospel, at any rate. Thus Jesus is not called Paraclete, but the Holy Spirit definitely is (14^{26}). Moreover, the Paraclete is quite clearly a personality and not a mere function or influence, and apparently occupies the third place in the Trinity. So much for the name.

Now as to His function. He is sent to the Church because it is expedient for the Church to have Him. It is a remarkable fact that the Fourth Gospel makes Jesus say that the disciples will be in a better position when He is absent than they would be in if He remained with them. It is better that Jesus should depart and that they should have the Paraclete than that Jesus should remain with them and they should be without the Paraclete. Apparently John would have had no sympathy with the modern method of getting back to the historical Jesus to the exclusion of the Christ who was an abiding reality in the hearts of men. Why is it profitable for the disciples that Jesus should go away? John does not say, and to answer the question, we have to take into account the whole of his conception of Christianity. I see no reason for doubting that Jesus could have said something very like this. If He had any fore-knowledge at all of His death, and that He had, at least towards the end of His life, seems certain, it is also reasonable to suppose that He realized that His death would result in some benefit to His followers, though that benefit may not have had, at the time, exactly the same meaning to Him as it had, say, to Paul. We must also remember that the work of the Holy Spirit had already had a place in the Gospel tradition. Mk 13^{11} represents the disciples as being persecuted for believing in Jesus, and the Holy Spirit as being their helper and guide, their Paraclete, in the day of human judgment. For, though in the form we have it in Mark, there seem to be later elements reflecting the actual experiences of the Church under persecution, it may quite well be that the main idea of the presence and activity of the Spirit with the disciples actually came from Jesus. But the thought of John seems to demand more than this. It seems to demand first that the Church should have arrived at the thought of the atoning significance of the death of Jesus, and of His sitting at the right hand of the Father. It also seems to be a plea for a wider conception of the nature of God. Until the Holy Spirit came, the Church could have no certainty of the continual activity of God in its life. The disciples at Pentecost might have been made quite certain of this by the evidences of God's power that day. Paul might have been made absolutely certain of the reality of the living Christ on his way to Damascus. But all the members of the Church were not like Paul, and they did not all have experiences similar to that of Pentecost. There might be some who were falling back into a truncated conception of Jesus, a mere earthly Jesus, who, like many people to-day, find it hard to believe in His abiding reality as a vital personal force in their lives, and vainly strive to get back into an attitude of belief in and love for a man who died long ago. To these people, John brings a message that the very fact that Jesus left the Church is not only a sign of His greatness, but also a sign that they have given to them thereby a bigger conception of God. They have the Holy Spirit who could not have come had Jesus not departed. They have a God who is not far away, dwelling in far distances, but who shares with them the trials of their life. The Church saw the activities of the Spirit and were assured of the abiding presence of Christ before they arrived at the meaning of His death. In fact, it was just these experiences and this assurance that made them work back to the meaning of a death which could result in so much. But all this knowledge and experience must have been present in the minds of men before they could come to believe in the benefit of the departure of Jesus. They must have had the joy in the Holy Ghost and faith in the resurrection before they could overcome the sorrow of the Cross.

The office of the Paraclete is twofold. He deals with the Church, and with the world through the Church. The world itself is unable to receive the Spirit, because it has not the spiritual insight and knowledge to recognize Him when He comes. It is only Christians who have that (14^{17}). All the new experiences of the Church, and all the new knowledge of the meaning of God and Christ which the Church is to find, are directly due to the work of the Holy Spirit in His capacity as Paraclete. He will testify to them of Christ, He will constantly bring back to their memory the teaching and work of Jesus. He will be their constant prompter in the times when they are likely to forget what their Master had taught them. He will be with them constantly in their researches into truth and in their efforts to break up new ground in the spreading of the Gospel. He is the final proof of the truth of that belief which makes the very life of the religious man; the belief, namely, that God is constantly guiding, chastening, controlling, teaching men who desire to be obedient to His will.

But the Paraclete has not only a work with Christians; He has also a work with the world. And here again He continues the work of Jesus. Just as when Jesus was here He judged and condemned the world, not deliberately, but necessarily, simply because goodness cannot but be the condemnation of evil, when they come face to face, so the Spirit will condemn the world when Jesus has departed. Jesus made men face up to the realities of life, and showed them that their valuations had been wrong. The Spirit will continue to make men face up to the realities, and will again put them in the wrong. And the Spirit will do so by keeping alive the meaning of Jesus, and through the Church, in whom the Spirit of Jesus is embodied. He will show the world its insane folly in rejecting Jesus and His standards, and in rejecting the valuation that the Church has put upon Jesus and upon life. And the realities which the world will have to face are those of sin, righteousness, and judgment. Sin is equated with *disbelief* in Jesus. By belief in Jesus, John may mean many things, and sometimes he seems to mean nothing more or less than assent to a creed. But here he means far more than that. He means the enthusiastic outgoing of faith to welcome and receive Christ. He means practically the most intense personal fidelity to Christ and to His standards of God, man and life. He means doing the work of Christ, fighting for the things that Christ fought for, putting faith into practice in a life of vital Godliness. In that sense, he says, and says rightly, that to disbelieve in Jesus is equivalent to sin. For it is essentially a moral thing. It is to reject goodness, vital because it is personalized, and to accept a standard lower and meaner. It is to reject God, because we have rejected the greatest manifestation of God we know, the face of God in the face of Jesus, God dwelling in the life of the highest man we know. It is to reject the highest standard of life, the negating of our own desires because we have allowed all things to come under the direction of God. The Spirit will convict men because He will show them all that was involved for God and morals in the crucifixion. He will convict them until the end of time by showing them all that is involved in the rejection of Christ.

The Spirit will also convict the world in respect of righteousness, because Christ goes away and the disciples see Him no more. Just as He shows that the rejection of Christ is a proof of the world's sin, so He shows them that the resurrection and ascension of Christ are a proof of His righteousness. For at the back of the idea of 'going away,' there is first of all the idea of rising again. By both of these facts, Jesus proves that He was what He claimed to be, the messenger of God to men, the conqueror of death and the grave and all their perils, the final authority for the lives of men. He proves that He is not dead but alive, still capable of dealing with men, coming into their lives and making them give Him an answer. He proves that He was crucified without a cause. He was not a criminal, but the Son of God. The fact that Jesus can ascend to the Father is the vindication of His whole plan of life and His entire attitude to goodness.

The Spirit will also convict the world in respect of judgment, because the prince of this world has been judged. The very coming of Christ into the world was a condemnation of the world. Just as darkness vanishes when the light comes, so sin cannot live in the presence of goodness. It must either slay itself, or be shown up clearly for what it is. Jesus does not judge: the world is judged simply because Jesus is in it. And, in the same way, the Spirit, because of His living presence in Christians and the Church, is an abiding proof of the reality of the victory of Christ, because Christ

rose from the dead. The devil did his best against Christ, and was beaten. He is for ever playing the part of one condemned.

These three, then, are the works of the Paraclete in the world. They are not successive stages. They are simply three ways of expressing the same thing, three roads of reaching the same goal. They are the ways in which the Church, the fellowship of the children of God, bears witness, through the Spirit (or the Spirit through the Church), to the undying reality of Christ.

Proto-Luke.

By the Reverend Vincent Taylor, B.D., Ph.D., Keighley.

B. H. Streeter's extremely interesting suggestion in the October number of *The Hibbert Journal* (1921), that the Third Gospel was preceded by an earlier edition (Proto-Luke or QL), which probably was itself the work of St. Luke, is a theory which calls for serious consideration. In certain respects Streeter has followed in the footsteps of such scholars as Feine, Joh. Weiss, V. H. Stanton, and J. Vernon Bartlet. What is distinctive in his theory is the suggestion that Proto-Luke was practically a complete gospel, compiled about 60 A.D. at Cæsarea, and was the framework into which the 'Markan Sections' were afterwards fitted to form our present Third Gospel.

It is no part of the present article to discuss the theory in detail. To do that careful and extensive research must be undertaken upon the Gospel as a whole. What I should like to attempt is to test the theory by examining the Passion-Narrative in Lk 22^{14}–24^{11}. Streeter would claim this section as a part of Proto-Luke. He says that it 'looks more like an originally independent version of the story enriched by certain additions from St. Mark than like a modification of Mark's version.' It is obvious that, if Streeter's theory can be sustained, we have in the Third Gospel a Passion Story which must be traced back within St. Paul's lifetime.

It has, of course, long been recognized that in his Passion-Narrative the author sits much less closely to St. Mark than he does in such passages as Lk $4^{31\text{-}44}$ 5^{12}–6^{19} 8^{4}–9^{50} $18^{15\text{-}43}$ 19^{29}–22^{13}.

[Sir John Hawkins has pointed out that the Passion-Narrative, although only two-fifths the length of the passages just cited, contains twice as much 'peculiar' matter. On the other hand, the Passion-Narrative, as compared with the earlier sections, has only half the percentage of verbal correspondence with St. Mark; the percentage is 27 as compared with 53. Transpositions of material, moreover, occur four times as freely as in the earlier passages.]

Such is the relationship that F. C. Burkitt was led to deny that Luke's account of the Passion was based upon St. Mark at all, and to affirm that it was drawn from that source containing the sayings of Jesus which is commonly known as Q. If Streeter is right, we must agree with Burkitt's negative conclusion, but we must differ from him in finding the source of Lk 22^{14}–24^{11} not in Q, but in Proto-Luke (QL).

In spite of the great value of Sir John Hawkins' analysis of Luke's Passion-Narrative, it may be doubted if even in his statement we have the full facts of the case. Sir John says that in St. Luke's story out of 1906 words 507 (about 27 per cent.) are found wholly or partly in St. Mark. But the question we must ask is, How many of these 507 words may reasonably be supposed to *depend* on St. Mark's Gospel? Obviously the number is capable of considerable reduction. Different writers may coincide in using the same word, or the same phrase might be supplied independently to each by the character of the incident or saying quoted. Agreement does not always mean dependence on one side or the other.

Reviewing the Lukan Passion-Narrative in the light of these principles, I have been able to mark 228 words only, as being probably dependent upon words in the Second Gospel. Of these 88 occur in two narratives—those of Peter's Denial and the Burial of Jesus—the remaining 140 being distributed throughout the section in fifteen verses and half-verses. If we use the shorter Westcott and Hort

text, this means that the percentage of words *dependent* on St. Mark is only about 12·3 per cent. This percentage is admittedly small, but the nature of the evidence is such that there can be no question that St. Mark really is used as a source.

But in what sense? That is the important question. Is St. Mark used as a fundamental source, or only as a secondary source? Streeter's contention is, of course, the latter, and it must be confessed that we have been so much obsessed with the undoubted fact that in so large a part of his Gospel St. Luke has used St. Mark as a primary source, that we have tended to neglect the possibility that in the Passion-Narrative the opposite is true.

In order to see how the Markan Source is used, I will give a list of those passages in Lk 22^{14}–24^{11} which show clear signs of dependence upon the Second Gospel.

	Passages in St. Luke's Passion-Narrative which have been taken from the Markan Source.	No. of words or parts of words in Lk. which are parallel to those in Mk.
1	Lk 22^{18}	14 out of 21
2	Lk 22^{22}	13 ,, ,, 18
3	Lk 22^{46b}	6 ,, ,, 7
4	Lk 22^{47} (?)	12 ,, ,, 20
5	Lk $22^{52.\ 53a}$	24 ,, ,, 39
6	Lk 22^{54b-62} (Peter's Denial)	62 ,, ,, 131
7	Lk 23^{3}	16 ,, ,, 19
8	Lk 23^{22b}	4 ,, ,, 5
9	Lk 23^{26}	3 ,, ,, 3
10	Lk 23^{34b}	6 ,, ,, 7
11	Lk 23^{38}	7 ,, ,, 11
12	Lk $23^{44f.}$	17 ,, ,, 26
13	Lk 23^{49}	9 ,, ,, 18
14	Lk 23^{50-53} (Burial)	26 ,, ,, 58
15	Lk 24^{10a}	9 ,, ,, 11
		228

In this list I have not felt it possible to include the section giving the Trial before the High Priest, or, to speak more accurately (since the High Priest is not mentioned), the Trial before the Chief Priests and Scribes. Although the percentage of words in common with St. Mark is fairly high (it is 35 per cent.), no phrase seems sufficiently distinctive to show dependence. Moreover, the difference in the time to which the incident is assigned (the morning) as well as the 'movement' of the section itself, seem to show that the passage is independent of St. Mark. Nor have I felt able to include the Resurrection-Narrative of Lk 24^{1-11}, with the exception of v.^{10a}. But even if these two sections need to be added to the above list, as well as a few isolated words and phrases in other sections, the argument of the present article would not seriously be altered.

A careful study of the passages included in the list suggests that the Markan Source is secondary, not primary, in the Lukan Passion Story; the Markan passages seem to be additions to an already existing narrative. The most telling consideration is not merely the small amount of Markan phraseology, though this is important, but *the nature of its distribution*. It appears in strips, in the main in single verses and half-verses. With the exception of Peter's Denial and the Burial Story, Markan material nowhere enters deeply into the structure of the narrative; it is a question of pendants and touches. Large stretches, as, for instance, the Trial before Pilate and the Account of the Crucifixion, contain no more than a few Markan sprinklings. Moreover, in many cases the Markan passage leaves upon the mind the distinct impression of being an addition or insertion. As examples of this, I would point to $23^{3.\ 22b.\ 34b.\ 38.\ 44f.\ 49}$ and 24^{10a}. Of these the clearest instances are 23^{38} (the Superscription passage) and $23^{44f.}$ (the Miraculous Darkness and the Rending of the Temple Veil). In the other cases one would not like to press what may after all be a subjective impression, but in $23^{38.\ 44f.}$ we have something more than this. The words interrupt what appears to be a well-planned passage. After speaking of the crucifying, Luke turns to describe the different classes of spectators. First he mentions the people as a whole: 'And the people stood beholding.' Then he describes the rulers and what they say (v.^{35}), then the soldiers and their words (v.$^{36f.}$), then the malefactors (vv.$^{39ff.}$). Finally, after the death of Jesus, we have the reference to the centurion and his words: 'Certainly this was a righteous man' (v.^{47}), and the picture of the multitudes (v.^{48}) smiting their breasts.

This passage is a carefully articulated whole, a product of conscious art. But in the Gospel as we have it now the section is broken at two points, at v.^{38}, where the reference to the superscription is thrust in, and at v.$^{44f.}$, where we have the account of two 'wonders,' the Darkness and

the Rending of the Veil. That both passages are also taken from St. Mark suggests the view that they are additions to St. Luke's earlier and independent narrative. This suggestion is further strengthened by the fact that Lk $23^{44f.}$ is a composite passage; that is to say, it is made up of two different parts, the Darkness and the Rending, which appear separately in St. Mark. As a matter of fact, in St. Mark the reference to the Rending *follows* the description of the Death. It is surely easier to suppose that the two 'wonders' have been brought together and fitted into an already existing narrative, than it is to think that they have been connected first of all and then made a kind of foundation upon which the Lukan account of the Crucifixion is built. It should further be observed that with the omission of Lk $22^{44f.}$ the dying cry of Jesus follows immediately upon His last words to the Penitent Thief, 'To-day thou shalt be with me in Paradise'—a dramatic connexion, which, if our contention is sound, it may have been the original intention of St. Luke to suggest.

In conclusion, attention must be called to the twelve instances of 'displacement' or variation of order in St. Luke's Passion-Narrative when compared with that of St. Mark. No less than half of them appear in our list. I suggest that they are due to the expansion of Proto-Luke by Markan additions. If so, we have in this fact a clue to St. Luke's procedure. His own Passion-Narrative already exists in writing when he reads the Markan account for the first time. He sees no reason to replace his own record by that of St. Mark, but is willing to enrich his narrative by certain additions from that work. That, in certain cases, 'displacements' are caused is only what antecedently we might expect.

So far, then, as the Passion-Narrative is concerned, the facts give strong support to Canon Streeter's theory. As we have said, the whole Gospel needs to be examined before anything like a final conclusion can be reached. Meantime it is enough to say that so far as the Passion-Narrative is concerned, the evidence points to a Lukan writing which is earlier than St. Mark's Gospel. Clearly, Lukan 'stock' is rising!

Note.—Since writing the above, I have observed that, with the exception of the first two items, the list of Markan additions to St. Luke's Passion-Narrative follows the exact order in which these passages occur in St. Mark's Gospel. This feature, which is in line with St. Luke's treatment of the Second Gospel elsewhere, seems to offer some degree of confirmation to the argument. St. Luke appears to have added the Markan passages one by one in the same order in which they occurred in his source.

Literature.

EDWARD CAIRD.

Sir Henry Jones and Professor J. H. Muirhead have together written *The Life and Philosophy of Edward Caird, LL.D., D.C.L., F.B.A.* (Maclehose; 25s. net). They do not tell us how they divided the task between them. It seems sometimes as if Sir Henry Jones had written the text and Professor Muirhead the footnotes; but probably Professor Muirhead had a larger share than that. In any case it is a well-written book.

Edward Caird was born in Greenock on the 23rd day of March, 1835, the fifth of seven sons, six of whom lived till they were more than seventy years of age. Four of them took to making money, and made it. John (the eldest) and Edward took to making men, and made them. John was a preacher, Edward a professor. The preacher could not teach and the teacher could not preach. But both succeeded in their high ambition. John was minister of Errol in Perthshire. He soon became known throughout Scotland as a preacher. So his biographers tell us. But go to Errol and you hear another story. The church was not well filled (it was soon after the Disruption). Some one proposed that a curtain should be drawn across the middle. 'Na, na,' said the beadle, 'just bide a wee till we get a mair pop'lar preacher.'

Edward too had thoughts of entering the ministry of the Church of Scotland. The discovery that he could not preach is given as his reason for turning to teaching. It is evident, however, that

he was already out of touch with orthodox theology. And no wonder, if all the professors taught as the Professor of Church History did. His name was George Buist. 'According to Caird, he began his lectures on Church History with the Creation and ended them with Og, King of Bashan, the scriptural record of whose height which was "like the height of the cedars" did not satisfy the Professor. He told his students that his "stature was so large that while his feet were in the torrid zone and his body in the temperate, eternal snows rested on his head."'

Caird went up to Glasgow University. Then with the Snell exhibition he proceeded to Balliol College, Oxford; became tutor there; was elected to the Chair of Moral Philosophy in Glasgow, where his brother John was to be the Principal; lectured for twenty-seven years in Glasgow; and then (perhaps when the end was too near) was appointed Jowett's successor as Master of Balliol; and died in Oxford on the 1st day of November, 1908.

Mr. Bernard Bosanquet, one of Caird's pupils, speaking of him before the British Academy, made the startling remark that 'he seemed almost a perfect character.' 'He refers more particularly,' the biographers tell us, 'to the width of his sympathy, his gentleness and modesty. Something of the great beauty of his character was felt even by some rather crude members of the circle. They found him absolutely simple, unassuming and unobtrusive, with a natural reverence in him towards all human beings. His whole nature lay open before them, like a flower passive to wind and rain as well as sunshine, protected by nothing except its own quiet nobility.'

Not much has to be said after that. But this addition will not be anti-climax—it is the prayer with which he opened his class every morning: 'Almighty and Everlasting God, in Whom we live and move and have our being, Who hast created us for Thyself, so that we can find rest only in Thee: Grant unto us purity of heart and strength of purpose, so that no selfish passion may hinder us from knowing Thy Will, no weakness from doing it; but in Thy light may we see light clearly, and in Thy service find perfect freedom.'

EAST AFRICA.

The Rev. John Roscoe is a well-known and notable anthropologist. His new book, *Twenty-Five Years in East Africa* (Cambridge: at the University Press; 25s. net), is itself evidence enough. But all men are not interested in anthropology. So he varies his science with reminiscence. And it is hard to say when he is most pleasant, in the strictly scientific descriptions of the natives' customs or in the comfortably careless descriptions of his own adventures.

Is it necessary to say that he writes well? We ought to know that by this time. He has most to say of the inhabitants of Uganda, and of that Uganda king called Mwanga, the feckless son of Mutesa. Feckless as he was, he insisted on the ceremonies. 'Before his Majesty arrived, a number of pages were sent according to etiquette to announce his coming. These youths came one after the other in quick succession; the first was despatched when the king left the royal enclosure, and as soon as he was well off, a second was sent, and so on, boys being sent every few yards. They ran to my house and then returned to their master, thus keeping up a stream of youths running backwards and forwards until the king reached the house. When the first messenger reached me, he knelt down and said: "The king has sent me to ask how you are; he is on the way"; to which the reply was: "I am well, how is he? go and tell him I am well and waiting for him"; this had to be repeated as each page came. The fashion at the time was to wear white cotton knee-breeches, with a sheet of calico three yards square tied by two ends round the neck and the other two corners round the waist and loose in the middle. This white flowing garment filled with wind as the pages ran, and looked most imposing, like a white balloon, adding to the glory of the procession which came along at a good pace, the king sitting upon the shoulders of one of his bearers, with attendants upon each side; while peasants and other folk made way for the royal party, some kneeling by the road side to greet the king as he passed, others running into gardens or down side roads for fear of being roughly handled by the guard, and flutes were played in front by some of the pages, making marching music for the procession.'

We learn something of the pastoral peoples. We learn that 'dutiful obedience from a wife was expected by her husband; if any woman used unbecoming language to her husband, she laid herself open to trial in the public court. Should she be proved to be of a quarrelsome turn, the court

sentenced her to be taken to a priest who lived on the shore of a particular lake, because she was considered to be suffering from a physical complaint. The priest treated the woman medically; to cure her disease she was given a purgative and an emetic, and when these had operated, she was washed in the lake, and sent home to her husband, a chastened and humbled wife.'

SAADIA GAON.

'Professor Morris Loeb of New York, the distinguished chemist, scholar, and public worker, who died on October 8, 1912, by his last will and testament, created a fund under the following terms: "I give and bequeath to the Jewish Publication Society of America the sum of ten thousand dollars as a permanent fund, the income of which alone shall, from time to time, be utilized for and applied to the preparation and publication of a scholarly work devoted to the interests of Judaism."'

The first volume issued under this fund is an account of *Saadia Gaon: His Life and Work*, by Henry Malter, Ph.D., Professor of Rabbinical Literature at the Dropsie College for Hebrew and Cognate Learning (Philadelphia: Jewish Publishing Society of America; $3.50).

Throughout their history the Jews have had teachers, called in succession Elders, Prophets, Men of the Great Synod, Tannaim, Amoraim, Saboraim, Geonim. The greatest Gaon of all the Geonim was Saadia Al-Fayyumi. The date of his birth is uncertain. Quite recent discoveries among the Genizah material, made by Dr. J. Mann, have appeared to fix it at 882 A.D. Dr. Malter, however, doubts their value. He still adheres to the traditional year, 892. Saadia was born in the village of Dilaz in the district of Fayyum, Upper Egypt.

His literary output was enormous. Professor Malter divides it into six parts:

'(A) Hebrew *philology* (comprising *grammar*, *lexicography*, and *exegesis*);
'(B) *Liturgy* (including *poetics* in general);
'(C) *Halakah* in its manifold ramifications (covering the various branches of the Jewish religious and civil law);
'(D) *Calendar* and *chronology* (largely controversial);
'(E) *Philosophy* (especially the philosophy of religion and embracing the author's systems of *ethics* and *psychology*);
'(F) *Polemics* against the Karaites and other opponents of traditional Judaism (of diversified content and written at various periods of the author's life).'

Of all that activity one work alone is known to most Jews and one work alone to Christians. It is his translation of the Old Testament into Arabic. 'His translation of the entire Bible [*i.e.* Old Testament] into Arabic,' says Dr. Malter, 'the first to be made directly from the original (Masoretic) text, ushered in a new epoch in the history of civilization in general and of the Jews in particular. As the Septuagint in ancient times was instrumental in blending Greek and Jewish thought into what is known as Hellenism, subsequently giving rise to the Christian religion; and as Mendelssohn's German translation of the Bible in recent times introduced the new literary era of modern Jewry; so Saadia's Arabic translation and his interpretation of the Scriptures, paved the way for the glorious Spanish-Arabic period during which the Jews again became the mediators between the Orient and the Occident, and themselves made original contributions to all branches of mediæval science.' Saadia's has been the standard Arabic translation for Arabic-speaking Jews and for Arabic-studying Christians down to the present day.

But it is a curious translation. Saadia understood his business to be to make the Old Testament intelligible to his contemporaries, so he turned his translation into an interpretation. And wherever he came upon anything that might offend, he removed the offence. The anthropomorphisms of Genesis and elsewhere disappear in Saadia.

Professor Malter is a scholar. This is a scholar's book. It is divided into three parts—Life, Works, and Bibliography—and each part is well done. The Bibliography occupies 114 pages.

LANGUAGE.

We once heard a man say that the keenest intellectual enjoyment he ever experienced was in the reading of Trench's *Study of Words*. He was, of course, a student of words. And to the student of words, words have a life and growth and wonder of their own.

Professor Otto Jespersen is a student of words. His book on *Language, its Nature, Development and Origin* (Allen & Unwin; 18s. net) is the book of an enthusiast, and will recall to that other enthusiast something of the joy he found in Trench. Professor Jespersen belongs to the University of Copenhagen. Presumably he wrote his book first in Danish, and after that in English. But he has no purpose of teaching us to speak either Danish or English. Often he discusses Danish words, but it is the words themselves he is concerned with. That includes, of course, their place in sentences, but at that he leaves it.

One chapter, of exceeding interest to the reader of the English Bible, is entitled 'Shiftings of Meanings.' Read this: 'Changes in the meaning of words are often so gradual that one cannot detect the different steps of the process, and changes of this sort, like the corresponding changes in the sounds of words, are to be ascribed quite as much to people already acquainted with the language as to the new generation. As examples we may mention the laxity that has changed the meaning of *soon*, which in OE. meant "at once," and in the same way of *presently*, originally "at present, now," and of the old *anon*. *Dinner* comes from OF. *disner*, which is the infinitive of the verb which in other forms was *desjeun*, whence modern French *déjeune* (Lat. *desjejunare*); it thus meant "breakfast," but the hour of the meal thus termed was gradually shifted in the course of centuries, so that now we may have dinner twelve hours after breakfast. When *picture*, which originally meant "painting," came to be applied to drawings, photographs and other images; when *hard* came to be used as an epithet not only of huts and stones, etc., but of words and labour; when *fair*, besides the old sense of "beautiful," acquired those of "blond" and "morally just"; when *meat*, from meaning all kinds of food (as in *sweetmeats*, *meat* and *drink*), came to be restricted practically to one kind of food (butcher's meat): when the verb *grow*, which at first was used only of plants, came to be used of animals, hairs, nails, feelings, etc., and, instead of implying always increase, might even be combined with such a predicative as *smaller and smaller*; when *pretty*, from the meaning "skilful, ingenious," came to be a general epithet of approval (cf. the modern American, *a cunning child* = "sweet"), and, besides meaning good-looking, became an adverb of degree, as in *pretty bad*: neither these nor countless similar shiftings need be ascribed to any influence on the part of the learners of English; they can easily be accounted for as the product of innumerable small extensions and restrictions on the part of the users of the language after they have once acquired it.

'But along with changes of this sort we have others that have come about with a leap, and in which it is impossible to find intermediate stages between two seemingly heterogeneous meanings, as when *bead*, from meaning a "prayer," comes to mean "a perforated ball of glass or amber." In these cases the change is occasioned by certain connexions, where the whole sense can only be taken in one way, but the syntactical construction admits of various interpretations, so that an ambiguity at one point gives occasion for a new conception of the meaning of the word. The phrase *to count your beads* originally meant "to count your prayers," but because the prayers were reckoned by little balls, the word *beads* came to be transferred to these objects, and lost its original sense. It seems clear that this misapprehension could not take place in the brains of those who had already associated the word with the original signification, while it was quite natural on the part of children who heard and understood the phrase as a whole, but unconsciously analyzed it differently from the previous generation.'

THE SONG OF SONGS.

Professor Morris Jastrow, Jr., Ph.D., LL.D., sat down, many years ago, to the task of interpreting three books of the Bible. He had just completed the task when he died, on June 21, 1921. The three books are Job, Ecclesiastes, and The Song of Solomon. Two of the volumes have already been received and reviewed. The third, seen through the press by his widow, is just published. The title is, *The Song of Songs*, being a Collection of Love Songs of Ancient Palestine: a New Translation, based on a Revised Text; together with the Origin, Growth, and Interpretation of the Songs (Lippincott; 12s. 6d. net). The three volumes make a uniform and attractive set. If the author is original and painstaking, so also are his publishers.

The Song of Solomon, then, is a collection of Hebrew folk songs. Solomon had nothing to do with them. His name is, with two trifling excep-

tions, not to be found (except by later insertion) in them. The exceptions are a conventional phrase, 'the curtains of Solomon' (for curtains of rich texture), and a topical allusion to one of Solomon's vineyards. One and all (there are three-and-twenty in all) the songs are love songs, first composed and sung, especially at harvest festivals, by unknown bards, and afterwards gathered together by an equally unknown editor. In his Introduction Dr. Jastrow gives us the history of the interpretation of the book in Jewish and in Christian hands, and sweeps it all away. There is neither allegory nor prophecy here. There is simply and solely the love of man and woman.

Professor Jastrow forms a new text, based on Rothstein, and makes a new translation. Take an example. It is called:

THE POWER OF LOVE.

Place me as a seal upon thy heart,
As a seal upon thy arm;
For love is strong as death,
Firm as the grave.
The darts of passion are darts of fire—
Furious flames
Many waters cannot quench,
Nor streams devour.
If a man were to give all (his) substance,
It would be as nought.

THE STAGES OF HUMAN LIFE.

Psychologists and even physiologists are occupied at present with sex problems. And consequently they confine their attention to youth. Mr. J. Lionel Tayler, M.R.C.S., London University Extension and Tutorial Class Lecturer in Biology and Sociology, covers the whole of life in his book on *The Stages of Human Life* (Murray; 18s. net).

Mr. Tayler is a doctor, and as a doctor he writes. He has a sense of responsibility; he has sufficient practical experience. His chapters on Adolescence, where the sex problems come in for discussion, are models of sense and reticence. But he is just as profitable and even more refreshing in his chapters on childhood, middle age, and old age. He gives information, he gives advice; he illustrates both his information and advice out of a wide range of reading and a literary skill in selecting which are rare in doctors. He knows the Bible. He finds the dawn of modesty in the story of the Fall. He declares that the 'Bible particularly, among other ancient books, is a more than usually good record of a change from the wilder animal life of the boy and girl to the more spiritual life of the adolescent; hence its uplifting character.' And he gives examples.

Perhaps the most instructive of all the chapters is that on middle life. 'I sat in a bus recently, and was in the company for more than half an hour of a man and woman who had kept the freshness of sex. The man might have been a young fifty, the woman almost any age from twenty-five to forty; I suspect she was older than she looked; perhaps as old as the man, but the freshness of her womanhood was scarcely dimmed, if she was, while her sex charm had deepened. Intellectually, one might be quite safe in saying that there was nothing remarkable in either of them. About the man was an easy strength and confidence which his height, moderate massiveness, and length of limb enabled him easily to maintain; about the woman, some three or four inches shorter, there was a grace, a subtlety of movement, a confidence in this man's strength which were perfectly natural, and as pleasing as they were natural. The woman was simply herself, no cosmetics, no conspicuous jewellery, no furs nor impressive cloaks, nor imposing nor startling umbrella nor handbag, and yet her dress was not unfashionable, indeed the fashion of the moment was used to strengthen rather than detract from her own characteristics, but there was no feeling of a studied effect. One might easily have said that the impression would have been one of inconspicuousness, and could not have been that of distinction, because there was nothing observable that revealed individuality. Her features, too, were not in the least striking either in a smaller prettiness, a quiet or vivacious beauty, or in a bolder handsomeness. Her front teeth were inclined to project, a defect which made the form or lines of the face fail in both profile and full views. As far as one could see she had no more advantages of mind or body than millions of women possess. She had one not unusual point in her favour: her limbs were not of that heavy order that makes grace of movement and posture almost impossible. This is, I think, a scrupulously fair picture, and yet she was markedly

unusual in this, that she was a full-grown woman of the world who still kept, and had even increased, the charm of her sex.

'Women came into the bus and went out of it, and one seemed suddenly conscious of their woodenness; they looked and spoke in a commonplace way, their movements were dragged and ungainly. Subconsciously other men and women turned to these two and watched them; they were so young, so satisfying, as compared with the rest. They had the joy, the richness of sex companionship, so vividly. One might have said they had successfully cultivated this, but it was rather a growth than a culture. Yet they were not intellectual or unusual in anything but this. It was a kind of innocent, not black, magic that made life real life to them. Life full and complete, unjaded and unforced.'

UNAMUNO.

Is the name unfamiliar? Then the greater shame. No English name or book is unfamiliar to Miguel de Unamuno. No, nor Scottish. 'It was in his library at Salamanca that he once explained to an Englishman the meaning of a particular Scotticism in Robert Burns; and it was there that he congratulated another Englishman on his having read *Rural Rides*, "the hall-mark," he said, "of the man of letters who is no mere man of letters, but also a man."'

Salvador de Madariaga, who writes an introductory essay to the translation (admirably made by J. E. Crawford Flitch, M.A.) of *The Tragic Sense of Life in Men and in Peoples* (Macmillan; 17s. net), says: 'Miguel de Unamuno is to-day the greatest literary figure of Spain. Baroja may surpass him in variety of external experience, Azorín in delicate art, Ortega y Gasset in philosophical subtlety, Ayala in intellectual elegance, Valle Inclán in rhythmical grace. Even in vitality he may have to yield the first place to that overwhelming athlete of literature, Blasco Ibáñez. But Unamuno is head and shoulders above them all in the highness of his purpose and in the earnestness and loyalty with which, Quixote-like, he has served all through his life his unattainable Dulcinea.'

Unamuno writes poetry and prose, fiction and fact. This is counted his best book, and it is earnest advocacy of one idea—the idea of personal existence. One might carelessly call it a protest against the doctrine of annihilation. Certainly the one thing that is hateful and horrible to Unamuno is personal extinction. But the power lies in the affirmation, not the denial. It is the affirmation of personality that is the aim of the book. If the person, the 'Ego,' I, is what Unamuno believes it to be, then it cannot die. That is why the thought of non-existence is so distasteful. 'For myself I can say that as a youth, and even as a child, I remained unmoved when shown the most moving pictures of hell, for even then nothing appeared to me quite so horrible as nothingness itself. It was a furious hunger of being that possessed me, an appetite for divinity, as one of our ascetics has put it.'

Now this is all a matter of feeling; reason does not go with it. And there it is that we come upon the tragic sense of life and the title of the book. 'We have arrived at the bottom of the abyss, at the irreconcilable conflict between reason and vital feeling. And having arrived here, I have told you that it is necessary to accept the conflict as such and to live by it.'

It is an amazing book, half bewildering, half enlightening. The writer's confidence is boundless, and it is confidence in himself. First in his personality, next in his prescience. He is a Roman Catholic, of course, and he is ready to prove that the Church he belongs to is as infallible as he is, and he as infallible as the Church. 'The Church defends life. It stood up against Galileo, and it did right; for his discovery, in its inception and until it became assimilated to the general body of human knowledge, tended to shatter the anthropomorphic belief that the universe was created for man. It opposed Darwin, and it did right, for Darwinism tends to shatter our belief that man is an exceptional animal, created expressly to be eternalized. And lastly, Pius IX., the first pontiff to be proclaimed infallible, declared that he was irreconcilable with the so-called modern civilization. And he did right.'

But *he* is not infallible. He quotes from writers in all languages, and especially in English, till you gasp with astonishment. But he quotes once too often. For after the quotation he adds: 'Thus, in one of his sermons, spoke the great Unitarian preacher Phillips Brooks, late Bishop of Massachusetts.'

In *A Travel Book for Juniors* (Abingdon Press; $1.25 net), Dick's father takes Dick through the Holy Land. And as they talk together by the way, the author of the book, Helen Patten Hanson, takes down the conversation. So other boys are able to travel along with Dick, to their nearly equal enjoyment.

A volume on *The Foundations of Æsthetics* has been published by Messrs. Allen & Unwin (7s. 6d. net). It is a volume which will please the lover of the beautiful, however its discussion of the various definitions of Æsthetics appeals to him. There are three authors—C. K. Ogden, M.A.; I. A. Richards, M.A.; and James Wood, M.A. And how they were able to agree on the issue of so unique a book is a mystery which the long and necessary preface does nothing to solve.

In the history of Æsthetics sixteen definitions of Beauty have been offered—sixteen that are worth considering. They are considered one by one, and they are happily illustrated by the reproduction of some famous picture. They are considered one by one and rejected, till the last is reached. The last is accepted. For 'if the word "Beauty" is to be used consistently in some one field, the definition in terms of Equilibrium is most worthy of consideration.'

Yes, equilibrium—that is the word which best expresses the æsthetic experiences of artists and of critics. It comes from Confucius. In the Confucian treatise called the *Chung Yung* this is found:

'My master, the celebrated Chang, says: "Having no leanings is called Chung, admitting of no change is called Yung. By Chung is denoted Equilibrium; Yung is the fixed principle regulating everything under heaven."'

But equilibrium does not express the whole of the experiences of artists and critics of art. There is harmony as well as equilibrium. And so the word Synæsthesis is chosen as the final and full expression. 'As descriptive of an æsthetic state in which impulses are experienced *together*, the word *Synæsthesis* conveniently covers both equilibrium and harmony.'

A child's book of elementary biology has been written by Stephen Reid-Heyman (Mrs. Laurence Parsons, M.D.). It is published in Oxford by Mr. Basil Blackwell under the title of *Life: How It Comes* (5s. net). The object of the book is to give simple instruction in the origin of life—life in plants, in animals, and finally (and briefly) in man. It is illustrated with many drawings and a reproduction of Watts's 'Love and Life' as frontispiece.

Some reference has already been made to *The Christ of Faith and the Jesus of History*, by the Rev. D. M. Ross, D.D. (James Clarke & Co.; 6s. net). It is a progressive book. Building not only on the foundation laid once for all, but also on the walls that others have raised before him, Dr. Ross has carried the great House of God nearer to its fulfilment. That is his originality. He runs out no eccentric wing of his own—to be taken down by the next builder with much dust. His work will stand and others will build upon it.

A Book of Prayers, written for use in an Indian College, is issued at the office of *The Challenge* (1s. 6d.). One arresting feature is the address to God. That name (if it is a name) is rarely used; instead, 'Master,' 'Master divine,' 'Master of men,' 'Lord of our lives,' 'Lord divine,' and other words. This is one of the prayers:

Master and Lord,
Set on our brows the seal of thy ownership,
Make us thy bondsmen, humble yet proud,
That, in servitude to thee,
We may go in the fearless liberty of the slaves of God.

Give us that knowledge of thy truth
Which maketh freedom to spring up and blossom
In lives dedicated to unrelenting toil for thy purposes.
Give us that complete self-mastery
Which can only come to wills utterly mastered by thy will.

The adventures of the first missionaries in Uganda have been described by Archdeacon Albert B. Lloyd. The title is *Dayspring in Uganda* (C.M.S.; 3s.).

The Rev. G. Stanley Russell, M.A., was one of the men who followed Dr. R. J. Campbell in the New Theology movement. He admires Dr. Campbell still, and he is still an unrepentant New Theologian. He writes *The Faith of a Man To-Day* (Daniel; 3s. 6d. net) with clear conviction that he has the right of it. And yet he has not

the right of it always. He has not proceeded far when he gives us this: 'In the narrative of the Exodus who would realise in the "pillar of cloud by day and the pillar of fire by night" the braziers which, as was the custom, the guides carried at the head of the migrating host to focus the stragglers? What more natural than that such imaginations should see therein the "Lord going before them"?' That the Oriental imagination used blazing braziers to suggest the Pillar of Fire is what A. B. Davidson would have called a fine modern idea.

Mr. Stanley Russell is in favour of Free Catholicism. But that need not lead him into such depression about his fellows generally. Nonconformity, he says, 'has had tremendous preachers —Spurgeon, Parker, Hunter: it has known mighty thinkers—Fairbairn, Dale, Martineau: it has followed great leaders—Rogers, Clifford, Horne: it is to-day becoming a multitude that faints and is scattered abroad as sheep having no shepherd. It is in danger of anæmia: the old virile notes are becoming silent.' And more to the same purpose. Let him be of a good courage; there are preachers in Nonconformity still. And Mr. Stanley Russell is one of them.

The Rev. Charles Goodell, D.D., holds that as surely as faith without works is dead, religion without passion is dead also. So he would have us all be *Heralds of a Passion* (Doran; $1.25 net). And he has the kindling gift. To read even one chapter of his book is to be set on fire. For he speaks the modern tongue, he appeals to the modern heart, in modern inescapable language he sends his appeal home with the use of apposite modern illustrations.

If Spenser is the poet's poet, the preacher's poet is Cowper. In no other does he find his message, in its infinite variety, so tersely and popularly expressed. A verse from Cowper will often catch him who a sermon flies. But Cowper has himself to be seen in his poetry. His life and work are as inextricable as Matthew Arnold's or John Keats'. So the latest biography must be read.

The latest biography is Mr. Thomas Wright's. In its latest edition it has been published by Messrs. Farncombe of Ludgate Circus. The first edition was published by Mr. Fisher Unwin in 1892. The title is *The Life of William Cowper.*

A new edition was required because of the new letters which had been discovered. Most of these letters have been discovered by Mr. Wright himself, and published. In 1900 he issued '*The Unpublished and Uncollected Poems of William Cowper*; in 1902 *Teedon's Diary*, with its many curious references to Cowper and Newton; and in 1904 an edition in four volumes of *The Correspondence of William Cowper*, which contained many letters that had not previously appeared in print, and many others that had been printed only in part.'

Other things had to be taken into account—editions of Cowper, one by Mr. H. S. Milford, one by Mr. J. C. Bailey, both containing new matter; also magazine articles, one in *The Atlantic Monthly* for July 1907, one in *The Spectator* for March 22, 1919. Then there were frequent items of information contributed to *Notes and Queries.* Last of all there was the new Cowper Society and its Proceedings. 'The foundation of the Cowper Society in 1900 has been the means of leading a number of specialists to devote their attention to the study of Cowper, and I have made use of the most important papers read at its meetings.'

So the new edition is a new book. And it is a handsome book, generously printed and generously illustrated.

The Rev. Geoffrey Gordon, Rector of St. John the Evangelist, Edinburgh, has published a course of sermons which he preached on Progress. The title is *Progress and Christian Belief* (Edinburgh: Robert Grant; 4s. net). Mr. Gordon believes in Progress. He believes in Progress because he believes in Christ. The idea that Christ told His followers to look for increasing evil till the end came is wholly untrue and repugnant to him. He even believes that Christ's method with every single person was to develop the good that was in him.

The God that Jesus Saw was a Father. That is the meaning, and the whole meaning, of the book which the Rev. W. Garrett Horder has written (Hazell, Watson & Viney; 6s. net). To its author the discovery of the universal Fatherhood of God was as the opening of the eyes upon a new world. And a pleasant world, worth living in, worth rejoicing over. We are constantly reminded of Dr. Lyman Abbott as we read. The style is as

vigorous and the mood as gracious. But it is to another American writer, the poet Whittier, that Mr. Garrett Horder owes his obligations. He quotes two lines of Whittier:

> By all that He requires of me,
> I know what God Himself must be,

and then says: 'Those are two of the most significant lines in English poetry. I know of none more significant, even in the greatest poets, such as Dante or Milton—greater in the poetic art, but not so great as Whittier in their insight into Divine matters. Indeed, I know of no poet whose vision of God so commends itself to my heart and mind, which seems so reasonable and spiritual, and in which I can rest my soul. Dante pictures a God who wakens fear; but Whittier pictures a God in whom both my heart and mind can rest.'

The book comes to its climax in the chapter on the words: 'Be ye perfect, as your Father which is in heaven is perfect.' The perfection demanded being that of a father, Mr. Garrett Horder shows that it is high but yet attainable.

'As a man thinketh in his heart, so is he.' Therefore we ought to know something of Martyn P. Pollack. *The Reflections of an Unquiet Spirit* (Hodder & Stoughton) are his thoughts. The book is filled with them. Here are some of them:

'Liberty is the most eagerly desired and the most abused of anything in the world. The rarest man is he who possesses the power of curbing his liberty; by doing so he loses liberty and gains freedom of spirit. What many men desire most they know least what to do with.'

'If we are not certain about the efficacy of our pet theories it is better to get some one else to practise them first.'

'People often quarrel because they hold the same opinions.'

'Men are all equal, says the Socialist. But he does not go far enough. They are all equal, but it is in their inequalities that they are equal.'

But why unquiet? There is no sign of restlessness in all the book.

A biography has been written of *The Angel Adjutant* celebrated in Mr. Begbie's book 'Broken Earthenware' (Hodder & Stoughton; 2s. 6d. net). And even Mr. Begbie could not have told the story of that young life more movingly than it is told by Minnie L. Carpenter. The interest of it is almost too great to be agreeable—so inevitably does it search one's own conscience. One delicate girl could do this: what have I done, what am I doing?

The John Clifford Lecture for 1921 was delivered by Rolvix Harlan, M.A., Ph.D., Secretary, Social Service and Rural Community Work of the American Baptist Home Mission Society, New York. The title is *Brotherhood and Civilisation* (Hodder & Stoughton; 2s. net). Dr. Harlan apologizes for the American atmosphere of the book. It is none the worse, it is all the better, for it. For in some of the matters here discussed America is away in front of Britain. Let us follow. The matters are good. It is Brotherhood throughout and in every relation—Brotherhood in social life, in industrial life, in political life. And the thoughts are well illustrated. The central thought is this: 'Brotherhood, in response to all the idealism of the human spirit, and in response to the drawing power of the spiritual gravity of God, must develop living devotion to the well-being of all our brothers everywhere, in a spirit as catholic, as humane, as consecrated, as that of Him who gave Himself for the life of the world. "One is your Master, even Christ, and ALL ye are brothers."'

The number of books which have been written in recent years on the doctrine of Atonement is surprising. The writer of the latest is the Rev. J. Dick Fleming, D.D., Professor of Systematic Theology in Winnipeg. Dr. Dick Fleming calls his book *Redemption* (Hodder & Stoughton; 8s. 6d. net), adding 'The Christian Doctrine set in the Light of History.' There is certainly an objection to Atonement. Some men prefer Reconciliation. But every one of the titles begs the question, though a slightly different question. So it is the book that makes the difference.

Professor Fleming has once more gone over the history of the doctrine. In doing so he does more than prove his equipment, he steadily opens the way to his own exposition. But as he goes he will encounter criticism. For our part we think that he does less than justice to the idea of identification. Maurice was not wholly right (who is?), but he had hold of the right end of it. Dr. Fleming says: 'The objectionable feature of Maurice's theory lies in the conception on which it is based, namely, the identification of Christ as man with all

mankind. A truer philosophy will rather teach us that the species or universal man only exists in the individuals, and that Christ as man was an individual of the species, that is, a man among men.'

But Christ was more than a man among men. Every man is more. Even a grain of sand is more than a grain of sand, it adds to the height of the heap. A mountain is more than a mountain, it alters the look of the landscape, and dwarfs or magnifies the mountains round it. Moreover, there is such a reality as human nature. Every man belongs to the human race. And if it is the oldest, it is also the truest interpretation of the words of the Epistle to the Hebrews, 'He took not hold of angels, but he took hold of the seed of Abraham,' that it was the nature of Abraham's seed that He took hold of.

Dr. Fleming's own theory is a modified form of Abelard's. But it is modified in the opposite direction from Dean Rashdall's modification.

Of all that we have read, the best word yet spoken on behalf of the Modern Churchmen and their Conference in Cambridge has been spoken by the Rev. Stanley A. Mellor. The title is *Who was Jesus Christ?* (Liverpool: Lee & Nightingale; 1s. 6d. net). This sentence is the gist of it: 'Modernism is presenting to you, for your love, your worship, and your service, a Jesus who was Son of God, divine, "not in spite of His humanity," but *because* His humanity was what it was, what you see it to be in the Gospels, a moral and spiritual perfection of self-giving Love unparalleled in history.'

Lady Hilda Murray of Elibank has published a volume of recollections of the War under the title of *Seedlings of War Years* (Selkirk: Lewis). They seem to be isolated thoughts, or records of isolated experiences, but they are bound together as their author says. At last we find the binding thread. It is of three strands: 'First, that there is a controlling Power governing the Universe and all that therein is; second, that the life and teaching of Christ are the highest manifestation of God as yet given to man; and third, that no creature of God's is completely evil.'

There is a story told in a recent number of *The Methodist Recorder* of Dr. F. H. Scrivener—we know him better as a textual critic than as a parish priest—that when some one asked him whether his new curate was doing well, he answered, 'No; he has foot and mouth disease.' And then by way of explanation: 'He will not visit and he cannot preach.'

A Memoir of the Reverend Charles Davey of Belfast, D.D., has been written by his son, J. Ernest Davey, M.A., B.D., Professor of Church History, General Assembly's College, Belfast, and Fellow of King's College, Cambridge (Belfast: M'Caw, Stevenson & Orr; 6s. net). And the reason why it is written is that Dr. Davey did visit and could preach. And he visited before he preached. He put the visitation of his people, especially of those who were in sorrow or sickness, before preaching, both in importance and in time. He preached 'without the paper,' though he had already written out his sermon fully and gracefully, and thus he could use the knowledge he had gained in visiting by sharp appeal to the conscience and tender appeal to the heart.

A Short Statement of the Christian Faith has been prepared as an aid to Religious Education by the Rev. Buchanan Blake, D.D. (Macniven & Wallace; 9d.). Dr. Blake is a great scholar, with the heart of a child. This book is a wonder of simplicity and depth. It is true to Scripture, true to God, true to human nature.

In Remembrance: Rev. Alexander Murray, M.A. Under that title a short memoir has been written of a Scottish minister (Edinburgh: Macniven & Wallace). It deserves attention both for the minister's sake and for the way in which it is written. Mrs. Murray and the Rev. James Muir, B.D., are chiefly responsible; but each of Mr. Murray's spheres of labour has been taken in hand by one who knew him and his work in it. His spheres were Fountainbridge in Edinburgh, as assistant to the Rev. George D. Low; then Fossoway, Stornoway, and Torry in Aberdeen, as successive full charges. There are further tributes by Professor Stalker and the Rev. D. M. M'Intyre. The result is a surprisingly harmonious picture of a man whose life was a harmony. Of one thing Mr. Murray was convinced—the inestimable value of a human soul. For the winning of a single person to Christ he was ready to go through fire and water. And therein lay his success, as well as the shortness of his life. He, too, fought the good fight, and finished his course with joy.

A study of *Paul's Prison Prayers* has been made and published by the Rev. W. Graham Scroggie (Marshall Brothers; 2s. 6d. net). Mr. Scroggie is a specialist in Bible study. At Conventions he gets the afternoon to himself, and holds his audience easily every day. He can write not less well than he can speak. These studies are really expository, and they are very good exposition.

Messrs. Marshall Brothers have published *The Story of the Pilgrim Preachers and their Message*, by P. W. Petter (2s. 6d.). The Pilgrim Preachers have nothing to do with the Pilgrim Fathers, except that their message is the same. There are interesting items in the book. 'At Longforgan we were warmly welcomed by the godly minister—another of those who looked for His appearing—at whose church it was my privilege to preach on Sunday morning.' The godly minister is this year's Moderator of the General Assembly of the United Free Church. Godliness is one of his attainments; he has the rest of the Petrine list.

We may still find 'the Gospel in Leviticus' though not precisely in Dr. Andrew Bonar's way. The Rev. J. Russell Howden, B.D., finds it. He calls his book *The Glory of the Ordinary* (Marshall Brothers; 2s. 6d. net), but that is the subject and title of only the third chapter. There are four chapters. The first deals with the Sin and Trespass Offering, the second with the Burnt Offering, the third with the Meal Offering, and the fourth with the Peace Offering. In every case it is the spiritual meaning of the sacrifice that occupies Mr. Howden's mind. It is modern meditation occupied with ancient ritual.

But from the same publishers there comes a volume of openly expressed meditation. It contains short morning and evening devotions for thirty-one days—texts, a collect, a hymn. The compiler is F. Howarth; the title *The Well is Deep* (3s. 6d. net).

Short practical chapters on certain evangelical topics with evangelical texts make up another book of devotion issued by the same Publishing House. There is a warm atmosphere throughout. It is well called *Life hid with Christ in God* (3s. net). The author is Bertha Fennell.

The Rev. William Souper, M.A., has written a short history of the Roman contemporaries of Christ and His apostles, and given a short estimate of their character. The title is *Christ's Challenge to Cæsar* (Morgan & Scott; 2s. 6d. net). It is a scholar's work.

The title of the Adult School Handbook for 1922 is *Personality and Power* (National Adult School Union; 1s. 3d. net). It is a book for study, and this paper edition is no use. See that you get it bound; for it is worth studying.

The Rev. John Glasse, D.D., was an old man and very near the end when he wrote his book on *The Mysteries and Christianity* (Oliver & Boyd; 10s. 6d. net). We are told that the last four chapters were written in pencil when he found it difficult to write with the pen. It is therefore surprising to find that the book is written both clearly and vigorously. Dr. Glasse did not profess the specialist's knowledge of the subject, but he had worked on it for many years, and he knew where to find the authorities. His attitude is much more 'liberal' than that of Professor H. A. A. Kennedy, whom he quotes often and sometimes criticises. And although he has not in any way advanced our knowledge of the Mystery Religions or of St. Paul's relation to them, he has given us a book which may very well be the beginning to some of an interest in the subject—a subject that is of considerable interest in itself and of considerable importance to the student of the early Church.

The New Boy, by Captain Reginald Wallis (R.T.S.; 2s. net), contains very straight talks with boys on personal religion. Lieut.-Col. Seton Churchill writes a Foreword. 'Captain Wallis,' he says, 'not only aims to bring the individual boy to Christ, but to show him how he can practically make the best of his life by using the divinely appointed means of grace, such as prayer, the study of God's Word, and other methods of cultivating and strengthening the spiritual life.'

Two valuable additions have been made to the S.P.C.K. 'Translations of Christian Literature.' One is *The Dialogue of Palladius concerning the Life of Chrysostom*, edited by Herbert Moore (8s. 6d. net). The other is *Fifty Spiritual Homilies of St. Macarius the Egyptian*, edited by A. J. Mason (15s. net).

Palladius was Bishop of Helenopolis (that is, Drepanum, in Bithynia). He was the author also

of the Lausiac History. The Dialogue, which is between a deacon and a bishop, is our chief authority for the life of St. Chrysostom. It is full of life, and lets us see how full of life the time was. If not good, certainly stirring was it in that day to be alive. Mr. Moore not only translates the Dialogue, using Migne's Greek text, but also adds copious notes. This is one of them:

'*Papa.* Until A.D. 230 the Bishop of Alexandria was the only one in Egypt; he was called "Abba," "Father," the title common to all bishops. "But in the time of Heraclius," when other Egyptian bishops were appointed, "the Patriarch of Alexandria was called Baba" (*i.e.* "Ab-abba," "grandfather"). Thus Eutychius (*Ann.* cxi). Athanasius (*Apol. c. Ar.* 69, *de Syn.* 16) regards the title as belonging to the Bishop of Alexandria only; but Tertullian speaks of any bishop who pronounces absolution as "benedictus Papa," and Jerome gives the title to Athanasius, Epiphanius, Augustine, etc. Later, the linguistic origin of the title was forgotten, and it was supposed that "Papa" was a special title of dignity given to the Bishops of Alexandria because they ruled such an important see; hence it was also given to the Bishops of Rome, and in time claimed by them as their peculiar privilege.'

Canon Mason's edition of the Homilies of St. Macarius is enriched with a long enjoyable Introduction, in which many stories are told of the saint. This is one of the shortest and, we may add, most likely: 'The abbot Paphnutius, the disciple of the abbot Macarius, related that the old man said, "When I was a boy, I was tending calves with the other boys, and they went to steal figs; and as they ran one of the figs dropped, and I picked it up and ate it; and when I remember it, I sit and weep."'

The homilies are sometimes in the form of question and answer. Let this serve as a fair sample:

'*Question.* What is the meaning of *the things which eye hath not seen, nor ear heard, neither hath it entered into the heart of man?*

'*Answer.* At that time, the great and the righteous men and kings and prophets were aware indeed that the Redeemer was coming; but that He should suffer and be crucified, and His blood poured out upon the cross, they neither knew, nor had they heard it; neither had it entered into their heart that there should be a baptism of fire and of the Holy Ghost, and that in the church bread and wine should be offered, the symbol of His flesh and blood, and that those who partake of the visible bread eat spiritually the flesh of the Lord, and that the apostles and Christians receive the Paraclete, and are *endued with power from on high*, and are filled with the Godhead, and their souls mingled with the Holy Ghost. This the prophets and kings knew not, neither did it enter into their heart. Now, Christians have a very different wealth, and their hearts are set upon the Godhead; but for all this joy and comfort, they are still under fear and trembling.'

In his little book on *The Message of Thomas à Kempis* (S.C.M.; 3s. 6d. net), Mr. E. J. Ives quotes the opinion of Hort that 'it was not as an Example but as a Master that Christ spellbound the apostles.' He also quotes the opinion of Professor John Oman that the imitation of Christ is impossible in detail, since it would require 'an encyclopædic knowledge of Jesus such as we can never possess, and thus injures moral freedom and proves impossible in the long run.' And he sets himself to combat both men and their opinions. For he is an admirer of the Imitatio Christi beyond most admirers, and what is the use of it if imitation is useless? There is a fine generosity about his admiration which will draw to him the hearts of all those who love the book, and they are a great company. Let no one take it instead of the book itself, but let it serve first as an introduction to it and then as an appendix.

Peeps at Nature's Little Folks, by Jane A. Tate, contains stories illustrating God's Love and Care (Teachers and Taught, 4 Fleet Lane, E.C.; 3s. 6d. net). So the little folk are not the fairies. Have we not been told by the psychologists that no more fairy stories are to be told to children? They are the birds, the bees, the lilies, the crabs, and—in defiance of the psychologists?—the brownies of the wood. But, oh the disappointment of it, the brownies are croaking frogs!

From the same office may be had a most useful manual for Sunday School Teachers. It is a bibliography of books suitable for the teacher's own use, for the pupil's instruction, and for prizes. The books are first of all arranged alphabetically according to the authors' names, then in classes according to subject. The compiler is S. Allen Warner, the title *The Teacher's Bookshelf* (2s.).

The Epistle to the Ephesians through a Missionary's Eyes.

By the Reverend John Hare Maclean, M.A., B.D., Conjeeveram.

II. Imitators of God.

We have seen that the experience of a foreign missionary may help him to understand how Paul, with the lofty ideal for the Ephesian Christians which he sets forth in the first three chapters of his letter, yet finds it necessary to use great plainness of speech in warning these same people against the temptations that came to them through their pagan environment and pagan upbringing. We now go on to mention the considerations which he sets before his readers as inducements to live on the higher level, and in doing so we shall find something of which the significance can be more clearly seen by a missionary than by those less highly privileged.

The problem is this: how people who are so low in the moral scale that they need to be told not to get drunk or use filthy words, are to be raised so that they shall dwell in the heavenly places, in actuality and not merely in ideal. As we have seen in the previous article, Paul is never content with merely moral teaching, nor does he merely set forth the due consequences of evil-doing, though he shows that such warnings have a place ($5^{5.6}$). Throughout his exhortation he appeals to Christian motives. The old life is to be put away because Christ has revealed something better (4^{20}). Lying is not a mere breach of an external command: it it is a sin against the brotherhood which Christ has created (4^{25}). Bitterness is to be put away because Christ, in forgiving, has brought in the spirit of kindness; and so on. Let us note, too, that the exhortations are never merely negative. For the evil to be expelled, something infinitely better is substituted, lest the heart should be possessed by seven devils worse than the first. Lying is to be replaced, not by silence, but by truth, spoken with a Christian motive (4^{25}). He who lived by preying on others is now to be an honest worker, not only for his own livelihood, but for the benefit of the community (4^{28}). Corrupt speech is to give place to 'such as is good for edifying' (4^{29}), bitterness to kindness ($4^{31.32}$), and indecency to the giving of thanks (5^{4}). The most notable instance of this line of argument is found in 5^{18}, where for the false exhilaration induced by wine he substitutes the true exhilaration of the Spirit of God. Observers of the attitude of our soldiers to religion have told us that they are kept from a Christian profession by the idea that Christianity consists of a series of negatives—'Don't drink,' 'don't swear,' etc. If we have given them ground for such an idea, we have not followed Paul, who does not fail to teach that for what has to go there is something available which is infinitely better.

It is in connexion with the substitution of kindness for bitterness and all the kindred evils that Paul uses a very remarkable plea. He asks his readers to be 'imitators of God' (5^{1}, R.V.). The commentators, so far as I have observed, pass this verse by as if it contained a commonplace. To us it may be so; to the Ephesians it would be an idea which, before their conversion, must have been unintelligible.

We can understand the situation better if we look at India. Can a Hindu imitate his god? Hinduism is so complex and its forms so diverse, that to make general statements of any sort is well-nigh impossible. Yet if a general statement can be made it is that this question must be answered in the negative. Let us look first at what is called 'the higher Hinduism.' In its most characteristic form it consists of a monism in which the Supreme is elevated so high above humanity as to lose all relation with it. Very little can be said of Him, except that He is not what man is. Strictly speaking, we cannot say 'He' at all, for that would imply that God was personal like ourselves. That a being so conceived cannot be imitated is obvious.

Alongside of this view of God is one which is very different. The ordinary Hindu believes in many gods. If challenged he may admit that God is one, and maintain that the many are only forms or names of the one. But it is to the many that he pays attention, and in this he is encouraged

by the philosopher, who admits frankly that for the vast majority of men the knowledge of the Supreme is impossible. But while the ordinary Hindu finds innumerable objects of worship—according to a popular saying, the number of gods is three hundred and thirty millions—he cannot among them all find an object for imitation. If the deity of the philosopher *cannot* be imitated, the gods of the populace *ought* not to be. Take, for example, the story of Kṛishṇa. In early times he was regarded as a hero; later he was worshipped as an *avatar* (descent) of Vishṇu; and later still a mass of legend gathered round his name, and many deeds were attributed to him which we cannot read without a blush.[1] 'In the literature,' says Dr. Farquhar, 'which is accepted by the sects as inspired, he is represented as having been guilty of lies, deceit, theft, murder, and limitless adultery.'[2] So with other gods. To quote once more from Dr. Farquhar: 'Had there been one gust of pure moral air blown from Brahman, these unworthy stories about the gods, with their lusts and quarrels, their facile nymphs sent to draw ascetics into sin, their adultery and incest, their shameful fears and terrors, their spites and lies and revenges, would have been hurled into oblivion.'[3]

Defenders of popular Hinduism sometimes tell us that no Hindu ever dreamt of taking such stories literally. They are allegories. Kṛishṇa's intercourse with the *Gopies*, for instance, is a figure of the intercourse of God with human souls. That the stories have been thus interpreted, especially by those to whom Western education and Christian teaching have brought a new outlook, is undoubted. But any one who knows the life of the ordinary Hindu knows that of such allegories he is ignorant. A lady missionary—one who more than most strove to put the best interpretation on what was doubtful—has said that the influence of the Kṛishṇa legends on Hindu women was so debasing that if any of those she visited said, as Hindus so often do, 'You say Christ and we say Kṛishṇa, and it is still the same,' she used to implore them, by the love they bore her as a friend, never to mention the names together in her hearing.

But however unworthy of imitation a god may be, the tendency to imitate him is inherent in human nature. 'As the God is, so is the worshipper,' says a Sanskrit proverb. Hence Hindus who care for morality have to warn people against imitating their gods. They explain that the gods are above morality, and that they do deeds which man must neither copy nor condemn. Dr. Farquhar quotes the following from a standard Vaishnava work: 'The transgression of virtue and the daring acts which are witnessed in gods must not be charged as faults to these glorious persons. . . . Let no one other than a god ever, even in thought, practise the same'; and the following from Tulsī Dās: 'The fool who in the pride of knowledge presumes to copy them, saying, "It is the same for a man as for a god," shall be cast into hell for as long as the world lasts.'[4]

It might be supposed that Indian theists like Tulsī Dās and Rāmānuja, whose conceptions of God were so much higher than those of the Advaitist (monist) on the one hand, or the vulgar polytheist on the other, would cherish the idea of imitating God; but even with them imitation is not to be thought of, as this quotation shows.

I must leave it to Biblical scholars to say how far the views prevalent in Asia Minor in apostolic times resembled those of modern Hindus; but it is clear that the two tendencies found in India had their parallels in Asia Minor. Even within the limits of the New Testament we have clear indications of the rise of teaching which afterwards became known as Gnosticism, and its conception of God had much in common with that of the Indian monist. 'Allowing,' says Professor E. F. Scott, 'for an endless diversity of detail in the manifold systems, the characteristic features of gnosticism may be briefly indicated. At the head of the universe stands a supreme God, who is not so much a personal deity as the abstract ground of all existence.'[5] On the other hand we have the gods and goddesses of the multitude, of whose morality the less said the better. Thus the people to whom Paul wrote had, till recently, belonged to a community which oscillated between two views of God—a Supreme Being who was unknowable, and therefore *could* not be imitated, and a number of divinities whose misdeeds were only too well known, and *should* not be imitated. It was to

[1] See *Gita and Gospel*, by Dr. J. N. Farquhar.
[2] *Crown of Hinduism*, p. 395.
[3] *Ibid.* p. 396.
[4] *Ibid.* p. 395.
[5] Encyclopædia of Religion and Ethics, vol. vi. p. 236.

such people that Paul wrote these words: 'Be ye imitators of God.'

We are now in a position to realize their significance. They implied a way of looking on God which was entirely new. For the first time people enjoyed the unspeakable privilege of having a God who could be imitated. The object of their devotion was no unknowable One, or disreputable many, but a being whose nature was love, and among whose chief attributes were righteousness and holiness. These were revealed to men in the Person of Jesus Christ, in whose human life the very essence of divinity was manifested. Jesus called on His disciples to imitate Him (*e.g.* Jn 13^{15}), and His example is held up for imitation in the Apostolic writings (1 P 2^{21}, etc.). But since Jesus is so related to God that he who sees Him sees the Father (Jn 14^{9}), in imitating Jesus we are imitating God.

Thus the study of the pagan background of the New Testament, illustrated by reference to the heathenism of the day, makes us more keenly conscious than ever of the wondrousness of the good news brought to mankind by Jesus Christ.

Recent Foreign Theology.

Dr. Loofs on 'Russellism.'

In May 1918 Dr. Loofs wrote an article in *Deutsch-Evangelisch*, entitled 'The International Bible Students' Association.' Lutheran pastors had appealed to him for information concerning a sect which claimed not to be a sect, whose vigorous propaganda was disturbing their societies. Some mistakenly affirmed that the new teaching was Seventh-day Adventism in another dress; newspaper reports were usually a strange blending of truth and error. Dr. Loofs was, therefore, constrained to undertake a task for which he is eminently qualified. As a scrupulously fair-minded critic he began by pointing out some prevalent misconceptions of Russellism, and then proceeded to expose the fallacies of its main tenets as expounded in the works of its founder. This article, published as a pamphlet, is now issued in a greatly enlarged edition.[1]

Russellites maintain that Charles T. Russell (1852–1916) was 'the greatest religious teacher since the Apostle Paul.' His biographer speaks of him as 'pastor,' but he described himself as an 'editor.' He made no claim to be a theologian, but only a Bible student. The suggestion that from the business point of view he made a good thing out of his propaganda is dismissed as baseless. His will shows that 'self-enrichment was not his aim in life.' Nor is there any evidence that his divorce from his wife was owing to any other reason than that 'two human beings, each possessed of a strong will, were not able to adapt themselves to one another after they were both firmly convinced that they were called to be prophets.' The judges found that Mrs. Russell's complaints against her husband were not established, but decreed a separation inasmuch as there was no hope of a reconciliation. Russell allowed himself to be identified with 'the faithful and wise servant whom his lord hath set over his household,' but it was his wife who first applied Mt $24^{45ff.}$ to him. She, however, by 'extraordinary and ridiculous' exegesis of the parable, held that 'as in the human body there are two eyes, two ears, two hands and two feet' she and her husband were 'one in the Lord.' Later she found a reference to Dr. Russell in the closing verses of the parable, and expected to take his place when his portion was appointed with the hypocrites.

Concerning the Christology taught by Russell, Dr. Loofs says that it is Arian, although as it is sometimes formulated it might seem to have affinities with Gnosticism. The Spirit of God is not regarded as personal, and the doctrine of the Trinity is dismissed as nonsense. Jesus, as a spiritual being, appeared in various forms after His resurrection; His body was miraculously removed from the grave, and it is not necessary to know what became of it. Russell has, however, done greater justice than official systems of doctrine to the teaching of Ro 8^{29} and cognate passages con-

[1] *Die Internationale Vereinigung Ernster Bibelforscher*, von Dr. Friedrich Loofs, Professor in Halle. Zweite, sehr erweiterte Auflage. 1921. Leipzig: J. C. Hinrichs'sche Buchhandlung.

cerning the relation between Christ and Christians, that is to say, between the Head and the members of the body. That relation is described under the figure of 'a pyramid whose upper part is suspended above the rest; the upper part is in itself a pyramid, but a pyramid is also formed by connecting it with the lower portion, which is not a pyramid unless it is combined with the upper portion or head.'

The basal principles of Russell's eschatology are that the soul is not immortal; that when the body dies the soul sinks into unconsciousness, and unless it has part in the first resurrection suffers extinction, which is the second death. The number of the finally lost is, however, small; for, although few are now in the narrow way, in the millennium there will be, and already is, 'a highway of holiness'; all who are living then, and all who have had part in the first resurrection, in whatever age they have lived, shall find it easy to enter into eternal life, which will be a life upon this earth.

According to Russell the thousand years' reign has already begun. His study of Biblical chronology led him, from what Dr. Loofs regards as mistaken premisses, to the conclusion that the end of the 6000 years after the creation of Adam (4128 B.C.) was in the autumn of 1872. Russell himself recognizes the discrepancy between this date and the date arrived at by another series of calculations which fixed 1874 for the spiritual—not bodily—advent of Jesus. His own 'harmonizing' suggestion is that 1874 ends the 6000 years of sin, and the difference of two years is to be accounted for by 'the period of sinlessness in Eden which properly belongs to the reign of righteousness.' Reckoning the forty years of the great tribulation as beginning in 1874, Russell taught, before the Great War, that in 1914 the thousand years' reign began. In his latest writings traces of his original teaching remain, but the events of the last seven years have necessitated alterations as well as re-statements. For example, 1914 was, first of all, the date which marked the end of the times of tribulation; afterwards it was referred to as closing 'the times of the nations and kingdoms,' and the beginning of the times of dissolution; indeed in 1918 the *Watch Tower* (*Wachtturm*)—the official journal of Russellism—claimed that Russell had proved, from the chronology of the Bible, that 1914 would be the date of the outbreak of the Great War of the nations.

Since Russell's death (1916) the propaganda has continued, not only in his spirit, but in strict adherence to his own tenets. Dr. Loofs finds characteristic American exaggeration in the title of one of the most frequently advertised free and illustrated lectures: 'Millions who are now alive will never die.' In the forty-seven millennial years that have passed since 1874, there have not been conversions numerous enough to warrant the use of the word 'millions.'

Dr. Loofs refers to the anti-national teaching of Russellism: 'Nations are of Satanic origin; their time is approaching its end; no remedy can save them from the collapse which was initiated by the world-war.' Special attention is called to the strange amalgam of antiquated notions and modern ideas. On this account it is not easy to counteract its teaching; the only successful refutation of its fallacies must be based upon a faith in the gospel of the Reformation which does not shrink from historical criticism of the Bible. The more earnestly the Scriptures are searched, the more clearly will it appear that Russell's *Bible Studies* (*Schriftstudien*), so far from showing the way, lead astray, and those who know what the gospel really is will perceive that his *Truths* (*Wahrheiten*)—'artificial calculations and prophecies difficult to comprehend'—cannot be 'the truth' of which our Lord said: 'I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes.'

J. G. Tasker.

Handsworth College, Birmingham.

In the Study.

Virginibus Puerisque.

Princes All.

'Each one resembled the children of a king.'—Jg 8^{18}.

Have you ever seen a real live prince? And if you have, what did you think of him? Were you very disappointed to find that he wasn't like the princes in the fairy story books or the princes in the pantomimes? These princes, as we all know, are always clad in satin and velvet, and they have hats with long sweeping ostrich plumes, and they wear silk stockings and buckled shoes, and their fingers are flashing with diamond rings, and altogether they look very fine indeed. Yes, but they are only imitation princes after all. Suppose for a moment that our own Prince of Wales in his ordinary clothes walked on to the stage where one of these make-believe princes was acting, do you think any one would have eyes then for the pantomime prince? Not a bit of it! They'd see only the real prince, and they'd be shouting and waving and cheering themselves hoarse in his honour. So you see it takes more than fine clothes to make a prince.

Yes, and it takes more than fine looks too. Of course it would be very convenient if all really great men were tall and handsome and splendid. It would save a lot of trouble if they had bodies to match their greatness. But, as a matter of fact, many of the best and greatest men who have lived have been little men with no looks to boast of. But something was great about them. What was it? Let me tell you in a story.

Many, many years ago while Canada still belonged to France, the King of France sent out as Governor a certain famous general. Now it happened that in those days the Iroquois Indians were allies of the French; and to renew the alliance and greet the new Governor the chief of the tribe and some of his braves came to Quebec. The chief was dressed in his best blanket and feathers and he had a grand speech prepared for the occasion. He had never seen the Governor, but in his speech he praised that gentleman's height and his strength and his imposing appearance, for, like Indians and all savage peoples, he set much store by such things. What was his dismay then when he was shown into the Governor's presence to find that the latter was a very small insignificant-looking man! The chief's wonderful speech which he had so carefully learned up and practised would not fit at all. For a moment he was taken aback—but only for a moment—then, stepping forward and bending gravely, he said, 'Sir, your mind and spirit must be very great indeed if the King of France sends you here with such a little body.'

The Indian chief made an important discovery in that awkward moment. He discovered that a great body does not make a great man, nor a princely body a prince. It takes a princely soul to make a princely prince, and that, by the way, is why our Prince of Wales is so much beloved.

Now some of us think it would be a grand thing to be a prince. I think it would be very hard work, but never mind that! And most of us, especially when we are between seven and seventeen, dream of being great one day. That is a good ambition. But we needn't wait till we grow up to be great. We can begin being great when we are quite little. We can even be true princes and princesses though we never go to court and our fathers and mothers are not entitled to wear crowns.

How are we going to manage that? Let us take a good look at a true prince and see what makes him princely; and then if we copy that we shall be well on the way to being princes ourselves. Well, the chief thing that makes a true prince is *courtesy*. And that word means much more than just politeness, or court manners, or courtliness. It means constant unselfishness. It means always thinking of others first and oneself second. It means being equally considerate of high and low, rich and poor, friend and foe. That's a pretty large order, isn't it? But if we want to be princelike we'll have to try to carry it out.

Now it isn't so difficult to be courteous to one's superiors or one's equals. Most people are that more or less. But to be courteous to those weaker or less important than themselves some people find extremely difficult. They seem to find it so difficult that they never try it. That's a pity, for they

are merely proving how unprincelike they themselves are. Let me tell you how the Prince of Wales behaves to unimportant people.

Last autumn just before the Prince left for India he was travelling from Balmoral to London. On the platform at Aberdeen station, among the crowd who had come to see the Prince pass, was a ragged little laddie from the slums. He had bare feet, and his jacket had more holes in it than cloth, but he had a heart full of admiration for the Prince, and a mind full of determination to see him. He wormed his way to the front (you boys know how!) and stood stiffly at the salute. As the Prince passed his eye caught the quaint little figure. He carefully returned the salute and called cheerily, 'Hullo, Sonny!' And that little chap will be the Prince's faithful admirer for the rest of his life because the Prince took the trouble to give him a kindly thought and greeting.

Then a true prince is courteous to his enemies. That's the most difficult courtesy of all; but it is the finest. And it reminds me of a story I read the other day. It is a story of the Crusades. You remember how in the long ago ages all the gallant kings and knights in Europe went to the Holy Land to try to drive the Turks out of it, and win back to Christendom the land where Jesus lived and was crucified. Among the great kings who did battle for the Cross was our own Richard Cœur-de-Lion. He was a very gallant and courteous king, but he found on one occasion that he had a very gallant and courteous enemy. It was during the last battle he fought in Palestine. Richard was hard pressed and fighting against desperate odds. His lightning sword was cutting down the Turks, but his horse was getting exhausted, and he knew that sooner or later it would drop under him. Then he would have to fight on foot, and that would mean almost certain defeat. Just when he was in despair there came riding through the press a Turk mounted on a magnificent Arab steed. He dismounted and offered it to Richard saying that the Sultan's brother, Saphadin, had noticed how gallantly the king was fighting and how done his horse was, and he begged his acceptance of that and another equally fine steed so that he might have a mount worthy of his valour and prowess. Don't you think that act of courtesy was rather splendid coming from a heathen Turk?

Now, perhaps you have not noticed the fact, but we have never mentioned the text to-day. But here it is at the end of the sermon instead of at the beginning. You will find it in the eighth chapter of Judges at the eighteenth verse. It is a description by their enemies of the brothers of Gideon, and I hope it will also be a description of each of you. Read it over, and think about it, remembering at the same time the stories I have just told you. And having thought about it well, take it as your motto, 'Each one resembled the children of a king.'

Nothing.

'He . . . hangeth the earth upon nothing.'—Job 26^7.

There is a tradition that on the death of one of Frederick the Great's chaplains a certain preacher seemed unusually eager to secure the vacant post. The king told him to go to the Royal Chapel and preach a sermon on a text that he would find in the pulpit on arrival.

When the preacher arrived there he opened a sealed packet to find it blank! Not a single pen or pencil-mark could be seen anywhere. He cast his eyes over the congregation, and said, 'Brethren, here is Nothing. Blessed is he whom Nothing can annoy, and whom Nothing can make afraid.' Taking the words, 'He . . . hangeth the earth upon nothing,' as a text, he preached a wonderful sermon, and showed how Nothing is the foundation of everything. Then he spoke about the beauty of this earth and how it had come from Nothing. Of course Frederick was wise enough to secure the clever preacher for his chaplain.

Don't we often use the word 'Nothing' without thinking of its meaning. 'What are you doing, Jim?' a governess asked one of her pupils. 'Nothing,' he answered. 'Do it quietly then,' she said.

There are few words in the dictionary that can express so many different ideas. An easy-minded person might say, 'Nothing can annoy me.' Many a contented old woman says to herself, 'Having nothing, I am content,' while many a humble soul is possessed with the thought, 'I am Nothing.'

Certain very religious people became very firmly convinced that it was right for followers of Jesus Christ to have nothing. One, St. Francis, was a soldier. His friends received a letter from him one day in which he said, 'I am thinking of taking

a wife more beautiful, more rich, more pure than you could ever imagine.' That wife was Lady Poverty; and a great Italian painter has represented Francis placing the ring on the finger of his bride. The lady is crowned with roses, but she is arrayed in rags, and her feet are bruised with stones and torn with briars. Francis borrowed a beggar's dress and begged at street corners that he might be able to enter into the secret of poverty, and then he founded an order of monks who followed in his footsteps.

You boys and girls are not in danger of becoming monks; your temptation lies rather in the direction of the Do-Nothings. Once a king reproached his son for his indolence in lying in bed till very late in the morning. 'I find, sir,' said the Prince, 'that however late I rise, the day is long enough for doing nothing.' He was very stupid, for no one ever finds peace or happiness in doing nothing at all. In describing the long weary Arctic night Nansen, in his famous book called *Farthest North*, says: 'Life's peace is said to be found by holy men in the desert. Here indeed is desert enough; *but peace!*—of that I know nothing. I suppose it is the holiness that is lacking.'

Now, the best way to avoid temptation is to keep busy, if not with work, with good, honest sport, for it is still quite true that 'Satan finds some mischief still for idle hands to do.' Let me tell you how doing Nothing once proved disastrous for an army. When Hannibal led his troops up the Alpine passes, he found that the heights were strongly held by the Romans. Attack would have meant utter failure. But Hannibal watched with eyes that never wandered. One night he discovered that the enemy had no proper outposts. Next night Hannibal led his troops to the heights, and when the Roman general looked out in the morning he found that the tables had been turned upon him.

So, boys and girls, we can never win through the battle of life by doing Nothing; and unless our minds are kept occupied, all sorts of wrong thoughts will possess them. I am reminded of a dear little fellow who had become lame through a fall. He could not walk at all, and had to be wheeled about in a bath-chair. For a time he felt very unhappy; he so wished he could run about like other boys. The doctor advised his mother to get him interested in something. She found that very difficult. But one day sitting by himself in his bath-chair at the door of the seaside cottage to which the family had gone for a month, a sudden feeling of strange happiness came to him. He had been looking through field-glasses. The sea was wonderful, and there were ships passing constantly. He had noticed the ships before, but that day they seemed different. He dreamt about them at night, and next morning as soon as he was dressed he asked to be taken out to 'watch the ships.' Then he wanted to try to paint, and with a box of water-colours given to him in a present he began. He was no longer unhappy; his life seemed full indeed. What if it was a short one? He had helped to make those about him better, by showing them that if the soul is filled with something good—and the sea had spoken to him about God—there is no room for evil.

The Christian Year.

Third Sunday in Lent.

The Aching of Unsatisfied Capacity.

'Why art thou cast down, O my soul?'—Ps 42^5.

'Wherefore do ye spend . . . labour for that which satisfieth not?'—Is 55^2.

Here are two lives, and in each of them there is a gnawing consciousness of unrealized needs. They are very busy, but they have no final satisfaction. They go from one feast to another, but they do not find the vital bread. They never enter any set of material conditions which brings the missing piece, the lacking complement in which they would find their completeness. Things allure, but they leave the gap unfilled. The biggest thing seems as powerless as the smallest thing, and nothing offers a communion which is the home of rest. The soul remains cast down and disquieted. It labours for that which satisfieth not.

Now, if we had been created on smaller design we should be more easily satisfied. If the house of our being were a one-roomed house, and that room a sort of dining-room, we could eat and drink, and the feast would bring contentment. Or if the one room were a sort of workshop, and all our faculties were instruments of business, our work would satisfy our meagre cravings. Or if the single room were a sort of club-house, and our instincts were entirely social, we should find all we need in fraternal communion. Or again, if the one room were a sort of study, we should discover the ministries of satisfaction in science and art and music and literature.

But our life is not a one-roomed house. It is bigger than any one or all of these rooms. Indeed, the figure of a great house with many rooms is altogether inadequate. We are created for certain august relationships, and if these relationships are not perfected, or if they are broken, or if they are only formally recognized, our being aches and is disquieted in the sense of unsatisfied capacity.

But to speak of the stature of our being in terms of relations is also far too abstract and remote. We are born for companionship with a Divine Person. We are purposed for fellowship with the Holy and Almighty God. It is the plan of our life that we should walk and talk with God. We are endowed with profound instincts and yearnings and capacities which are fitted to receive and entertain the Divine Presence. 'He hath set eternity in their hearts.' And these eternal powers are feeling for the eternal as for their vital bread. Offer them the world's feast, and they are hungry still. Offer them the stimulus of ceaseless work, and they are hungry still. Offer them the riches of music and literature and art, and they are hungry still. It is like offering money to some heart that is pining for love. It is like offering an applauding crowd to a minister who is craving for souls. It is like offering stones for bread. These things are not big enough. The soul thirsts for God, for the living God.

And so the real trouble with multitudes of people is that they think too little of themselves rather than too much. They measure themselves on the scale of the inch, and they were created on the scale of the infinite. They regard themselves as children of the moment, when in reality they are children of eternity. And so they never truly live, and they are therefore never at rest. 'Seek ye me, and ye shall live!' And for such people to seek God is like coming out of some small, ill-ventilated, stifling room into the open air. It is like coming out of a closed cabin on to the open deck with the immeasurable above and around us on every side.[1]

Fourth Sunday in Lent.

The Evil Day.

'Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day.'—Eph 6^{13}.

1. 'The evil day.' It is not any special point of time to which the Apostle refers, it is the whole period of our earthly pilgrimage. 'The times are evil,' *tempora pessima*, he would urge, as all God's servants, from Jonah to the Baptist, from the Baptist to St. Francis, ever have urged. And, in proportion as our spiritual faculties are alive, we know it to be true; as we stand here to-day, with the world around us, and our own past behind us, we know that it is an 'evil day.'

(1) Life is an evil day because sin is always with us. God help us, if, yielding to any pressure, we are attempting to minimize the extent, or to whitewash the character, of sin. 'When,' wrote Newman, 'a man talks of our natural sin as an infirmity and I as a disease, he as an imperfection and I as a poison, he as making man imperfect, as the angels may be, I as making him the foe of God and an object of God's wrath, here we can come to no argument with each other, but one or other of us must fearfully mistake the Scriptures.' This was in the year 1823; the great teacher was but a young man; it shows us—does it not?—how saints are made.

(2) Even when sin is unrecognized it is with us, and then the day is evil, however fair it seem. A Manchester photographer relates that he once took a photograph of a child who was apparently in good health and had a clear skin. The negative showed the face to be thickly covered with an eruption. Three days afterwards the child was covered with spots due to prickly heat. The camera had detected and photographed the eruption three days before it was visible to the naked eye.

2. But there are in life special evil days. There are times of special assaults from evil. Most of us feel but little the stern reality underlying the metaphor, that the whole Christian life is warfare, but that in that warfare there are crises, seasons of special danger. Whilst all days are days of warfare, there will be, as in some prolonged siege, periods of comparative quiet; and again, days when all the cannon belch at once, and scaling ladders are reared on every side of the fortress. In a long winter there are days sunny and calm followed, as they were preceded, by days when all the winds are let loose at once.

These evil days are ever wont to come on us suddenly; they are heralded by no storm signals and no falling barometer. We may be like soldiers sitting securely round their camp-fire, till all at once bullets begin to fall among them. The

[1] J. H. Jowett, *The Eagle Life*, p. 147 ff.

tiger's roar is the first signal of its leap from the jungle. Our position in the world, our ignorance of the future, the heaped-up magazines of combustibles within, needing only a spark, all lay us open to unexpected assaults, and the temptation comes stealthily, 'as a thief in the night.'

(1) Such times of special danger to Christian character may arise from temporal vicissitudes. Joy and prosperity are as sure to occasion them as are sorrows, for the 'evil day' is that which specially threatens moral and spiritual character, and these may be as much damaged by the bright sunshine of prosperity as by the mid-winter of adversity, just as fierce sunshine may be as fatal as killing frost.

(2) But the evil day is not necessarily a day of outward 'trouble,' though it may be so. It is rather 'a day of temptation,' and such a day may come quite unexpectedly, with no premonitory signal of its approach. We are no doubt exposed to temptation of some kind every day: and our tempters are not always human friends—they may be also superhuman foes. Paul, lifting for a moment a corner of the curtain that hides the invisible world, shows us that our foes are not only 'flesh and blood,' but the 'principalities and powers' of evil, shooting fiery darts of evil suggestion into our soul: and he warns us that our fight with these will not be like a combat at long range, but a close 'wrestling' where entwining arms will seem to hold us in a relentless grip. But there are some days when temptation is more persuasive than on others, appeals more strongly to our self-interest or self-indulgence, comes more disguised under the appearance of good, and finds us in a mood of mind more open to a successful attack.

Recently I looked over some of my old copy-books, written more than fifty years ago, and I am bound to say that, on the whole, they are very creditable. The rising generation pays little heed to penmanship; indeed, we are expected to infer that the more unintelligible the scribble the more complete the culture of the scribbler. In the old days it was different; whatever else the schoolmaster might or might not teach, the pupil was trained to write clearly and even elegantly; a pride of penmanship prevailed that might be revived with advantage. But these exemplary copy-books contain bad pages which it is impossible to overlook. Once or twice, perhaps, in each number occurs a scribbled, blotted, stained, tear-smeared leaf, altogether at variance with the generally fair workmanship; one might almost think that it had been interpolated by a strange hand. These erratic portions are very strange to look at, suggestive of many things. The best of men have similarly bad days, every now and then painfully failing. Workers of all kinds are conscious of seasons when they are far below their true selves, and when their work is weak, irregular, and blundering—the painter's pencil is on strike, the orator's tongue cleaves to the roof of his mouth, the right hand of the artisan misses its cunning; and the higher life is in this respect at least a counterpart of the intellectual life. The diaries of the saints reveal days when they unaccountably break down, and everything goes wrong. The usually pleasant pages are interrupted by unhappy records, by outbursts of temper and murmuring, and sullied by tears of vexation and unbelief.

There are days when a rot of selfishness sets in, marring the magnanimity of the soul; days when in the dubious bout the body gets the upper hand, and the spirit fails to do the things that it would; days when the temper is sour, sulky, sultry; black-letter days, marked by stinginess, uncharitableness, unmercifulness; days when we fall into painful questionings and scepticisms; days in which we are conscious of the failure of high, pure motive; days deeply disturbed and unhappy. We are not at these times what we usually know ourselves to be, not what our friends expect to find us. We are below our best self, decidedly below our average self. In the biographies of Scripture bad days darken lives otherwise bright and blameless; and although in current biographical writing these unlovely times may not always be duly and candidly recorded, yet we are sure that more or less all God's people know the sad and sorrowful moods which surprise as snow in summer. Autobiography, which is a later copy-book, has its pages marked by regretful characters, as the earlier copy-books have their pathetic disfigurations.

(3) Such a day will generally be one in which we find ourselves in some outward difficulty, from which there is suggested an immediate but sinful way of escape; or in some inward depression, leaving quite undefended the weak spots in the citadel of our soul—weak spots which the watchful enemy is quick to seize.

We may be in some tight corner in our worldly affairs, and, just then, a plausible proposal is made to us by which we can get free. It has undoubtedly

a look of fraud and deceit; but we tell our conscience that it will be, at the worst, only a very small and temporary departure from the narrow way of uprightness, and that any harm done by that can easily be repaired. We are tempted to sell our birthright for a mess of pottage; and, under the stress of hunger, we cast our uprightness away. But we cannot sin ourselves out of a difficulty. The sin will only lead to greater difficulty and greater sin. Abraham tried this way of escape from difficulty; so did Isaac; so did David; so did Jonah; so did Peter; but every one of them most miserably failed. John Bunyan reminds us that there are two easy ways of getting round the Hill Difficulty, but the name of the one is Danger, and of the other Destruction, and that the only right and safe way is straight up to the top.

The 'evil day' may have another temptation too, especially if we are discouraged and depressed —a temptation to doubt, to unbelief, and even to despair. This has led many to a suicide's grave: and there may be such a thing as soul-suicide too.

Such days are sometimes due to causes which are physical. We are so fearfully and so wonderfully made, with such subtle interplay of mind and body, that sometimes the surest way to win fresh hope is to go out and take God's medicine of fresh air. It is no accident that John the Baptist's melancholy beset him in the prison cell of Herod. To a child of the desert, nurtured in glorious freedom, it was inevitable that there should be reaction in a prison. 'Art Thou He that should come,' he said, 'or do we look for another? I never doubted Thee, my Lord, out in the wilderness; when the whole heaven was above me and the breeze shook the reeds, I knew for a certainty Thou wert the Christ. But here, in this pestilent and sunless den, what doubts come torturing! Art Thou He that should come, or do we look for another?' And then Christ answered his doubts with infinite gentleness, and with a praise that in the whole history of the world has been unequalled, because He understood so well what prison must mean to the burning spirit of this child of freedom. I merely suggest, then, that there are times for most of us when what we need is more air, more light, more liberty. There are sinkings of spirit that are almost unavoidable in the cramped and crowded life of a great city. Remember that Jesus understands all that. Do not say God has forgotten to be gracious. It is temporary, physical, well-nigh inevitable; but the time of renewed hope will come again.

Fifth Sunday in Lent.

Strong in the Lord.

'Be strong in the Lord.'—Eph 6^{10}.

What does being strong in the Lord mean? There is no phrase more central for St. Paul than this phrase 'in Christ.' It contains the key of all his teaching. But how many modern Christians could write down clearly what they mean by it? And then 'the power of his might,' or, draw out the Greek words more fully, 'the mastery which belongs to his strength.' What do we mean by 'his strength'? How do we conceive of it as becoming ours? How are we to set out to 'grow strong in the Lord'? If it be admitted that men and women who have discovered and applied the secret have been the saving forces of their generations, that through that same discovery weak characters have time and again been made strong, and leaders produced out of apparent nobodies; if it be the case that unbelievers pass by the secret because believers themselves sometimes seem so vague about it: then surely it is among our first duties to clear our own minds, and so be able to impress on others the scientific reasonableness of it all.

1. There is only one way of understanding Christianity; it is to take it throughout in terms of personality—in the light, that is, of our own experience of ourselves and of our relations with other persons. The central problem of life for each of us is to understand and develop ourselves. In the course of doing so we come upon certain far-reaching facts. One is that the most real things in the world are persons. Persons mean incomparably more to us than things. In education, for instance, the teacher counts for much more than the lesson. And people mean more or less to us, not according to their intrinsic importance, but according as they enter into our lives and we into theirs. People we love, therefore, mean a great deal more to us than any one else, because in their case we feel we have got (as it were) a permanent footing inside them and they inside us: and nothing is so satisfying as that sense of union.

2. And then we learn that it has another side

to it. We set out with the idea of 'developing' ourselves, but all the time we find the chief obstacle to the process is also ourselves. 'Self,' that enemy within which we all know so well, is for ever spoiling our self-development. But one day we discover that we are, almost unconsciously, 'losing' our 'self' in some one else—and lo, in that same experience we have also wonderfully grown and improved. In a word, nothing so develops self as losing it, or rather, the self we set out to develop could never be developed by itself—it is saved by entering into the lives of others, especially by entering deeply into some one other life.

A soldier I travelled with last Wednesday overflowed with enthusiasm for the chaplain of his late battalion in France—a man evidently without a trace of fear, so much so that he would not even wear a tin helmet in the trenches. Sometimes on the way to the front line he would find a lad whose nerve had failed him, stuck by the way. He would talk to him for a few minutes, infecting him with his own courage, and then ask, 'Shall we go on a bit now?' And the lad would jump up and say, 'Yes, sir; I'll go anywhere with you!' He had, as it were, lost himself in his chaplain, and grown strong in his strength; if he could be with him he would be equal to anything.

3. Moral power depends on finding 'the right some one else' and losing ourselves in him. And the great discovery of St. Paul's life was that, for all of us, 'the right some one else' is always available in the person of the ever-present Son of God. All we have to do in order to be strong is to treat Him as the terrified soldier treated the chaplain who came to his help: to let His spirit enter into us, while we take refuge from ourselves in Him. In this simple light from common experience do not St. Paul's words mean more as keys to the process of power? 'Grow strong in the Lord and in the power of his might.' 'I am able for anything in him who makes me strong.' 'Ye are completed in him.' Christianity is not a code but a Person; it is true to the fact we all know from experience that a person you love can do more to make you strong and good than the finest moral code in the universe. The process of power consists in realizing and relying upon His character, and acting upon the conviction of His presence. And because His strength and love are inexhaustible, and His presence can never be taken away, power drawn from Him can never grow less, except we ourselves drop out of touch with Him.[1]

SUNDAY BEFORE EASTER.

Perfection, God's and Man's.

'Be ye therefore perfect, as your Father which is in heaven is perfect.'—Mt 5^{48}.

It must be admitted that at first sight this goal seems utterly beyond our reach. When presented we naturally cry, 'It is high; I cannot attain unto it.' The very name 'God' brings before us one so unutterably great that to think of becoming like Him seems quite beyond our reach. And it must be evident that there are elements in the perfection of God out of such reach.

It is only when His Fatherhood is emphasized as it is by Jesus that there seems any possibility of even approaching such perfection. But then the precept runs: 'Be ye therefore perfect, even as *your Father* which is in heaven is perfect.' And in a father the *imposing* elements of character fall into the background, and only those which allure and constrain are prominent. And if man be indeed, as Jesus asserts, the child—that is, the outcome of the Father's life—then the idea that the child should become like his Father does not seem to belong to the realm of the quite unattainable. But then, this perfection must be regarded as within the limits of this relationship between Father and child, and as excluding in the present order of things, certain realms in the nature of God from the reach of men.

1. *The realm of knowledge.*—This age of ours is, it may be, a little over-elated by the knowledge it has acquired. During the last century, and the opening years of the present one, vast strides have been taken in this respect, in almost every direction, of the earth on which we dwell, and the nature of what we call matter of which it consists; of the life—vegetable, animal, human—which exists upon it; of the worlds of space, their nature, size, distances, and relationship, the one with the other. And not only of the world as it is, but of the world of the past and of the beings which then existed upon it. The secrets of the earth, of the heavens, of life in its various forms, have been to a wonderful extent discovered; and these secrets have not only been discovered, but they have been utilized by science for the benefit and comfort of men.

[1] E. A. Burroughs.

So vast have been the discoveries of the last century that it may be we have become a little too proud of our knowledge. This is not to be wondered at—it is a quite natural elation. It may be that this has led some to the idea that nothing is beyond man's reach. But, great as the knowledge of man has become, what is it to the knowledge of God? Man has been trying to discover how this earth of ours came into being, and up till now his conclusion—or perhaps it should be said his *conjecture*—is that it came out of a fire-mist, or, as a recent American poet has described the genesis:

A fire-mist and a planet—
A crystal and a cell—
A jelly-fish and a saurian,
And caves where cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.[1]

A not unlikely conjecture—but, after all, only a *conjecture*—of men whose days are so few on a matter which is separated from them by probably millions upon millions of years. Man, a creature who, if he lives a century, is thought a prodigy, is trying to look back over ages upon ages to discover, if he can, how things began to be. But God must have been, in some way or other that we cannot understand, *present* at the beginning of things, if there was ever a beginning. In His nature must be some picture of the origins for which we are blindly groping. What man has to search out as history—written on the earth and humanity—God is conscious of as a beholder or as an experience. From His standpoint, therefore, probably all our discoveries are only approximations to truth. It may be that even those of which science is most sure to-day are only a little farther away from error than those which they displaced. If, side by side, we could see the best that science has done, and the reality in the mind of God, how vast would be the difference! We have only to think of it for a moment to see that it is not along the line of *knowledge* that we can reach the perfection that is in God.

As Owen Feltham says: 'We are all fellow-servants, and we know not how our Grand Master will brook insolences in His family. How darest thou, that art but a piece of earth that heaven has blown into, presume thyself into the impudent usurpation of a majesty unshaken? The top feather of the plume began to give himself airs, and toss his head and look down contemptuously on his fellows. But one of them said, "Peace! we are all of us but feathers; only He that made us a plume was pleased to set thee as the highest."'

[1] W. H. Carruth.

2. *The realm of power.*—In this realm the present age has excelled all previous ones. This is so even when we remember the vast erections of Babylon and Egypt and other lands, which puzzle us to know how they were reared. No previous age has reached such heights of power. Most of the inventions foreseen by the seers of the past have been reached in our day. And some of their visions of the things that should be are very wonderful. In the thirteenth century Roger Bacon wrote—and the passage is literally translated from his works: 'For vessels may be made for navigation without any men to navigate them, so that ships may be borne on under the guidance of a single man with greater speed than if they had been full of sailors. Carriages may also be made so as to be moved without any animal force, with an incalculable impetus.'

After describing glasses, by which all that an enemy did might be discovered at any distance, he adds: 'So also we might make the sun, moon, and stars come down lower here. Contrivances may also be made to walk on the bottom of the sea or rivers without danger to the body. Bridges also may be made across rivers without danger to the body. Machines also for flying may be made, so that a man seated in the middle may turn round a certain mechanism by which artificial wings may beat the air, flying like a bird.' Bacon, however, expresses some doubt as to the latter marvel.

I scarcely know which is the more wonderful—the foreseeing of Roger Bacon of the thirteenth, or the accomplishment in the twentieth century. And, naturally, the age of such accomplishment is not a little proud. That is, perhaps, inevitable. Man's doings in the age in which we now stand are indeed very wonderful. But what are these in comparison with the power which lies in the Divine Nature? With long thinking and tremendous effort, men *do* accomplish great things; but, so far as we can see, the great things of God come about without effort—but, though without effort,

they quite surpass those of men. If Nature be the expression of the Divine Mind, then the thought of that mind can effect what all the efforts of men could not. A change of wind will create a cold which all our fires cannot quite dispel, or so heat the atmosphere that all our fans cannot quite cool. Without apparent effort, the upper air may be so changed that snow descends in such quantity that the land becomes suddenly white; and not till the air grows warmer will its snowy covering be quite cleared. There are things in the Nature of God which seem beyond human reach. To these Jesus did not point us. Indeed, these lay outside the realm in which Jesus Himself moved. His sphere was the moral and spiritual. There, and there alone, was He needed. All others He left severely alone. The perfection to which He summons us, then, is moral and spiritual.

This is clear from the fact that this precept is the centre of a discourse that, from beginning to end, is of that nature, and perhaps even more moral than spiritual—in that it points far more to things to be done than things to be felt.

And this moral sphere is open to us all—the way to perfection of this kind we may all pursue. Were we summoned to perfection of an intellectual kind we might say, 'That way is not for me, for my mind is not strong enough.' Were we summoned to perfection of power, we might reply, 'That way is not for me; my strength is not great enough.' But to the call to a perfection that is *moral* our hearts assure us we can and therefore ought to respond.

> So nigh is grandeur to our dust,
> So near is God to man,
> When Duty whispers low, '*Thou must*,'
> The youth replies, '*I can*.'[1]

In this realm response is harder to some than others. It is easier for some to be saints than for others to be passably decent. Some seem to be born with a strong tendency to good. But then, such goodness is not really so meritorious as goodness won in strife against evil tendencies. A little good in those born of an evil stock is of more merit than great goodness in those with a better parentage. Some, indeed, are born at a great distance from this perfection, and others far on the way to it; but, far or near, we all feel that we can move toward and even take some steps along this road, which is not closed, but ever open to our feet. In this respect, 'Not failure, but low aim, is crime.'

Cannot this be confidently said, that at this moral point God has more in common with man than at any other? May it not be said that God is in men not chiefly intellectually and energetically, He is in them most vitally in a moral and spiritual sense?

That man is the temple of God most really in an ethical and spiritual sense is indicated by the Scripture declaration that he is the Temple of the *Holy Spirit*. And it is quite certain that the bonds which bind us to God most closely are *moral and spiritual*. Indeed, these are the only bonds which really bind men to one another, as the race will sooner or later have to realize if it is not to be brought to an end by international or industrial strife. Man can, therefore, at least *aspire* in a moral and spiritual sense to the perfection of God. That is the only sense in which the Scripture summons us thereto. In other senses Scripture regards God as unreachable, but in this sense we may be nearer to Him than we think, and we may press toward a still greater nearness.

An illustration may render this a little clearer. Here, say, is a father who is head of a vast business, employing thousands of men; and here is his little child. The child knows nothing, is not capable of knowing about his father's affairs or methods—here they are worlds apart; but you may go into that manufacturer's home some evening and find him crawling along the ground playing games with that child. What is the tie that binds that great manufacturer to that little child? Not the bond of knowledge or of power, but of love. There, how close father and child are together! And so we may say:

> Oh! how close the ties that bind
> Spirits to the Eternal Mind!

And that is the message of the Christian gospel —that God and man, separate as to knowledge or power, may be close together in the realm of *love*. So that we are told 'Every one that loveth is born of God, and knoweth God.' *Love*, then, can bridge the enormous distance between creature and Creator, even as among creatures it often bridges the great distance between the simplest and the

[1] R. W. Emerson.

profoundest. As Tennyson says of the simple-minded wife mated to one of large knowledge:

Her faith is fixed and cannot move:
She darkly feels him great and wise,
She dwells on him with faithful eyes:
'I cannot understand; I love!'

This call to perfection, then, is not up to the inaccessible heights of *wisdom* or *power*, but to the accessible heights of love which, in Fatherhood, is deepest of all.[1]

Easter Day.

The Resurrection.

'Who according to his great mercy begat us again unto a living hope by the resurrection of Jesus from the dead.'—1 P 1[3].

There are four main aspects in which the Resurrection may be regarded.

1. First, that of the Epistle to the Hebrews. These Hebrew Christians had some reason to fear that the religion of Jesus Christ might be only a phase in the growth of a great religious system, and that it might pass away, as the patriarchal had done before the Levitical, or as the Levitical before Christianity. What security of tenure was there? What assurance that their children might not have to relinquish the Church, as they had been called upon to relinquish the temple? What if, after all, there were the element of transience, the seeds of decay, the little rift of dissolution in this system, of which the name of Jesus was centre and circumference, beginning and end!

Such thoughts were met and for ever dissipated by the argument based on the Resurrection of the Lord Jesus, which attested His perpetual Existence and Priesthood. Four times at least the words are repeated, 'a priest for ever.' Twice the emphasis is laid on the fact that our Lord's priesthood, unlike that of the Levitical priests, is indissoluble and inviolable. They were many in number, because hindered from continuing by reason of death, but He is perfected for evermore and, because He ever liveth, is able to save to the uttermost of time, as well as of space, all who come unto God by Him.

2. The second aspect is that of the Apostle Peter. He is pre-eminently the Apostle of Hope. He bids us be sober, and hope perfectly for the grace to be brought unto us at the revelation of Jesus Christ, and makes constant allusion to the glorious realities of the unseen and eternal world, on which the Christians of that dark time should set their thoughts. But all his hopes, for himself and his converts, were built on the resurrection of Jesus Christ from the dead. He blesses God the Father for having begotten them again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, undefiled, and that fadeth not away. The Hope of the Inheritance was founded on the empty grave. The stone that was rolled away became the corner-stone of the new Temple of Hope.

The traveller in Norway, who comes across homes and hamlets perched on almost inaccessible heights, or shut in by the mighty rampart of mountain ranges, will find no difficulty in imagining a community contained within itself, and oblivious to the existence of a great outer world. To such a society that world might be a subject of speculation, discussion, and argument. The villagers might be accustomed to accompany each other to a certain point on the mountain track, when summoned by an irresistible impulse to ascend it, but none of those who passed that point ever returned. Rumours, guesses, ancient legends might declare that there was a world beyond the mountain barriers to which the road led, and where all who had departed were living a fuller and richer life than before; yet still the information within their reach would be mere surmise. Hope would flicker like the will-o'-the-wisp over the marsh. But supposing that one of their number, whom they had known, went along that path, and after being absent for some days returned, and went often to and fro, declaring that the path led somewhere, that there was a better world on the other side, and that they should meet their beloved once more. Do you not see what a change would come over the people's hopes? No longer shadowy and deceptive, but strong, clear, sure. An anchor so surely fixed as to bear the greatest strain. A light so clear that the shadows of uncertainty must flee away. This is the Apostle Peter's 'living hope.'

3. There is also the aspect presented in the writings of the Apostle Paul. As in respect of death, so of the resurrection of the Lord Jesus, the Apostle's constant thought is identification. 'Quickened together with Christ and raised up

[1] W. G. Horder, *The God that Jesus saw*.

with him.' 'Raised together with Christ, seek those things which are above.' If we died with Christ, we believe that we shall also live with Him. It is his one thought that in the death of Jesus he passed from the old world into the new, and that he was living on the shores of the new world, the world of resurrection and life, the world of which Jesus was King and Lord.

The Apostle, therefore, found in the Lord's resurrection the daily motive and law of his life. He was already regulating his action by the laws of that new kingdom, which was unseen and eternal, and whose laws were laid down by the Lord in His discourses and parables. This makes the difference between the Christian and the man of the world. They are occupied about similar circumstances, but the latter acts on the principles of this world, whose motive is selfishness, and its aim personal aggrandizement; whilst the former deals with every incident as a citizen of the New Jerusalem, and upon the principles of the Sermon on the Mount.

4. Lastly, there is the aspect presented by the Apostle John. Before Christ's resurrection, man thought that night and death were supreme, out of which all things were born, and to which they went. Life might be fair and beautiful, but it was evanescent. Each flower fell before the inevitable scythe, or faded. Each day, whatever the promise of its dawn, died on the edge of the western wave. Each child, however beautiful, passed through maturity into death. And so they fabled the Prometheus, the Laocoon, the fall of Troy. Life was profoundly sad to these people, who tried to solve all problems by their intellect, and imagined that at death life became extinct, like the torches they extinguished at the tombs of their friends. The world, they thought, would become one day a sarcophagus of graves, whilst Erebus and Chaos resumed their ancient sway.

To meet this, it was not enough to affirm that the Son of God lived: it was needful to say also, that He had died, and having tasted the sharpness of death, was living in its further side. It was on this that the Master laid emphasis when He said to the exile of Patmos, 'Fear not; I am the first and the last: and the Living One; and I became dead, and behold I am alive for evermore, and have the keys of death and of Hades.'

The Son of God entered the lists with Death to try the question as to which should be the reigning power in the universe, whether Life or Death, Light or Darkness, Corruption or Immortal Strength and Beauty. They grappled for mastery, each with the other, in the wilderness, on the cross, and in the grave. At first, Death seemed victor. He appeared to triumph over the one Man, as over all other men. The Prince of Life was slain. The hour and power of darkness vaunted their supremacy. And chaos seemed about to spoil the palace of Life. But it was only for a moment. It was not possible that Christ should see corruption, or be holden of death. Life broke from the sheath and hush of death into the rapture of the Easter morn. Death was robbed of its sting, the grave of its victory, and the lord of death of his power to terrify.[1]

[1] F. B. Meyer, *From Calvary to Pentecost*.

Contributions and Comments.

Convince or Convict (John xvi. 8).

Dr. Swete discusses this point in the *Last Discourse and Prayer of our Lord*, pp. 116 f., and concludes: 'The Holy Spirit both convinces and convicts, gaining the assent of the understanding, and also bringing home the charge of sin to the heart.' He has also a suggestive note upon the subtle difference in the case of the conjunction in each case 'in that they believe not,' 'by reason of the fact that I go,' 'forasmuch as he has been judged already.'

I should like to offer the following suggestion. First, one bears in mind that the purpose of the discourse is to encourage and comfort, *i.e.* fortify, the hearts of the disciples in view of the tremendous strain and trial that was about to come upon them, that they should not take the natural Jewish view that 'cursed is he who hangeth upon the tree.' Then in the second place, as to the ex-

planation of the actual words, as written by the Evangelist. He was not a person careful to be perfectly exact in expressing his meaning (as, shall we say? a Cambridge professor). Do we not sometimes leave something to the intelligence of a reader, when what we want to say does not quite fit on to the first part of a sentence? The Evangelist wrote ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας: so far the thought is expressed naturally; but now for the comfort of the disciples he adds καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως; these additional ideas do not perhaps fit on exactly to ἐλέγξει τὸν κόσμον; yet it is quite clear what he means. Possibly, if not probably, the Evangelist's words are a compressed and edited report of what our Lord said.

A. H. Stanton.

Hambleden Rectory, Henley-on-Thames.

Ephesians iv. 32.

'As God *for Christ's sake* hath forgiven you.' That is how the verse reads in the English Version of 1611. The Revised Version corrects it to 'As God also *in Christ* forgave you,' which is the true rendering of the Greek, καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. The A.V. appears to be a mistranslation showing a tendency to the then current doctrine of the Atonement. For it seems to have no support in Greek various readings or in the Vulgate. Can any of your readers throw any light on its origin? I have looked up such old versions as I had access to, and find that they are divided. Wycliffe has 'in Christ,' as have Coverdale, and Rheims (1600). On the other hand, Tyndale (1526) has 'for Christ's sake,' and is followed by The Bishops' Bible and Mathews' Bible. Erasmus, *On the New Testament*, published 1550, has in the text '*for Christ's sake*,' but this may simply mean that the current text was printed, for in the commentary we read '*by Christ.*' The latter colourless expression would appear to be Calvin's also, for the Geneva French (1588) has 'par Christi,' and Calvin's Commentary *in loc* has 'per Christum.' The error is not found in Luther's German Bible, which has quite correctly 'in Christo.'

What I should like to know is whether there is any earlier evidence for the '*for Christ's sake*' than Tyndale, and especially if there is any early reading in that sense attested by Scholastic or Patristic text or by Vulgate, Early Latin or other ancient Version. If no such evidence exists, can any one throw any light on how Tyndale came to write 'for Christ's sake,' and how the 'per Christum' and 'par Christi' of Calvin came?

William E. Wilson.

Woodbrooke, Birmingham.

Hypocrite.

We are told (*H.D.B.* ii. 441) that in the New Testament '*pretending to be religious and devout*' prevails as the meaning of this word.

Is it, then, fair to conclude that our Lord in His denunciation of the Pharisees charged them with insincerity? For we are told again (vol. iv. 829) that 'there were doubtless in our Lord's time many good men among the Pharisees, but the tendency of the whole system was to produce hypocrisy, or, in the case of earnest and sincere souls, self-torture and a sense of estrangement from God.'

Might we take it that the Saviour used the word —or its equivalent in whatever language He spoke —in some slightly different sense than that of 'pretender'? Would it be in some sense nearer to the primary classical meaning 'expounder,' 'illustrator,' or even 'actor' (from sense of duty), say, *e.g.*, 'exemplifier,' showing the people how religion should be *done*, that His 'woes' were a prediction of the ultimate result of self-deception, ignorance, or blindness to the necessity of *inward* religion? Would *He* utter a wholesale condemnation of the Pharisees as *pretenders*, or was He condemning the system of external acting or *performance* of religion?

The present-day use of the word 'hypocrite' does not seem to specify one who fails to reach his ideal or to have a *mistaken* ideal, but one who adopts a religious exterior for some ulterior purpose, well knowing that he has no religion. That, therefore, must be the generally accepted meaning of the word attributed to our Lord in the New Testament. Is it the right one?

Being a mere layman, I should like to know what scholars think.

G. F. Jackson.

Harrogate.

The Meek.

THE third beatitude, 'Blessed are the meek, for they shall inherit the earth,' as given in the English version, is difficult, because it is not true to experience. Meekness implies weakness, and in the struggle for existence it is not the weak, but the strong and self-assertive who inherit the earth. Various explanations are given, *e.g.* the beatitude refers to some future age, 'when, through the growth of the Kingdom the ungodly are rooted out from the earth, the meek are left to inherit it' (Plummer). Morison thinks the beatitude has a political reference, and is meant as a warning against revenge. 'Such was the spirit, *i.e.* spirit of revenge, that was burning in the hearts of many of the Jews in reference to the Gentiles who had subjected them: and under its spur they were eager to enlist under the banner of the unconquerable Messiah that they might wreak their long-pent-up vengeance upon their oppressors. But, 'No,' said Jesus, 'that is not the spirit of the heavenly theocracy.'

Much of the difficulty disappears when it is observed that 'meek' is a very inadequate translation of the Hebrew and Greek words which it represents. The beatitude is taken from the LXX version of Ps 37^{11}, οἱ δὲ πραεῖς κληρονομήσουσιν γῆν where πραεῖς is a translation of ענו, but neither of these words connotes weakness but strength of character, and neither of them is adequately translated by 'meek.' Aristotle (*Ethics*, iv. 5) defines the πρᾶος as the man who is master of himself, who has self-control. βούλεται γὰρ ὁ πρᾶος ἀτάραχος εἶναι καὶ μὴ ἄγεσθαι ὑπὸ τοῦ πάθους, ἀλλ' ὡς ἂν ὁ λόγος τάξῃ. οὕτω καὶ ἐπὶ τούτοις καὶ ἐπὶ τοσοῦτον χρόνον χαλεπαίνειν. The πρᾶος, then, is the man who is not carried away by his emotions but keeps them under the control of reason. Nor is 'meek' an adequate translation of ענו. The word is applied to Moses (Nu 12^{3}), but the man who slew the Egyptian, who in anger smashed the Tables of the Law and lost his temper so fatally at Kadesh, was not a meek but a passionate man, who can be called meek only in the sense that he had strong passions which he kept in control. It is not easy to suggest a better translation, but 'meek' is inadequate and misleading.

W. E. P. COTTER.

Edinburgh.

S. Matthew viii. 9.

IN THE EXPOSITORY TIMES for July, Dr. Cadoux and the Rev. George Farmer take exception to the interpretation 'a man in authority' favoured in my *Variants in the Gospel Reports*, quoted in THE EXPOSITORY TIMES for March (p. 284), in preference to 'a man under authority.' The matter is a question of taste rather than of criticism. Whether the centurion was actually a Roman who spoke only Greek and Latin, is another question. He may have been reported in Aramaic. The thesis put forward in the little book referred to is merely that the bulk of the matter contained in the first three Gospels was at one time in an Aramaic dress, and that many of the variants in them are simply different renderings of this writing. In the present instance, may not even the Peshiṭta (which Mr. Farmer cites) mean, 'I am in place of the Government'?

T. H. WEIR.

Glasgow University.

Entre Nous.

FOR THE MINISTRY.

A Guide.

He must be a man among men, the guide of pilgrims, the champion of right, the consoler of sorrow, the inspirer of hope—in short, according to Bunyan's idea, he must be the *Greatheart* of the Christian pilgrimage. Mr. Greatheart is the man-servant of Interpreter, the guide, conductor, and protector of pilgrims: 'I am,' said he, 'at my Lord's commandment. I have it in commission to comfort the feeble-minded, to support the weak.' Other work also has he to do at times, not more manly, but more resolute, for again and again there comes to him the call to go into action against wrong. 'I have a commandment to resist sin, to overcome evil, to fight the good fight of faith.' The Christian pastor, then,

in the character of Greatheart, is to be the leader of men, as manly as he is Christian, humanly touching life at all points, a living, large-hearted man among living men, women, and children. While being the preacher and teacher he is also to be the spiritual guide of human souls amidst the perils and perplexities of their pilgrimage. It is a great gift, and a greater privilege to be this wisely, and men are grateful indeed when they meet a real man, who, to use George Fox's phrase, can speak to their condition. Some men who are not ministers have this gift, and there are ministers who have it not. There is a divine art in dealing with men not to be learnt all at once, not to be acquired in lecture halls or from books, but on one's knees in communion with God, and in the daily experiences of life in living sympathy with men. It comes only in its fulness with the process of years, and with deepening heart-experiences of our own. It requires a large and varied knowledge of men, their motives, their sorrows, their temptations. The man who can do this well must be both loving and wise—loving with the love of Christ, wise with the wisdom of God.

1. He is an *Interpreter*. How is he to become so? For not only may God's command vary in substance; it may also vary in degrees of clearness. Sometimes the order is plain and unambiguous, as, *e.g.*, the order to Philip to go and join himself to the Ethiopian's chariot; sometimes God uses a code which must be interpreted, as in Peter's vision of the sheet let down from heaven. But in any case the receiving of the message, whether it be to our liking or not, and whether it be easily understood or not, means that we are in direct communication with God, from whom all these messages come. The tick-tick of each passing moment is the tick-tick of a recording instrument, through which God telegraphs to the attentive soul, and if the message is to be interpreted and acted on, the soul must be always waiting upon God; and as the soul (like the receiving clerk) grows in experience and aptitude for its work, the quicker and surer will it be in the interpretation of God's will. It will acquire a more delicate sensitiveness to His touch, a readier insight into His meaning; its ears will be opened to His voice, so that it will be able to say with great confidence, 'Speak, for thy servant heareth.'

Take one difficult case—the instruction of the growing youth in respect of his body. The sudden growth of the body, the beginning of powers so stupendous in their outcome, has its main seriousness in the lagging behind of the will in the race of development. When once we recognize this fact we see the cruelty of offering no guidance or enlightenment to him who to-morrow will be physically capable of fatherhood, while his will is still lingering in the outer courts of his childhood of yesterday. There is an inevitable instability of the elements of moral nature during this period of change which needs an infinite tenderness, considerateness, and wisdom of guidance. The child who has hitherto resembled one parent or another now reveals the whole world of subconscious relationship to the multitudes of human beings who make up the tangled skein of his past. Strange parts of dead great-grandfathers and remote uncles give fleeting expressions to his face, tones to his voice, and gestures to his hands. New suggestions of possibility of action dawn upon the watcher's eyes as these gestures and expressions recall the doings of generations dead and gone. It is no longer the well-known child of the past whose disposition we have so thoroughly understood; and yet it is that inexperienced child that we have to guide past this whirlpool of new impulses.

He who has stood on the deck of a great steamer on the river St. Lawrence as it approaches the La Chine rapids remembers the first sight of the roaring breakers, recalls the shiver at the glimpse of the jagged rocky needles projecting above the roaring foam. Then comes the racing of the swift waters, the clutch of the great maelstrom which drags the vessel down sideways till its deck edge is nearly level with the wave-crest, the lightning speed direct upon the projecting rocks. What a relief to look at the statuesque figure of the Red Indian pilot on the bridge in his moccasins and feathers at the move of whose finger the helmsman steers, the great ship swerves, sweeps past the peril, skirts the reefs unharmed, and emerges, often without a single foam-fleck upon its deck! So that at this stormy time of life there is a Pilot who never makes a mistake, but it is we who have to stand at the wheel to interpret. The illustration fails, for the ship of youth has a will of its own; but its picture is near enough to bring home to us the supreme need of courageous

guidance without panic or fuss in order that the Great Pilot may lead to the sunny waters of calm and progress beyond.

2. He is a *Pastor*. And here the essential thing is that the sheep of his pasture have to be led, not driven. It is a commonplace that a minister is a leader, and yet not every minister knows how to lead. In other words, he is not a good pastor. Some ministers try to drive. Their fatal weakness is an inability to see that shepherds cannot drive. Such men are always cutting, lashing, forcing, and therefore always getting into trouble. They are continually quarrelling with their people, and for no other reason than that they do not know how to lead. They push and do not draw, they shove and do not woo. They believe in propulsion and not in attraction. They lack the magic of the shepherd touch. They do not know human nature, they do not realize that men, like sheep, must be led.

A pastor must always go in advance of his people. He must lead them in thought. It is tragic when a minister is not the intellectual leader of his people. If his conceptions are the conceptions of the average man, if his ideas are the safe and commonplace ideas of the general community, if in his attitude to great reforms he is not in advance of the crowd, if in pulling down strongholds of evil many are more aggressive than he, he is not a shepherd. A minister who does not lead is shirking a capital branch of pastoral work. His people would follow if he would only lead them. But he hides himself in the middle of the flock, and often lags in the rear.

Sometimes he is not a leader even in parish enterprise. He does not teach his people how to work. Men and women, no matter how gifted and well meaning, do not know how to do Christian work unless instructed. The work lies in masses all around them, but they will not take hold of it unless their hands are trained. The doors of opportunity stand open, but the average Christian will not enter unless encouraged. It is surprising how much work any congregation of Christian people will accomplish if only they have a leader. A leader is not an exhorter, or a scolder, or a declaimer, but a man who goes ahead and points out the particular things which ought to be accomplished, and not only points them out, but also shows in what manner they may best be done. Some ministers can see a huge work which ought to be attempted, but they cannot lead their people into it. They can describe critically the strategic nature of the battle that ought to be fought, but they never get their people on to the battlefield. They are visionaries, dreamers, but not shepherds. They do not lead. No one is really a leader whom men do not follow.

3. He is a *Confessor*. Spiritual guidance is what the people have a right to look for and to expect. They are to-day, thank God, expecting a high standard. They want their guides to be men of spiritual power, able to direct and advise them individually in spiritual things. Needless to say, they want men of integrity and honesty, men of power and weight, thoughtful, serious, hard-working men, but they want also men of spiritual power, men of prayer and holiness of life, men who know something of theology.

(1) It is not guidance which men resent, but over-guidance, not help and comfort and advice in spiritual matters, for we all need this at times, and life would be almost insupportable without it. But they resent, and rightly resent, being *driven*. Still more they resent, and rightly resent, being priest-ridden. The hard ecclesiastical 'must'—the hammering in of the 'law of the Church' with a hard, rigoristic, unsympathizing hand—all this goes against the grain, and why? Why but because men and women are men and women and not *things*, and if you would help men you must respect their humanity and their personality, their intelligence and free will. In the exercise of authority, in the exercise of spiritual guidance, the ideal must ever be *parental*. If the clergy are physicians of the soul, they are also spiritual *fathers*; and parental guidance or authority, wherever it has not lost its best characteristics, is always considerate, temperate, kindly, gentle, wise-hearted, and, above all, full of love. Its language is evermore you *ought* rather than you *must*; so in the exercise of authority, in giving spiritual guidance and direction, the clergy have to be considerate, to 'commend themselves to every man's conscience in the sight of God,' not riding rough-shod over prejudices—however apparently unreasonable—but exercising that great virtue which St. Paul puts first of all among signs of a true apostleship—*patience*.

(2) Again, to guide rightly we must only point. If we are guides in the spiritual life, to whom do

we guide? The answer must always be the same. We guide men to our Lord Himself, the only true Guide of souls—the *Pastor Pastorum*—the Good Shepherd. The true guide of souls will never guide to himself—spiritual guidance by the clergy is not a substitute for the guidance of the Holy Ghost—but will seek evermore to put his penitent into personal relation and contact with our Blessed Lord Himself. It is here, surely, that we touch another danger of ministerial guidance. No soul that comes to us for help must be taught to lean on *us*. The *end* of guidance is to strengthen the moral faculties, not to weaken them. It is not to 'overrule the action of the individual conscience, or to enslave the judgment,' but 'the desire which must ever be at the heart of a pastor with regard to those under his care, is to elevate the character; to strengthen the latent powers; to develop the energies of self-control; to develop and aid, not paralyze and hamper, God's own work in the soul, making it more dependent on His guidance, more trustful of His mercy . . . enabling it to live more perfectly in the liberty wherewith Christ has made us free; to be stronger and healthier in itself.' Above all, it must never interfere with the inalienable responsibilities which belong to the individual soul. The mother guides the child in helping it to walk—she takes it by the hand—but she takes it only for the time till it can walk alone; so the end of guidance is to teach the soul to do without guidance—to walk alone.

(3) The aim of all guidance is to help the one who is guided to become his *best self*: it is not to change him into some one else or to turn him out in a mould—that is miserable—but it is to enable him to become really himself. Peter becomes Saint Peter, and he is evermore quite different from St. Paul, but both are saints. So, above all things, we have to respect personality, for no two characters are quite alike. Each one is intended to reflect and illustrate some ray of the Divine perfection, and to be different from every other. You will remember in this connexion the beautiful imagery of St. Cyril of Jerusalem, when speaking of the Holy Spirit. He is, he says, like the rain. It comes down to the earth: it is everywhere the same rain, but it looks different—it is red in the rose, blue in the hyacinth, white in the lily, and green upon the grass—and it perfects each according to the law of its own creation. So it is with the Holy Spirit. He comes down to us and dwells within us in order to fashion each soul according to the law of its own creation into the perfection which God designed for it.

LITERATURE.—W. T. A. Barber, *The Unfolding of Life*, 1917; G. Body, *The Guided Life*, 1893; J. Brown, *Puritan Preaching in England*, 1900; T. T. Carter, *The Spirit of Watchfulness*, 1899; F. J. A. Hort, *Village Sermons*, ii. 1905; C. E. Jefferson, *The Ministering Shepherd*, 1912; R. Veitch, *The Church of To-day*, 1909; B. Mathews and H. Bisseker, *Fellowship in Thought and Prayer*, 1919; *Report of the Church Congress*, 1902 (B. W. Randolph).

A TEXT.

Gal. ii. 20.

Preaching at the City Temple on January 5th, the Rev. F. W. Norwood said we had done an injustice to Paul in emphasizing the theory he wrought out instead of the great fact that was behind all his thinking. It was not the death of Christ that saved, but His life, the fact that the risen Christ meant a living, eternal spirit. 'May I put it in this personal way?' said Mr. Norwood, 'I spent two years with the troops. I did not run very special risks, and I did not endure any hardships worth mentioning. Yet it changed my whole life. Nothing ever affected my life so much. There was a sense in which I seemed to die with the men who were dying all around. A decree of fate, the will of God—explain it how you will—but there was a feeling that in all this inscrutable mystery you died with the others. Even though your life was spared, you felt like a dead man; then you felt as if there was a new life, its outlook changed, its temper changed. There were some things you never could do again. The kind of things that brought about the war you never could be interested in again: that blatant, foolish, so-called patriotism which is nothing but insularity and vulgarity could never be tolerated any more; you were dead to it. Those sectional passions which divided the nations and precipitated them into the arena of the struggle—you died to them. You came out of that thing like a resurrected man, with a new vision, a new passion. You could honestly say you reckoned yourself to be dead unto some things and alive unto others. Surely it was in some such way that Paul thought of Jesus.'

SOME TOPICS.

Dr. Peake and Dr. Forsyth.

In *The Holborn Review* Dr. A. S. Peake writes reminiscently of Dr. P. T. Forsyth. 'I remember once when a theological Conference was being held at Lancashire College quite a number of us sat after supper in the common room. Many stories were told, and when I met Dr. Forsyth next morning he told me that one of mine was the only one he remembered. It is a story which is better heard than read, but I narrate it for the benefit of those who may not know it. A stranger met a little boy crying as if his heart was broken. He asked him what was the matter. Shaken with sobs, the boy said, "Father was knocking a nail in the floor and he hit his thumb." "Oh!" said the stranger, as he felt for a penny, "what a good sympathetic little boy you are to cry because your father hit his thumb." Struggling with a fresh paroxysm of tears the boy managed to reply, "I didn't cry: I laughed."'

This One Thing I do.

Of the ministry of the Rev. Alexander Murray it was said by one of his members: 'He was aye efter the main thing.' The main thing was the salvation of some person's soul.[1]

Brother Lawrence in Scots.

'One old woman who lived alone, and in whose house services were often held, declared that "Jesus had become so real to her that she jist cracked a' day wi' Him." As she went about her few household duties, she sometimes looked up expecting to see Him at her "shouther."'[2]

Perhapser it was.

We live by probabilities. The statement of them is the difficulty. Butler should have turned to the children. 'In the comparison of adjectives analogy-formations are frequent with all children, *e.g. the littlest, littler, goodest, baddest, splendider*, etc. One child is reported as saying *quicklier*, another as saying *quickerly*, instead of the received *more quickly*. A curious formation is "P'raps it was John, but *p'rapser* it was Mary."'[3]

The Threepenny.

'Referring to the old Boer farmers and their isolation, he says: "There are still very few people in the countryside, though it is not so lonely as in the old days, when the Dutch farmer was not satisfied to have a neighbour that he could see; if anyone came between him and the horizon, he trekked — it was a congested district!" And later, he says of the Transvaal coinage: "The smallest coin in circulation is a threepenny-bit. What an advantage an arrangement like that would be to us on Sabbaths!"'[4]

The Third Time.

'Charles Davey's third theological year was taken in London, at the Presbyterian College in Queen's Square, now removed to Cambridge, one of his old professors, Dr. Gibb, being still alive when the present writer went up to that university in 1909. Professor Elmslie, beloved by all who knew him, was another of his professors, as was also Dr. Graham, of whom a great many humorous stories were told. One of these is, perhaps, worth reproducing here, as I am not sure that it has appeared elsewhere in print, and it is a story which Dr. Davey often told with relish. The students of the college were very fond of Dr. Graham's preaching, and used to go to hear him when opportunity offered. One student, who had gone three times in succession to hear him in different parts of London, was rewarded on each occasion by the same sermon. After the third service, he made his way to the vestry to tell Professor Graham that his students were in the habit of coming to hear him when they saw his name advertised, and he dwelt upon the fact that he had now heard him three times running, and each time from the text, "Simon, son of Jonas, lovest thou Me?" The disconcerting answer of the preacher was to continue the passage, "and Peter was *grieved* when the Lord said unto him *the third time*, Lovest thou Me?" The student retired.'[5]

The Humour of a Philosopher.

Edward Caird had no small talk, but being a Scotsman he had the sense of humour. His biographers have made some references to it.

He and W. Esson, another Oxford don, were travelling in Belgium. 'It is my misfortune,' says Esson, 'that I have a more vivid memory of humorous than of serious events. How the confusion of tongues came upon him at Antwerp, and

[1] *In Remembrance: Rev. Alexander Murray, M.A.*, p. 61.
[2] *Ib.* p. 57. [3] Jespersen, *Language*, 129.
[4] *Memoir of Charles Davey, D.D.*, p. 149. [5] *Ib.* p. 25.

asking the waiter, "Avez-vous . . . zwei Betten!" he received the answer, "Yess, zare, we āve!"'

This is Scottish humour: 'During his tenure of the office of Master of Balliol, he was induced to read a paper at a meeting of a philosophical society in Oxford. He found something to commend in the comments of all the speakers except ——'s. Of him he said not a word. On the way home with one of the College tutors he was very silent until they reached the door of Balliol Lodge, when he turned round and said, "I was glad to get that shot at ——."'

Caird was interested in Mr. Forster's (spelt 'Foster' in the biography) Education Bill. 'It gave to women, for the first time, the right to sit as members of School Boards. He took a leading part in persuading his fellow-citizens to cast their votes for the women candidates. But on this matter he failed to carry with him his friend and fellow-progressive, Professor Nichol, who was hardly less active on the opposite side. And their influence, at least as regards one of their colleagues —the charming and punctilious James Thomson, brother of Lord Kelvin—was so evenly balanced that he spent the School Board election day consulting them alternately, finding scruples against each course in turn. He ended the day by a visit to Nichol, rejecting his advice, resolving to vote, and driving wildly to the polling booth to find it just closed.'

Here are three of Caird's sayings—

The first he quoted from Ferrier: 'It was important that philosophy should be true and it was important that it should be reasoned; but it was more important that it should be reasoned than that it should be true.'

The other two are his own: 'University honours are good things, but once achieved they should never be mentioned again.'

'A man who goes thro' the world nowadays without doubt, mustn't he be, in Aristotle's language, either a god or—the other thing?'

NEW POETRY.

Walter Leaf.

As a respite from the pressing occupations and anxieties of the War, some turned to one thing, some to another. Mr. Walter Leaf took to translating Mackail's *Select Epigrams from the Greek Anthology* into English verse. 'A large proportion of the work of love was done in the "daily bread" trains which conveyed me between my country home and my office in the City.' After the War he received Paton's monumental edition of the entire Anthology; but he found 'Mackail's selection so admirably done as to leave but few gleanings of equal value to those he has chosen.' And now in a charmingly attractive thin volume (green cloth and green-tinged label) Mr. Grant Richards has published *Little Poems from the Greek* (5s. net). This—to take just one example —is from Antipater of Sidon. Did it suggest St. Paul's 'Let us eat and drink, for to-morrow we die'?

HIS PLAN OF LIFE.

The prophets tell me I must die
In early youth.
Well, well, Seleucus, what care I
Though this be truth?

Some day we all must pass below;
If I am sped
Sooner, the sooner shall I know
The mighty dead.

Bring wine! The bowl shall be my horse
Upon the road,
To make more light the weary course
By footmen trod.

Violet Jacob.

Messrs. T. N. Foulis of Edinburgh have issued a second series of *Northern Numbers*, being representative selections from certain living Scottish poets (6s. net). And they have issued it in that attractive artistic style with which as a Publishing House they are identified. The editor is C. M. Grieve. The selection is a triumph for Scotland as well as for the editor. There are sixty-five poems in the book and there is not a weak poem among them. The authors are for the most part known, but there are new names also. How to choose an example is the puzzle. Let us try this by Violet Jacob:

TAM I' THE KIRK.

Oh, Jean, my Jean, when the bell ca's the congregation
Owre valley an' hill wi' the ding frae its iron mou',
When a body's thochts is set on his ain salvation,
Mine's set on you.

There's a reid rose lies on the buik o' the Word afore ye
That was growin' braw on its bush at the keek o' day,
But the lad that pu'ed yon flower i' the morning's glory,
He canna pray.

He canna pray; but there's nane i' the kirk will heed him
Whaur he sits sae still his lane at the side o' the wa',
For nane but the reid rose kens what my lassie gied him—
It an' us twa!

He canna sing for the sang that his ain he'rt raises,
He canna see for the mist that's afore his een,
And a voice drouns the hale o' the Psalms and the Paraphrases,
Cryin', 'Jean, Jean, Jean!'

P. A. Canon Sheehan, D.D.

Canon Sheehan's *Poems* (Maunsel & Roberts; 3s. 6d. net) are Irish all of them and some of them are keenly patriotic. More than that, the patriotic are prophetic:

In thy bosom, O my country! are the fairest flowers unfolding,
Every lifted cloud of sorrow falls in flowing light on thee,
For thy faith at length availeth,
And thy love-smile still unbroken
Sways each present sign and token
As the sea-wind sways the sea.

That is a verse from the Ode Triumphal with which the volume opens. In a different atmosphere is

WHERE MEN WORSHIP.

I saw you, O my Sister, at the ball,
A muskrose nestled in your raven hair,
I saw you sweep the music-haunted hall,
And you were queen, yet pure as you were fair.
But, Sister mine, I did not love you there.

I saw you, O my Sister, by the hearth
A flame leaped up, and crimsoned all your face,
And rubied too the dainty little birth,
That nestled in your breath with such sweet grace.
Ah, Sister mine, I think I worshipped there.

I saw you, Sister, by the bed of Death.
Dusk were your robes, and tear-swol'n were your eyes,
I thought I heard the dead with one last breath
Bless you, and beckon to the opened skies.
Ah, Sister mine, I think I loved you there!

Salvation and Loss in the Story of Zacchaeus.

BY THE REVEREND ARNOLD BROOKS, M.A., EDINBURGH.

MATTHEW ARNOLD has defined the task of criticism as 'the endeavour to see the object as in itself it really is.' To no one does this task present greater difficulties than to the student of the Gospels. Ecclesiasticism has long claimed the exclusive right to interpret Jesus of Nazareth. His history has been read in the light of dogmas now universally discredited, yet never to this day explicitly disowned by any Church claiming the name of orthodox. Protestantism and Rome were long at one in maintaining the following beliefs:

(1) The whole Bible was the infallible word of God.

(2) The fall of man as related in Genesis was an actual historical fact.

(3) As a result of the sin of Adam, the whole human race was condemned to endless torment in eternal fire.

Until about the middle of the nineteenth century, the life of Jesus was read in the lurid light of the absurd and monstrous assumptions above stated. The Christian Church had for centuries, *if its formal theology expressed its real convictions*, worshipped the devil instead of the God and Father of our Lord Jesus Christ; for if God really condemned the whole human race to endless torture, because Adam ate the forbidden fruit in Eden, surely His character is hard to distinguish from that of the devil. In what respect would the ingenious revenge of the most wicked fiend differ from a decree which the Churches have so long blasphemously ascribed to the Divine Justice?

A grotesque and unreal travesty of the spiritual truth of the Atonement exhibited a Trinity in Schism and exalted the character of Jesus at the expense of that of the God whom He came to reveal. For the older evangelical theory of the Atonement, as impressed on the popular mind in sermons and hymns, undoubtedly in effect made Jesus by His death save the elect from the *hatred* of God. 'I love Jesus, but I hate God' must have been the natural effect produced in the minds of many children by the older teaching.

> Blessed through endless ages
> Be the precious stream,
> *Which from endless torments*
> *Did the world redeem.*

What unexpressed terror of the Father lies behind the expressed thanksgiving to the Son, in this well-known verse.

The unreality of many of the hymns sung in our churches to-day is due to the fact that they were composed in a different atmosphere of thought. They gave natural expression in the language of devotion to a theology now discredited. We have to distinguish between the devotion they express and the doctrine they imply. To an older generation the two are one.

No two expressions were in more common use in the older 'orthodox' theology than the word 'Salvation' and the phrase 'the lost.' Salvation was a purely technical word interpreted always with reference to the doom of endless fire, and the awful travesty of the Atonement to which I have alluded. It meant 'resting in the finished work of Christ, accepting the Atonement, acquiescing in the arrangement'—as one writer dares to put it—made between the Father and the Son on Calvary. 'The lost' meant all those who failed to accept the Atonement, either because they had never heard of Jesus, or because they did not accept the orthodox presentation of His Person and Work. The first division included all the heathen who at death went inevitably to the fire that never shall be quenched. The main motive of Christian missions, until very recent times, was the endeavour to save a few from a fate so horrible. The second division included all Rationalists, Unitarians, and Agnostics. The destiny of both classes was everlasting torment. 'The lost,' in the common opinion of theologians, were those sentenced to everlasting punishment.

In the story of Zacchæus, the phrase 'that which was lost' has been usually taken to be equivalent to 'those who were lost.' Even Robertson of Brighton tacitly accepts this view in his sermon on Zacchæus. The chief purpose of this article is to suggest another interpretation of the phrase, and also to try and find out the meaning of the term 'salvation' as used by our Lord.

The publican was naturally regarded as a traitor to the cause of Israel. His position as tax collector for the Roman Government offered many opportunities for unjust profiteering. Zacchæus had not been slow to avail himself of these possibilities. He was an outcast from society. The loss of the good opinion of others led to the loss of self-respect. Then the fear of God went out of his life. He repaid contempt with extortion. It was the only way in which he could get any revenge. He gave up any attempt at fair dealing in his business, and then the secret bitterness of his enforced isolation from the society of his equals made him callous to the claims of the poor. Kindly feeling and compassion seemed to die out of his heart; at last came the turning-point in his life, the visit of Jesus of Nazareth to Jericho. Zacchæus had heard of this new Rabbi. Not only was He a wonder worker, but it was rumoured that he did not share the disdain of the official leaders of religion and society for the publican. Was not one of His own intimate disciples a member of that calling? So it was said, and the name by which He sometimes spoke of Himself was 'Son of Man.' Whatever else that implied, it surely meant that He felt Himself akin to every human being. It was perhaps with a faint hope in his heart as well as a natural and eager curiosity that Zacchæus climbed up into the sycamore tree to get a better view of Jesus. And then the inconceivable thing happened. The famous Rabbi followed by an admiring crowd, when He came to the place, looked up, and for the first time Zacchæus looked upon the face of Christ. And as he looked, even before Jesus spoke, the publican felt that all he had been told, or had dared to hope, fell short of the compassionate insight, the wonderful comradeship, the astounding friendliness that shone from the countenance and eyes of Jesus as His glance rested upon Zacchæus. Christ saw all the intense loneliness of the man. And Zacchæus knew that he was understood, that the secret of his soul's tragedy was read by the unrebuking and com-

passionate eyes of Christ. There was a pause. Zacchæus only knew that he had found a friend. Then came the words of the Master, so surprising in homeliness, so royal in their kindliness.

'Zacchaeus make haste and come down, for to-day I must abide at thy house.' That one utterance of courageous and compassionate comradeship, so absolutely natural and sincere, reclaimed the publican for God, and therefore for Man. 'Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.' 'This day,' said Jesus, 'is salvation come unto this house; for that he also is a son of Abraham. For the Son of Man came to seek and to save that which was lost.' Abraham heard the call of God, and obeyed at the cost of all that was dear to himself. Zacchæus heard in the brotherly sympathy of His self-invited guest the same call summoning to repentance, open confession, and restitution. Hatred and bitterness and the long cherished love of money were cast out from his soul. 'That which was lost,' the fear of God, the love of justice, the spirit of kindliness, found place again in his long hardened heart. 'And what doth the Lord require of thee, O man, but to do justice and to love mercy, and to walk humbly with thy God?' In these things salvation consists. The words of Zacchæus made clear to Christ that the great change had come, the great choice had been made at great cost. So the Master greeted the confession of the publican with the wonderful assurance. 'This day is salvation come unto this house; for that he also is a son of Abraham.' The lost possibilities of goodness deep down in the lonely and bitter soul of Zacchæus, hidden not only from his fellows but even from himself, were sought out and set free by the all-comprehending sympathy of Christ. 'For the Son of Man is come to seek and to save that which was lost.'

This last sentence when read in connexion with the story of Zacchæus, on which it is a comment, reveals the undaunted faith of Jesus in the recuperative power of man's spiritual life. His method of evoking the latent potency of a goodness, crushed by public contempt and loss of personal self-respect, was to treat the outcast with a sympathy that was not sentimental but was felt to proceed from a holiness that was not harsh.

Zacchæus for the first time for many years felt himself understood, honoured, and loved. Christ's insight, searching yet uncondemning, awakened new hope and love of God in the soul of the publican. The honour with which the Master treated him brought back self-respect. The friendliness of Jesus rekindled the sense of human brotherhood, and drove home to the heart of Zacchæus the claims of justice and mercy so long neglected. 'That which was lost' was sought and found.

Salvation, then, to Jesus meant what it did to an older prophet, 'to do justice, and to love mercy, and to walk humbly with thy God.'

His method was that of personal contact, which made those who were despised and rejected by their fellows and reduced to a loneliness that was almost despair feel again that they were understood, trusted, and loved.

'That which was lost' which He came to seek and save was the capacity for love of God and man, which may seem even to the man himself to have been utterly extinguished, by the injustice of life or by the power of besetting secret sin.

Jesus, however, had an unconquerable trust in the better nature of men. He held, with Whittier, that man, though lost to himself, is never lost to God.

> Father of all, Thine erring child may be
> Lost to himself, but never lost to Thee.

How many have been turned away from the Master by the awful misrepresentations of His teaching so long given by the authorized representatives of His Church. Those misrepresentations have, as I have shown in the earlier part of this paper, centred round the terms 'Salvation' and 'loss.' What these ideas meant in the mind of Jesus, I have endeavoured to illustrate by the story of Zacchæus. Is it not time to turn from the vain traditions of man, to the Jesus of history, and to judge the dogmas of the Churches by the mind of the Master as expressed in the Gospels?

Then we can believe that even in 'those who are lost,' 'dead in trespasses and sins,' there may still be 'that which was lost,' hidden both from their own consciousness and from the knowledge of their fellows; the secret longing for better things, which can be detected and developed by the all-discerning, forgiving, kindly eyes of Christ.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is a trying experience for any man to be anticipated. Captain Scott and his companions had it, and felt it. Dr. C. J. Ball has had it, and doubtless feels it too. For many years he has been occupied in the preparation of a Commentary on *The Book of Job*. Last year a great Commentary on the same Book came from two distinguished scholars, Driver and Buchanan Gray. Only now has Dr. Ball been able to publish his book (Oxford: at the Clarendon Press; 25s. net).

It must be a trying experience. But, unlike Scott and his companions, Dr. Ball will survive it. His Commentary is a scholar's work and independent. In one respect it is alone. Dr. Ball has a knowledge of the languages cognate to Hebrew which (as Dr. Burney in the Preface assures us) is unique both in breadth and in depth; and on that knowledge he draws freely. The result is (to quote Dr. Burney again) that 'Dr. Ball's volume is not merely a commentary on the text of Job. It is a storehouse of material for the enrichment of the Hebrew Lexicon. This results, in the main, from his profound knowledge of the Babylonian language — a knowledge which is essential to progress in Hebrew studies, but in which the great majority of our professed Old Testament students are unfortunately lacking. In the present work the supreme value of such knowledge is illustrated by the writer's masterly translation and discussion of the text of "the Babylonian Job."'

We turn at once to the great testing passage in the nineteenth chapter. Dr. Ball traces the hope of resurrection in the three famous verses, 25–27, to the Latin translation of St. Jerome. He quotes that translation. The first two lines are:

Scio enim quod Redemptor meus vivit,
Et in novissimo die de terra surrecturus sum.

The momentous line is the second. Where did St. Jerome get it? Dr. Ball does not think that he got it from a different Hebrew text. He considers it probable that the *first person* was a guess of his own, based on the fact that the following lines are all in the first person except the last, and that then he emended the text and brought it into agreement.

Dr. Ball finds no thought of a resurrection, personal or national, in the poem. One thing he finds and one only—Job's certainty that he shall yet 'see God.' For he must see God, in order that the friends' unfriendly charges may be refuted. But when does he wish to see Him? Not in the hereafter. That is not in all his thoughts. Here, now, on the earth, sooner or later—that is his assurance.

And he had his desire. When at last God interfered it was that Job might see Him and that his friends might be confounded. '*Iahvah answered Eyob* (we accept Dr. BALL's spelling) *out of the storm-wind*—an immediate physical manifestation. We are left in no doubt about it by Eyob's own words, which surely were not written without intentional reference to the present passage: *I had heard of Thee by hearsay; But now my own eye hath seen Thee!*'

'Eyob's prophecy, then, finds its fulfilment within the limits of the poem itself. He is not represented as looking forward to the establishment of his innocence after he had passed out of the body into the dim world of the dead ("after death, apart from the flesh"); much less is he anticipating his own resurrection from the dead at the Last Day. He simply declares his unalterable conviction that Iahvah, the God of righteous Retribution, will appear to right his lamentable wrongs in the present life, before his disease has run its fatal course.'

When Dr. BALL has corrected the text this is the translation:

For I, I know my Avenger;
And at last He will rise up on earth;
I shall see, while I yet live, El's revenges,
And in my flesh I shall gaze on Eloah!
I shall behold Him and not Another,
And mine eyes will look on Him, and not a strange god!
My kidneys are wasted with my waiting
(Until my hope shall come).

How is it that a phrase so characteristic of the Gospels as 'the Kingdom of God' has found no place in our modern speech? Is it because the idea is difficult to grasp? It is difficult. And yet we are sure that it ought not to be difficult. We come upon it constantly and every time we come upon it we expect to understand it. But every time it escapes us.

Is it the translation that is at fault? Other translations have been tried. A recent writer on the Kingdom of God used 'the Realm of God' throughout his book. That word may meet the republican objection to kings and kingdoms, but it does not make the phrase more intelligible.

Dr. H. St. John THACKERAY has a hint in his Schweich Lectures. The Schweich Lectures for 1920 dealt with *The Septuagint and Jewish Worship* (Humphrey Milford; 6s. net). In the course of the lecture on Septuagint Origins, Dr. THACKERAY touches on the titles of the books in the Bible. In English we have four books which we call First and Second Samuel, First and Second Kings. In Hebrew there are but two, Samuel and Kings. In the Septuagint there is but one.

It is the usual Greek word for 'kingdoms.' And so it is usually translated — 'The Book of Kingdoms.' But what kingdoms? The two kingdoms of Judah and Israel is the answer usually given. Dr. THACKERAY does not accept it. If 'Kings' was to the Alexandrian translators an inappropriate title, 'Kingdoms' would have been more inappropriate. For the book is more than half done before the two kingdoms of Judah and Israel come into existence. That is not the meaning of the word.

The meaning of the word is 'Reigns.' It had that meaning in Hellenistic Greek. 'The Book of the Reigns'—that, Dr. THACKERAY believes, is the title given in the Septuagint to our Books of Samuel and Kings. It is a good descriptive title.

Take the word into the New Testament. It is Hellenistic Greek we have to do with there. 'The Reign of God is at hand'—that is intelligible enough. It is true that in St. Matthew's Gospel the phrase is 'the Reign of Heaven.' But that offers no difficulty. We know that in their excessive zeal for the honour of God the Jews refused to pronounce His name, and used such expressions as 'Heaven' or even 'Place' instead of it. In a Gospel

addressed to Jews such a phrase as 'the Reign of Heaven' would be more easily understood and more readily appreciated than 'the Reign of God.'

Let us try 'the Reign of God,' then. Let us try it in the most uncertain of all the places where the phrase occurs—Lk 17^{21}. The Revised Version has 'The kingdom of God is within you' in the text, and 'The kingdom of God is in the midst of you' in the margin. Either way it is not easy to understand. How can a kingdom be within us or among us? But the reign of God can be within us, and the reign of God can be in the midst of us.

'It is undeniable that, in reading some passages in the Gospels, such as the concluding sentences of the parables of judgment, or the terrible woes denounced against the Pharisees in the twenty-third chapter of Matthew's Gospel or against the unrepentant cities, or the other references to future judgment and punishment, we feel almost as if the old order of retributive justice were still in force and must have been accepted by Jesus. We read of "the unprofitable servant" being "cast into the outer darkness," where "there shall be weeping and gnashing of teeth" (Matt. xxv. 30, cp. Luke xix. 27), of "the tares" being "gathered and cast into the fire" (Matt. xiii. 40 ff.), of the servant who was careless and unprepared being "beaten with many stripes" (Luke xii. 47), of the unmerciful servant "being delivered to the tormentors" (Matt. xviii. 34), of the Lord of the vineyard "miserably destroying those wicked men," and letting out the vineyard to others (Matt. xxi. 41), and of the "age-long" punishment which awaits the wicked (Matt. xxv. 46).'

'This severe side of Jesus' teaching, with its insistence on judgment and the suffering that inevitably attends on sin, cannot be set aside or explained away, but must be honestly faced.'

'Perhaps the most striking expression of it, and the one most difficult to reconcile with the teaching concerning the deeper, more personal justice of love, is the passage in Matt. xxiii. denouncing woes against the Scribes and Pharisees. The words here cut like a Russian knout. There is in them a note of contempt and bitter invective which gives the reader a moral jar as coming from the lips of Him who said "Love your enemies." Words such as "ye make him twofold more the child of hell than yourselves," "ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" are, to say the least of it, not altogether easy to harmonise with the general spirit of the teaching or with the central thought of Jesus concerning God and man.'

Those three paragraphs are found in a book on *Christian Justice* (Swarthmore Press; 6s. 6d. net). The very title tells us that it is a modern book. For 'justice' is an attempt to make the old word 'righteousness' acceptable to the modern mind. It is that same modern mind that is disturbed over the 'harsh' sayings of our Lord, and is looking so earnestly for a way round them. The author of this book is a young Presbyterian minister, trained at Westminster College, Cambridge, the Rev. Norman L. Robinson, M.A. He is more than disturbed, he is distressed about these sayings. What does he propose to do with them?

He must do something with them. For he has just been demonstrating the unquenchable love of God to men, the unrestricted offer of His favour. Who revealed that love? Who made that offer? The self-same Jesus who called the Pharisees 'offspring of vipers.' But Mr. Robinson cannot believe that one and the same Jesus could have said to the adulterous woman, 'Neither do I condemn thee,' and to the righteous Pharisees, 'How shall ye escape the judgment of hell?' He accepts the one set of sayings and endeavours to get rid of the other.

First of all, he recommends a more exact translation. And that at any rate is good recommenda-

tion. But the only example he gives does not carry far. The words usually translated 'Woe unto you!' he says, would be better to be rendered 'Alas for you!'

More serious is the fact, and it is a fact, that 'certain of the harshest passages' do not occur in St. Luke; they occur only in St. Matthew. Now St. Matthew, says Mr. ROBINSON, 'had a strong anti-Pharisaic bias.' He thinks, therefore, that these passages may possibly be the First Evangelist's own. Jesus did not utter them. What He said of Jerusalem, where the Pharisees were, and so by implication of the Pharisees, was this: 'O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!'

Well, if the harsh passages, or even the harshest of them, are due to an anti-Pharisaic evangelist, the matter is settled. We have simply to leave them out. We have simply to take Jesus without them. But are they?

Mr. ROBINSON does not really believe that they are. He owes the suggestion to a friend, and leaves the responsibility with him. All that he himself will say is that 'the tone of the original utterance has not been quite caught by the First Evangelist.' He looks round for another explanation.

He tries more than one. He refers to the suggestion that 'it is Pharisaism rather than the Pharisees that Jesus is here gibbeting.' He refers to it and passes on.

He notices that, apart from the denunciation of the Pharisees, the severe sayings of Jesus are found in His parables. Now 'many of the parables of judgment have a national rather than an individual reference, as, for example, the parable of the Vineyard, and of the Fig-tree, also the parable of the Pounds, and of the marriage of the King's son, which clearly refer to the doom impending on the Jewish nation.' Even 'in the case of the woes on the Pharisees, and on the cities of Galilee, and the lament over Jerusalem, judgment is pronounced on a class or a community rather than on individuals. It had become clear to Jesus that God's purpose of the Kingdom could not be realised through the Jewish nation or its leaders, but that He must build the new Israel on individuals devoted to Himself. The references to individual retribution are thus far fewer than is generally supposed.'

But that does not explain everything. The references to individual retribution and even rejection are undoubtedly there.

He finds relief at last in an eschatological suggestion. The rejection is not for ever. It is only for 'the age,' the age then believed to be near its end, that final consummation to which all Jewish thought looked forward. 'Jesus used this traditional material, derived from the Old Testament and from the apocalyptists, in order to express the central truth He wished to bring home to men.'

'That truth was the unspeakable loss and suffering involved in the refusal to accept the rule of God the Father in the heart and in the world. What excluded men from the Kingdom was not sins of impulse, which, bringing with them, as they usually do, a speedy nemesis, leave the heart still open to good, so much as those deeper sins of disposition, impenitence, insincerity, the unforgiving spirit, which imply the closing of the heart against the appeal of truth and love. No language concerning the "outer darkness" or "the unquenchable fire" was too strong to express what was involved in this exclusion, this missing of life's supreme opportunity. It was the ultimate loss, than which there could be none greater. It was the missing of the "life which is life indeed," the refusal of the soul's true destiny. But the exclusion was self-exclusion. The loss was self-inflicted.

It was not the sentence of a judge imposed from without, but the inevitable consequence of shutting the heart to the light. "This is the judgment, that the light is come into the world, and men loved the darkness rather than the light."'

Well, that is all true and well said. But does it meet the trouble? Does it explain the language of Jesus to the Pharisees? Does it remove the dread of the last awful judgment? If the Pharisees deliberately rejected the truth when they saw it, and sinned openly and ostentatiously against God, they may certainly be said to have loved darkness rather than light, and their exclusion may be called self-exclusion. But the question remains, Is the exclusion, for them or for any one else, final, or is it only for a time?

Mr. ROBINSON believes that it is only for a time. He returns to the teaching of Jesus. For 'though no one has the right dogmatically to deny the possibility of such final rejection of good, yet the teaching of Jesus can only be rightly understood when it is interpreted from a centre, and that centre the Fatherly love of God, as we see it manifested in His own life and Cross. It is hard to believe that such love can be finally defeated, that there are some souls which the Divine Lover, the Hound of Heaven, will never overtake, pursue them how He will. We cannot doubt that Paul was speaking by the spirit of Jesus, when he wrote of love that it "beareth all things, believeth all things, hopeth all things, endureth all things," and that "it never faileth." Can we believe that the love, which was also the passion for justice, that went to the Cross and there prayed for the forgiveness of those who nailed Him there, could ever suffer final defeat? Would not such defeat of necessity mean eternal dissatisfaction and pain at the heart of God? If there be joy in heaven over one sinner that repenteth, there must be pain over one sinner who, refusing to repent, is consigned to "the outer darkness."'

Is it more than a generous desire? To say 'it is hard to believe that such love can be finally defeated,' is that to say that no one will finally exclude himself? What of the will? Is the freedom of the will only for a time? Is God at last to work His will in spite of it?

Mr. ROBINSON says He is. The suggestion comes from a friend; but he accepts it. 'There is a sense in which truth may be said to be coercive, in the case where a man, in the course of God's Providential dealing with him, is shut up to only two alternatives, and the issue between light and darkness is so clearly set that there is no evading it. The Prodigal in Christ's parable is a good instance. For a long time he "resisted the truth in unrighteousness," but when he was reduced to extremity, to loneliness, penury, and the swine-trough, then truth laid its irresistible constraint upon him, and he "came to himself," and to his father. Experience brought him to a point where truth would take no denial. There was in a sense only one way left, the way home; and yet it had to be his own choice, he had to say, "I will arise and go." Sooner or later, in this way, by the reduction of alternatives, a man can be brought face to face with truth and love in such a way that he can do naught else but choose the truth.'

'Let him that stole, steal no more.'

But if he is a kleptomaniac? The question is asked by Dr. W. H. R. RIVERS. Dr. RIVERS, Fellow and Prælector in Natural Sciences in St. John's College, Cambridge, is an expert in psycho-neurosis. He has issued a second edition of his book on *Instinct and the Unconscious* (Cambridge: at the University Press; 15s. net). The first edition was noticed here, and special attention was directed to the author's remarkable experiments in claustrophobia. To the new edition he has added two appendixes, in one of which he discusses 'the Instinct of Acquisition.' It is in that discussion that he asks the question, what if the thief is a kleptomaniac?

And he is entitled to ask it. For if he is a kleptomaniac he belongs to the company of those who have the instinct of acquisition, and may be no more blameworthy than the bird which secures the half-acre or more of ground for its own possession just before the breeding time. Dr. RIVERS begins with the bird.

'The earliest phase in the process of mating and breeding in the lapwing, warblers and many other birds is the assumption of a special attitude on the part of the individual male bird. The male takes up a position from which he adopts an aggressive attitude towards any other male of the species which ventures within a region surrounding this position. The size of the territory over which individual ownership is thus assumed varies with different species and under different conditions, but is usually a half to several acres in extent. When the male bird has become master of his territory he is sought out by the female, and mating and breeding take place.'

There is a difference between the acquisitive bird and the kleptomaniac. The bird acquires its territory—just as much as will be necessary to furnish food for its young—at the mating time. After the young are reared the acquisitive instinct disappears. The combative bird is combative no longer. It returns to the peaceful society of its fellows. The kleptomaniac is a kleptomaniac all the year round.

That seems to be due to the fact that kleptomania is not merely an instinct. It is partly a modifiable inheritance. It may even be partly a social habit. Therein lies the hope for the kleptomaniac. Instinct is incurable. Hereditary taint and social disturbance are not.

But what is the Christian preacher to do? St. Paul was a preacher. 'Steal no more,' he said. The situation was simple; he dealt with it simply. But it is not so simple now. Psychology has come upon us. We see ourselves as others see us. And when we see others we recognize instincts and impulses which modify our censure or even arrest our judgment. 'Let him that stole, steal no more.' Certainly. But if he cannot help it we must do more than lay commands upon him. We must watch over him and direct him. For kleptomania, the psychologist tells us, is not a sin. It is only a psychosis.

The most curious fact about the instinct of acquisition is that the bird is combative only when alone. When it returns to society it becomes peaceable again. It is the same with man.

Dr. RIVERS is an authority on the Melanesians. Now 'throughout Melanesia we find a peculiar blend of individualistic and communistic behaviour in relation to property. In respect of all kinds of property the whole aspect of individual ownership is far less definite than among ourselves. Though certain objects, such as weapons or utensils which a man has himself made, are regarded by general consent as his individual property, there is far more common use of such individually owned articles than is customary in our society. With other objects, especially those made by the united efforts of the community, such as the canoe, the concept of individual ownership is unknown in many parts of Melanesia. The canoe, for instance, is regarded as the common possession of a social group, it may be a clan or a group of kinsfolk, and there is a striking absence of such disputes concerning the right of use as we might expect from the example of our own individualistic society.'

It is the custom, in some of the Melanesian islands, for a man to take off a portion of uncultivated land, to cultivate it, and then to set it apart for himself and his descendants. In the island of Mota, one of the Banks group, a man clears a piece of land and marks out an area of it for each of his children. After each of his children has received his portion the rest is left for the common use of all. Now, here also, the

curious fact is that many disputes occur over the plots assigned to the different persons, none over the land that is left for the use of all. That is to say, both man and bird get along together as long as they are together. They begin to quarrel as soon as they separate one from another. Bring them together again, let them look one another in the face, and they will live peaceably with one another.

There is that in it. And there is more than that.

Sir Oliver LODGE will be remembered, not for his scientific attainments and not for his spiritualistic adventures, but for the saying which he uttered some years ago, that the modern man is not worrying about his sins. The saying has had a mixed reception. Some have flatly contradicted it. Some have reluctantly admitted the truth of it, adding that it is all the worse for the modern man. But the saying will live. And it will live because, with all its exaggeration, it is substantially true. The modern man is *not* worrying about his sins.

Why is he not worrying? He has not considered why. He has other things to think about. But if he did consider he might say that there are two ways of it. There is the Greek way which takes life as it comes, and there is the Hebrew way which takes life as God gives it. The easier way is the Greek way. The Greek does not worry about his sins.

It is the Hebrew that worries. And if a man is to worry about his sins he must read the Bible. The modern man does not read the Bible. A Departmental Committee was appointed some time ago by the President of the Board of Education to inquire into the position of English in the education of England. The Report has been issued. It contains a section on the reading of the Bible. After referring to the Bible as the grandest thing in English literature, and for five centuries or more the most influential, it says: 'At the present time the Bible is probably less widely read and less directly influential in our life and literature than it has been at any time since the Reformation.'

If that is true it is easy to understand why the modern man is not worrying about his sins. In order that he may begin again to worry about his sins he must begin again to read the Bible.

But why should he worry about his sins? Because he is a sinner. That is the most certain as it is the most serious fact about him. To cease worrying about his sins is not to cease sinning, as Sir Oliver LODGE seemed to signify. The modern man is a sinner, and one day he will find it out, and find that it is the most serious fact about him. It is not a matter of goodness or of badness. It is a matter of manhood. The best man we know is a sinner. It is quite time in this land of ours that we had rejected the Greek view of life, thrust upon us first by Matthew Arnold and encouraged by Sir Oliver LODGE. It is time that we had returned to the Hebrew view.

The Rev. Reginald Stewart MOXON, B.D., Headmaster of Lincoln School, encourages us to return. He has written a book on *The Doctrine of Sin* (Allen & Unwin; 10s. 6d. net), a great book, a searching, truthful, courageous book. In that book he shows that not since the Reformation only, but throughout the whole history of Christianity, right down to our own day, men have worried about their sins. In the fact of their sins they have seen the most serious fact of their lives. And he shows the reason. It is that men have read the Bible. In reading the Bible they have discovered the other great fact of their lives—a God with whom they have to do. That discovery it is that has made the discovery of their sins so certain. That discovery has made it so distressful.

Mr. MOXON, like the Committee of the President

of the Board of Education, would have modern men return to the reading of the Bible. And he would have them begin reading it at the beginning. That may seem, in the present state of our knowledge, an unwise thing to do. Mr. MOXON believes that we have passed the dangerous places. He believes that we have settled two things, and settled them once for all. The first is, that the early narratives of Genesis are not mere history and were never meant to be. The second is, that we are not under the necessity of accepting St. Paul's conclusions from them.

We are not bound, he says, and we no longer feel bound, to take the narratives of the Creation and the Fall as historically true of any particular person or persons. They are true; they are true historically. But it is universal, not particular history. It is truth that is true of the human race, not of one man and woman's experience only. 'The narrative,' he says, 'in the second and third chapters of Genesis, as might be expected from the age in which it was composed, is not unlike the legendary history of early Greece and Rome, and may be regarded as originally a naïve folk-tale relating the circumstances in which the Golden Age came to an end and the misfortunes brought upon the first men by their presumption, and which was afterwards employed by the compiler of Genesis as the vehicle of instruction as to the nature of sin. Indeed, the substance of these chapters, as distinct from the allegorical and poetical form in which they are clothed, must be considered as representing objective fact, and it is broadly true as an account of human origins. Here we see the naked savage, lisping for his first words new names of beast and bird, innocent in sheer ignorance of evil, becoming dimly conscious of disobedience, of guilt and of shame, twining leaves to cover his nakedness or sewing together the skins of beasts, desperately fighting for existence against thorns and briars, bearing children who murder one another in senseless jealousy. This record seems to be very little removed from the evolutionary view, which says that man has fought his way up from the very dust of chaos, moving steadily onwards in spite of many setbacks and coming at last to a conception of morality and of God.'

We are not bound to take these narratives as bare historic fact. And we are not bound to draw from them the conclusions which St. Paul drew. For 'it is impossible,' says Mr. MOXON, 'to extract from these chapters anything like the theological inferences of a Fall and of Original Sin. They are entirely devoid of any theological or metaphysical theories of a weakness of will or bias towards evil inherited by the descendants of our first parents. The theological doctrine of the Fall occurs neither in Genesis nor in the rest of the Old Testament; the sole Scriptural authority for it is to be found in the writings of S. Paul. Now, it is no longer possible to feel certain that all the ideas of S. Paul are necessarily identical with those of the Founder of Christianity; on the contrary, there is every reason to believe that he retained much of his antecedent thought when he passed from Moses to Christ, and that Christians are not of necessity bound to accept, as inherently Christian, much that S. Paul taught, not as a Christian but as a learned Jew. Even an Apostle could not change his past. His theology is of Christ, but his anthropology is Jewish. The teaching of Jesus, as recorded in the Synoptic Gospels, contains not the slightest allusion to an alleged Fall, nor to a hereditary bias towards evil, but this idea was familiar to the Rabbinical teachers of the first century A.D.'

'It is therefore probable that the conception of the Fall and Original Sin as it appears in Rom. v. 12–14 forms no part of the original Gospel, but represents ideas imported by S. Paul into Christianity from the Rabbinical Judaism in which he had been brought up. If, therefore, we wish, according to the modern catch-phrase, to get "back to Christ," we must go behind S. Paul and sweep away the doctrine of the Fall and Original Sin as mere speculations which we are at liberty

to consider for ourselves without being committed to regard them from the standpoint of one whose views were moulded by Jewish antecedents, except in so far as he had consciously remodelled them to fit his new faith.'

Well, it may be so, and it may not. That, after all, is a matter of interpretation. This is the essential thing, and this Mr. MOXON emphasizes as strongly as man can do, that we have all sinned and come short, and that it is a fearful thing to fall into the hands of the living God. The Bible from the beginning tells us that. And in telling us that the Bible from the beginning is true.

Is the Statement of the One Faith in the Form of a Creed necessary or desirable in the Re-united Church?

BY THE REVEREND F. BERTRAM CLOGG, M.A., PROFESSOR OF NEW TESTAMENT LANGUAGE AND LITERATURE IN RICHMOND COLLEGE, SURREY.

IT has been my privilege to be present at several gatherings of clergy and ministers in the last few years, and I confess that the divergence of the views expressed would sometimes have made me despair had there not always been felt a spirit of fellowship which was more real than the things which divided us. It is said that there is a point high up in the air where sounds that are discordant below lose their discord and blend in harmony, and we believe that there is one Spirit, who is leading us all upwards along different paths, and that if we are faithful to His guidance we shall find those paths presently converge.

> There's a legion that never was listed,
> That carries no banner nor crest,
> But split in a thousand detachments
> Is breaking the road for the rest.

It is something at any rate if any of us can play some little part in 'breaking the road for the rest.' Since this paper is only the prelude to a conference, it is prepared rather with a view to 'breaking the road.' Such conclusions as are reached are tentative, for it is recognized that the conception of the re-united Church is such that, I venture to suggest, none of us can grasp its full significance, or lightly say what is necessary or desirable in regard to it.

To begin with, it is almost impossible to separate this question from others. For it is only after we have settled what degree of unity of faith is necessary in the re-united Church that we can say whether it is necessary or desirable that that one Faith should be formulated in a creed. Further, our estimate of its necessity or desirability depends largely upon the form of the creed. If, for the sake of argument, the Athanasian creed or some such symbol were suggested, which is, of course, most unlikely, many of us feel to have no creed would be far preferable. And again much depends upon the way in which the creed would be used, whether it is necessary or desirable. If, therefore, this paper touches upon these other questions incidentally, I trust it may not be thought unduly straying from the question which occupies our immediate attention.

Can there be a Church without any formal expression of its Faith in a creed? The existence of some of the so-called Free Churches answers that question in the affirmative. The Church, *e.g.*, which I represent here has no creed in the same sense as the Anglican Church has the Apostles' and Nicene creeds. John Wesley established a society within the Church of England which later became a separate society. There were two conditions of membership—that a man desire to be saved from his sins, and to flee from the wrath to come. It was not till about thirty years ago that the name Society was changed to Church. Need I say the change of name did not constitute the society a Church? It is the fellowship of men and women with one another in Christ which makes a Church, and not a name. Still in a small number of our Churches there is used the Anglican liturgy, for the morning, including, of course, the Apostles' or Nicene creed, but in no case is that confession required for membership. Neither are the ministers of the Church required to confess adherence

to any formal creed. They assent to the doctrines of the Church as found in certain of Wesley's sermons and notes on the N.T., and each year in Synod each minister is required to affirm afresh that he believes and preaches those doctrines. It is understood that these sermons constitute a general expression of Evangelical Christianity, and that loyalty is expected rather to the essential truth than to this eighteenth-century expression of it. But though no creed is actually formulated, the standards have never been felt to be so vague but that they have been used from time to time, much in the same way as most creeds have been used, as a test of orthodoxy. However, the principle that 'the living Church is the interpreter of its own standards' has generally prevented much mischief being done thereby.

There is no intention here to suggest such a system for the re-united Church, far from it. It is merely an illustration to show that a formal creed is not a necessity to a Church. Ubi Christus, not a creed, Ibi Ecclesia.

If a creed is not of the *esse* of the Church, is it of the *bene esse*?

If there were no standard for Faith, what then? A Church without a recognized order would quickly be full of confusion: without some standard of Faith it would be easy for men who were themselves deluded to delude others: without that to which appeal might be made there would be endless strife: and the re-united Church would be presently split into more fragments than it is now: the seamless garment would be rent anew. That does not imply any distrust of the guidance of the Spirit of God. I should be the last to deny that the Spirit moves outside all organizations and systems, but I should be the first to admit that His influence is most often felt among those whose own spiritual life is definitely linked with that of all the Christian generations. We cannot make channels for the Spirit as we make channels for the watercourses, as George Eliot puts it, and say flow here but flow not there, but we all know that the Spirit does flow along the well-recognized channels. It is necessary to the well-being of the Church that there should be some authoritative deposit, which links the Faith of the present to the Faith once delivered to the saints. The roots of Christianity are in history, not in the air.

But if that be granted, such a standard is not a creed as ordinarily understood. Is it necessary that the Faith should be expressed in a creed? It may well be doubted if the unity of the Church could be duly appreciated by most people without some definite statement of the truths which are held in common. And if the Spirit seeks some visible body, *i.e.* the Church, in which to find expression, that same Spirit of Truth and Life may seek some outward form in words, though it must not be forgotten that

> Words, like nature, half reveal
> And half conceal the soul within.

The Christian Faith, it has been well said, contains two elements: (1) an intellectual assent to certain facts and their meaning; (2) a moral and spiritual affirmation.

The first is the response of the reason to certain propositions, and it is generally understood that this is that for which a creed stands. Consider this side for a moment. Unless the new creed of the re-united Church were so short that it would be robbed of much of its value, it would become quickly out of date. At any rate no form of words which clearly expresses the thought of one generation can convey the same meaning to the generation which follows. And by the fact that a new creed was drawn up—I assume a new creed would be a practical necessity, because the several Churches which would form the re-united Church would not unite on the basis of any one of the historic creeds, which are not even acceptable to many members of the Churches which now use them—by the very fact that a new creed was put out, by that fact it is tacitly assumed that no creed can be final. Is it desirable to be continually revising the creed?

Further, a creed conceived as a statement of doctrine, to which intellectual assent is required and nothing more, will almost inevitably exclude from the fellowship of the visible Church some honest seekers after truth, whose loyalty to Christ is unquestioned, but who conscientiously refuse to bind themselves by dogmatic statements which, later, may not seem to them to represent the truth. It is certainly not desirable to exclude these, even if the advantages of having a creed are so great as to make it necessary.

But the intellectual assent to certain propositions is only one element in the Faith, the other is the moral and spiritual affirmation, the response of the will, of the whole personality to a principle of

life. This, it is sometimes claimed, is indefinable, therefore it cannot be expressed in a creed. Is that the whole truth? Westcott claims that the form of the early creeds, πιστεύομεν εἰς, means not merely, 'I give my assent to a truth,' but, 'I trust in a person'; not, 'something is true,' but, 'some one is the stay of my life.' It is the expression of personal trust, not merely of intellectual conviction. If Westcott is right, then the creeds have all been sadly misunderstood, and half the bitter prejudice against them is due to misunderstanding. If something of the height and depth of the Christian Faith could find expression in words, we should hear less of 'shaken creeds.' The Faith of many a man was shipwrecked by the tragedy of the war, because that Faith was only expressed for him in forms which were outworn. What help was it during those dark days to recall his belief in Him 'Who was of one substance with the Father,' and so on? His confession of Faith should be that to which the Christian should naturally turn when the rains descend and the floods come. But in days of confusion men turned not to the Nicene creed, but more often to the Fourth Gospel, because it was alive with religious Faith. There will be no real use in a new creed unless it is born, not out of bitter controversy, like so many others, but out of great Faith, and expressed, not in the too often arid forms of the theological schools, but in the language of the heart, which is understood in all generations.

The common ground among Christians of all communions is that they love the same things, rather than that they think the same. To-day the emphasis is being more and more laid on religion as an experience not a formula, a life not a system. It may be doubted whether Paul and James, Origen and Francis of Assisi, Ignatius Loyola, Luther, Wesley, Newman, Kingsley, and General Booth would all have subscribed the same creed: they were much nearer each other in experience than in intellectual beliefs. They were one in the reality of their experience of communion with God in Christ. The simple and ignorant man who, once a slave of vice, has known his personality freed, cleansed, and re-created through Christ, is much nearer to the author of the Fourth Gospel in his spiritual experience than in adherence to the Logos doctrine. If in the re-united Church this experiential side of the one Faith can be emphasized: if 'I trust in' be substituted for, or added to, 'I believe in,' then a creed is most desirable. For here surely is where we are all one—Greek, Roman, Anglican, Free Church, Society of Friends. That which makes the Holy Communion Service precious to us all is our experience of the presence of Christ, our sense of communion with God: we all have our different theories about it: they divide us; but our experience already unites us. Therefore, if any form of words can be found in which this common experience is implicit—obviously it can never be made adequately explicit—it will make more vivid to us our sense of fellowship with the noblest souls who have ever lived or are now living on this earth. A creed understood in that sense would be a symbol of unity, not an acid test to keep people away. Inevitably a creed will exclude; but if it symbolizes a way of life, and is not merely a statement of truth, which must become outgrown because of the development of human knowledge, those who will be kept out are those who are not willing to do the will of God in order to know of its truth, not those whose minds are but poorly furnished with theological knowledge, nor those who, to use a recent phrase of Canon Lyttelton's, refuse to attempt 'to define and cabin the infinite love of God.'

The historic creeds grew by a process of definition of errors. The creed of the re-united Church must be the spontaneous expression of those great truths by which men live, not the attenuated result of years of controversy acclaimed as a triumph of ecclesiastical strategy. Men are generally more right in what they affirm than in what they deny. A statement of religious rather than theological convictions is certainly desirable, and, I should say, necessary to the well-being of the Church. 'We ought to know and to affirm the unity which binds us together.' Of course there are varieties of experience, but they are on another plane from the diversity of outlook which comes from widely differing schools of thought. We have long been singing the same hymns together and praying the same prayers, and it is not without significance that 'the most sacred form of words and the most typical of Christianity is a prayer—the Lord's Prayer.' Therein is an expression of the personal trust which is of the essence of religion, and no man can recite those familiar words without being reminded of the practical issue of that trust: 'Thy kingdom come, thy will be done.'

May I, in conclusion, attempt to sum up some of the points touched in what has gone before:

1. Is a creed necessary to the *esse* of the Church?

2. Is it necessary to the *bene esse*? Or is it only desirable to have some standard vaguely defined and not formulated in a creed?

3. Is it necessary or desirable for the sake of continuity with the past and to preserve continuity in the future? Are there not some communions which would be afraid of the licence of an unformulated Faith, and, for their sakes, would not a creed be a practical necessity? It would have to be a new creed, for there are many Christian people who respect the Nicene creed as of great historical interest, but who would not be willing to bind themselves by what they regard as its outworn metaphysics. They want a creed which the cultivated man can accept with head erect and without any equivocation in his heart, as Dr. Sanday once put it. It would have to be a new creed, and the very idea of a new creed supposes no finality in any creed.

4. Since the real continuity is that of a spirit of life, not of a system of doctrine, is it not desirable that a statement of the religious convictions which we all hold in common should be expressed in words? The difference between this and the more usual forms of creed would be, among other things, that this would perhaps more naturally take the form of a hymn or a prayer. Edwin Hatch seems to have been feeling after some such form when, in the pulpit of Westminster Abbey nearly forty years ago, he declared his creed to be the acceptance of the Apostolic Benediction: 'The Grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.'

Literature.

HUMAN MARRIAGE.

THE first edition of *The History of Human Marriage*, by Edward Westermarck, was published in one volume. The fifth edition is in three volumes (Macmillan; 84s. net). And they are substantial volumes, having in all 1795 octavo pages. That, and the fact that five editions of such a book have been called for, is what the hesitating and the incredulous need to prove the importance of the comparative study of Religion.

This is a comparative study of Religion. There is much superstition, magic, wizardry in it; there is much social custom and convention; there is cruelty as well as kindness; there is lust as well as love: but it is all religion or on the way to it; and most of even the horrid habits which the book has to tell us of are due to a perverted or immature conception of God and the duty which God requires of man.

Some of the chapters are undoubtedly difficult reading. Professor Westermarck has no sentimental respect for our sensibilities. His work is scientific, and science has to do with facts not feelings. But even at the blackest we can see that God has nowhere left Himself without witness. Some ray of consideration strikes in to dispel a little of the dark. Some kindly custom relieves the victim of the extremity of cruel usage. Some way of escape is winked at that the degradation may not be altogether inhuman. And Dr. Westermarck's investigations, so rigidly scientific as they are, have had the effect of at least making improbable some of the ugliest of the customs, such as that which is called the *jus primæ noctis*. He seems almost reluctant to let it go, but the evidence for its existence is worthless.

One thing is puzzling. Where did Professor Westermarck obtain his knowledge of the English language? He was and is Professor of Philosophy at the Academy of Abo in Finland. We know that he has spent time in London. We know that he is or was Martin White Professor of Sociology in the University there. But that does not explain it. For his knowledge of the English tongue far surpasses that of the home-born Englishman, even when the Englishman has been well educated, even when he has been specially trained to write well. In his command of our language he recalls Max Müller. We do not at the moment think of any one else who can be named in comparison. The only difference between Max Müller

and him is that the former was often rhetorical and unreliable, the latter is always simple, straightforward, and scientific. Let one short paragraph illustrate.

'Among the Greeks and Romans in early days, as among the Hindus, marriage evidently was a union of great stability, although in later times, contrary to what was the case among the Aryans of India, it became extremely easy and frequent. Among the Greeks of the Homeric age divorce seems to have been almost unknown; but afterwards it became an everyday event in Greece. According to Attic law the husband could repudiate his wife whenever he liked and without stating any motives. It is possible that the repudiation generally took place before witnesses, but this does not seem to have been a legal necessity. The husband, however, was compelled to send his divorced wife back to her father's house with her dowry, and there is no evidence that he could claim the dowry even though the woman had been guilty of adultery or was repudiated for some other fault on her part. If the wife had been convicted of adultery it was necessary for the husband to divorce her, condonation of the offence being visited by *atimia*, or infamy. To repudiate a barren wife was also a sort of duty, both on religious and patriotic grounds, since one of the principal reasons for marriage was to assure the continuation of the family and the perpetuation of the State. The dissolution of marriage could, further, take place by mutual consent, probably without any formalities, except perhaps that, according to usage, the parties made a declaration to the Archon about their divorce. The wife could demand a divorce by appealing to the Archon and stating the motives for her demand. When a marriage was dissolved, the children remained with the father, even though the divorce had been effected by the wife on account of the misconduct of her husband.'

SCHWEITZER.

Albert Schweitzer is a remarkable man. He made a sensation by his book *Von Reimarus zu Wrede*—in this country almost a revolution when it was translated under the title of *The Quest of the Historical Jesus*. Since then he has written an equally radical volume on St. Paul, and a searching study of the Messianic Idea in the Gospels. He deserves the title of Doctor of Divinity.

But he is also a Doctor of Music. His organ concerts in Paris and elsewhere were events in the musical world. He is recognized as the best interpreter of Bach, of whom he wrote the authoritative estimate in two great volumes.

Finally, he is a doctor of medicine. Becoming deeply impressed with the sufferings of the African natives and their need of doctors, he studied medicine and took his degree. In 1913 he sailed for Equatorial Africa, along with his wife, who had qualified as a nurse. He tells the story of his experiences and discoveries in a book which is called *On the Edge of the Primeval Forest* (A. & C. Black; 6s. net).

He is a remarkable man, and this is a remarkable book. The translation, made by Ch. Th. Campion, is so excellent that not for a moment are you conscious of reading a translation. Every sentence tells. It is manifest that this many-gifted man has the gift of vision, outward and inward. He did not go to the Congo as a missionary of the gospel. Only once do we read that he preached, and then it was an exposition of the Sermon on the Mount. He is a doctor. And as a doctor he gave himself wholly and wholeheartedly to the cure of those diseases which African flesh seems so disastrously heir to. He is both physician and surgeon.

Take him as a physician. One of the commonest diseases is strangulated hernia. He says: 'How can I describe my feelings when a poor fellow is brought me in this condition? I am the only person within hundreds of miles who can help him. Because I am here and am supplied by my friends with the necessary means, he can be saved, like those who came before him in the same condition and those who will come after him, while otherwise he would have fallen a victim to the torture. This does not mean merely that I can save his life. We must all die. But that I can save him from days of torture, that is what I feel as my great and ever new privilege. Pain is a more terrible lord of mankind than even death himself.'

As a surgeon: 'Hitherto all my operations have been successful, and that raises the confidence of the natives to a pitch that almost terrifies me. What impresses them most of all is the anæsthetics, and they talk a great deal about them. The girls

in our school exchange letters with those in a Sunday school at home, and in one of them there was the following piece of news: "Since the Doctor came here we have seen the most wonderful things happen. First of all he kills the sick people; then he cures them, and after that he wakes them up again." For anæsthesia seems to the native the same thing as being dead, and similarly if one of them wants to make me understand that he has had an apoplectic fit, he says: "I was dead."'

He has considered most of the problems which face the missionary and the trader—forced labour, polygamy, and what not. But the problem of problems is alcohol. Again and again he returns to it. There are more references to it in the Index than to any other subject. And it is all the doing of the white man. Alcohol and the slave trade have been the cause of incredible cruelty and have depopulated vast areas of the country. In the Ogowe lowlands 'we have at present merely the remains of eight once powerful tribes, so terribly has the population been thinned by three hundred years of alcohol and the slave trade.'

THE BANTU.

Mr. Dugald Campbell has lived for nine-and-twenty years among the far-travelled tribes called Bantu, and the time has come for him to write down what he has learned about them. He calls his book *In the Heart of Bantuland* (Seeley; 21s. net). He has learned much, some of it new and surprising. His book is a contribution to the science of Anthropology, which every student of that science will have to take knowledge of.

His very first sentence is a surprise. The phrase 'going West' he tells us is African. It is said of the Bantu negro when he dies that he has gone West. For 'the West has always been associated among the Bantu tribes with darkness and death, misery and misfortune. The West was the home of the slavers whose coming with firearms and rum brought devastation and sorrow to countless peoples, and "to go West" to tens of thousands of Africans meant literally to go to sure and certain death; *the red road* from the interior to the West Coast it was, alas! only too truly. In these parts of Africa where I have lived for the past twenty-nine years of my life, the West Coast is known as *Mbonshi* or "dead man's land." The root word signifies "Hell," and is so translated in many missionary publications.' But our men did not mean all that by the phrase. We thank God that they did not.

Mr. Campbell recalls the days of slavery with their horrors. There are cruel customs among the Bantu still, but none so cruel as those. He has a short chapter on their Religion. Bantu religion is not so degrading as that of some African tribes. There is a sense of justice even in God's ways with men. 'They have a little song they sing about God, the lizard, and the frog. The lizard plays on the dulcimer and sings:

> "I shall sing a song of praise to God.
> *Strike the chords of the piano.*
> God who gives us all good things.
> *Strike the chords of the piano.*
> Wives, and wealth, and wisdom.
> *Strike the chords of the piano.*"

'The frog speaks. "Quiet," says the frog. "God doesn't hear the singing of an animal with a tail like you. Go and dock your tail." God thereupon descends with a rush on the wings of the wind and enquires: "Who was that I heard singing that pretty song?" "Croak! Croak! Croak! It was I," says the frog. "No," says God, "that was not the voice I heard singing." Then the lizard replies: "It was I." "Play and sing the words over again," says God. The lizard plays and sings as before:

> "I shall sing a song of praise to God.
> *Strike the chords of the piano,*" etc.

'"Ah, yes," said God, "that was the music and the song I heard," and God gave the lizard all the beautiful colours of life, and left the frog with nothing but his ugly bloated face and his hoarse, rasping, croaky voice.'

The Bantu have even an idea of evolution. But it is an inverted idea. 'Monkeys,' they say, 'were once human beings like us, but to escape work they fled into the forest and grew tails.'

UNITY.

One of the questions of keenest discussion is the question of Progress. We owe that to the infallible instinct of the Dean of St. Paul's. Dr. Inge may speak rightly or wrongly, acceptably or intolerably; he always speaks to make men listen.

Now, whatever Dr. Inge may say, there is one

respect in which we have made progress and are making it. We are moving in the direction of Unity. We are moving in the direction of Unity in all things. The sciences are beginning to recognize an element and an interest common to all of them. Philosophy and science are finding themselves travelling the same road to the same end, though they have come into it from different side-paths—in which some philosophies and some sciences are walking still. Science and philosophy have truly and openly discovered that their end is the end aimed at by religion and theology, and they are finding gaps in the wall which hitherto has separated their parallel ways. Science, Philosophy, Religion—all are discovering God, one God, and in that discovery a Universe that is a Unity in Him.

That (in however crude synopsis) is the meaning of the able and enterprising volume which has been published under the title of *The Unity of the Spirit* (Christophers). The author is G. F. Barbour, D.Phil.

The book is itself an evidence of the progress we are making towards unity. For it is a philosopher's book, and yet it is a book of most valuable instruction in theology. Take the discussion of vicarious suffering, and these two invaluable paragraphs on it:

'When such a fundamental division breaks the peace of a home, by estranging husband from wife or parent from child, we know that it can only be overcome by the power of a love which is willing to face suffering and assume penalties which in strict justice would fall on other shoulders. But such vicarious suffering comes to be more than mere suffering: it becomes the sacrifice that reconciles and redeems. It was from the midst of one of the most poignant personal tragedies recorded in ancient literature—the tragedy of a home desecrated and betrayed, but finally renewed by a patient forgiveness which refused to despair—that the prophet Hosea rose to the great intuition that at the very heart of things there was a love more patient, a hope more unconquerable, a forgiveness more unwearied than any that the human spirit could exert; and so he was enabled to sing the very lyric of reunion, based on his own experience in his own home, but infinitely heightened, and with a far wider span and range: "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord."

'What is true of the broken sanctity of a personal bond such as marriage holds no less of all the deepest divisions that come between men in other spheres. It is false to say that the crooked cannot be made straight; but, as a limb once broken and wrongly set may need to be broken again before a cure is possible, so the distortions of the spiritual life can only be straightened at the cost of fresh pain; and this must often be the pain of another. The broken unity in the natural order cannot be made good save by the sacrificial breaking, in the spiritual order, of some other body or spirit. But this is above all the discovery and the message of Christianity.'

LITURGICAL PRAYER.

An Introduction to the Roman Breviary, written by the Right Rev. Fernand Cabrol, O.S.B., Abbot of Farnborough, was published in 1900 and is in its fifteenth thousand in French. It has been translated into Spanish and German, and now by a Benedictine of Stanbrook into English. The title is *Liturgical Prayer: Its History and Spirit* (Burns, Oates & Washbourne; 12s. 6d. net).

Dom Cabrol believes in the Roman Liturgy, its excellence and its precedence. 'We confess,' he says, 'to having been painfully surprised at finding in *Notes sur l'Angleterre*, by Taine, a eulogy of the *Book of Common Prayer* which leads one to suspect that the writer in question, exceptionally broad-minded as he is and usually so well-informed, did not know that its prayers are taken from the Catholic Liturgy, nor that the book whose beauty he admired merely presents that Liturgy in an impoverished or even mutilated form; so much is admitted by certain of the Anglican clergy themselves, for many lay aside their official book and adopt the Catholic Liturgy.'

Anglicans will not be worried with such a statement. It will be good reason to them for studying this book. It is, as the author calls it, a kind of liturgical anthology, so many are the extracts from devotional and liturgical writers that are found in it. But its great purpose is to show how the Roman Breviary came into use and then was modified to meet every new need until at last it reached its stereotyped form. 'It is the law of

uninterrupted progress and transformation which the study of primitive Liturgy brings out so clearly. Such a process of evolution ought not to surprise us; we find it here as elsewhere, and it seems to be a universal law of life. The reason for each of these changes may be found in the natural development of Christian society, whose needs and aspirations are ever changing.'

The student of liturgies is not likely to neglect this book. There is much in it also that is profitable for private devotion.

TROPICAL AFRICA.

Wild Bush Tribes of Tropical Africa: 'An Account of Adventure and Travel amongst Pagan People in Tropical Africa, with a Description of their Manners of Life, Customs, Heathenish Rites and Ceremonies, Secret Societies, Sport and Warfare, collected during a Sojourn of Twelve Years.' That is the title in full of Mr. G. Cyril Claridge's book (Seeley; 21s. net). It is not too glorious a title. The book fulfils it to the letter, and adds forty-one illustrations and a map.

The style is easy and effective. The author knows what he is writing about and knows that he knows. Once or twice he is at variance with others who have lived where he has lived. Thus he says: 'The women themselves are responsible for the practice of polygamy. They are driven by fetish delusions, after childbirth, to isolate themselves from their husbands for three years, or even five, during which time neither husband nor wife can pass the gulf which a stupid habit has thrust between them. To bridge the period of separation the negro multiplies his wives.'

Dr. Albert Schweitzer also discusses polygamy. He does not blame the women and he does not condemn polygamy. This is what he says: 'Where the population lives in bamboo huts, and society is not so organised that a woman can earn her own living, there is no room for the unmarried woman, and if all women are to be married, polygamy is a necessary condition. Moreover, there are in the forest neither cows nor nanny goats, so that a mother must suckle her child for a long time if it is to be reared. Polygamy safeguards the claims of the child, for after its birth the woman has the right, and the duty, of living only for her child; she is now no longer a wife, but only a mother, and she often spends the greater part of this time with her parents. At the end of three years comes the weaning, which is marked by a festival, and then she returns to her husband's hut to be a wife once more. But this living for her child is not to be thought of unless the man has another wife, or other wives, to make a home for him and look after his banana plots.'

Mr. Claridge has intense pity for the Congo woman. 'The life of the average Congo woman vacillates, pendulum-like, between farms and babies, which form the two principal interests of her existence. From sunrise to sunset she plants, hoes, waters, and harvests, often weighted with a baby on her back, and brass rings on her legs. As she comes from the valley she saves time by cracking the pumpkin seeds between her teeth for the evening repast, putting the kernels into a basket poised on her head as she goes along. On her back may be a child feeding from a breast either passed under the armpit or over the shoulder. At night she pounds the meal and cooks it. Her nights are but the prelude to a dawn of the same routine. She finds the food to feed the family and the money to pay the tax. The clink of her anklets is the ring of a servitude worse than slavery. She is often a withered, shrivelled, bent old hag before she has passed the prime of life. She is frequently seen carrying a load which some of us would shrink from putting across the back of a donkey. Though a whole batch of men, including her husband, may pass her on the way to the same town, with nothing heavier than a walking-stick, not one of them will deign to give her a helping hand. The wheel of destiny grinds her from puberty to burial. Then her daughters repeat the tragedy.'

In America religious education is a business proposition. It has to be organized as a great commercial combine is organized. The whole theory and much of the practice is to be learned from *Organization and Administration of Religious Education* (Abingdon Press; $1.50 net). The author is John Elbert Stout, Professor of Administration in Religious Education, Northwestern University.

Can religion be taught by acting? That is the question that is answered in *Pageantry and Dramatics in Religious Education* by William V.

Meredith (Abingdon Press; $1.25 net). It is answered in the affirmative, and that emphatically, and not emphatically only but demonstrably. For there are pictures of how it is done as well as instructions in how to do it.

Another book, issued by the same Press, recommends the acting of plays specially prepared for the purpose, and presents us with the plays. The title is *Shorter Bible Plays*, the author Rita Benton ($1.25 net). The illustrations are expressive.

The first number is issued of an *Anglo-Jewish Annual* (Alliance Publishing Company; 1s. net). The editor is Mr. Barnett Friedberg, and to him is due the whole idea and the working out of it. The chief Rabbi sends his best wishes. The greater portion of the space is occupied with a diary interleaved with blotting-paper—serviceable and sensible and worth the cost of the Annual in these days. But there is much useful knowledge crammed into the rest of the pages, in very small but quite clear type. And there are many portraits of contemporary British Jews, Sir Herbert Samuel prominent on the cover. The most useful feature is a 'Who's Who in Jewry.'

When the Rev. Robert Stevenson, D.D., Minister of Gargunnock, was appointed Baird Lecturer for 1920 he at once decided to lecture on Patriotism. He was waiting for his opportunity. The subject was a great, even a glorious, one in his eyes; most pertinent to the times also; and he had studied it long and carefully. The lecture is now published under the title of *The Christian Vindication of Patriotism* (Blackwood; 6s. net).

The book is a surprise of interest. The need of a thorough and unbiased study of Patriotism is urgent, but so much has been said about it in our time, and so much of that foolishly, that the promise of novelty was poor, even the hope of ordinary interest feeble. Dr. Stevenson has proved it to be not only a living subject, but also a subject that can never die. Pass to the very widest sympathy of which man is capable, pass to his highest aspiration, he is still a patriot, and patriotism is still a force to be reckoned with.

Look into the book. Look into it at the place where the Old Testament patriot is discovered. 'Instead of reviewing incidents familiar to every Bible reader, we shall single out one particular form of patriotic heroism, less striking to the eye but not less important, wherein the goodly fellowship of the Hebrew Prophets blazed out a new path for the human race. We mean, the path wherein a patriot encounters the hardest of all tasks in patriotic sacrifice—the censuring and withstanding his country, where he thinks his country wrong. Certain patriots have had to play the part of those

> "Who, loving as none other
> The land that is their mother,
> Unfalteringly renounced her
> Because they loved her so."

This is by far the most crushing burden a patriot can be called to carry. Other forms of patriotism are elementary compared with this. To love one's country when it is worthy of love, and then, as moved by that impulse, to seek to serve it bravely, is no doubt a high task, and one covetous of the best that human nature can supply. But it is a task containing its own reward. The impulse to fulfil it rouses all the dormant faculties to healthful activity; the undertaking of it pleasurably stirs the blood; and the even partial achievement of it brings deep heart-content. But to love one's country in the very hour when bitter shame must accompany the love; to care for it in its moral ugliness as Beauty cared for the Beast, hoping against hope for transformation, but conscious (unlike Beauty) that no caress will work the miracle—such a task touches the essential nerve of devout patriotism as nothing else can do. It means that the patriot must stand alone, amidst a crowd of fellow-countrymen who impugn the very love which consumes him. The most he loves, the less he will seem to love. He must choose between two loyalties, in the consciousness that the higher of the two makes no appeal to those whose support he would most value. Misunderstanding must infect and poison the air he breathes. Robert Browning, in his poem entitled "The Patriot," has described the man who, one short year before, had beheld the housetops crowded with cheering hero-worshippers, saying in disillusionment:

> "There's nobody on the housetops now—
> Just a palsied few at the windows set;
> For the best of the sight is, all allow,
> At the Shambles' Gate—or, better yet,
> By the very scaffold's foot, I trow."

"There is something in the mere utterance of truth," George Adam Smith has said, "which rouses the very devil in the hearts of many men."'

Editor and Publishers are together to be congratulated on the issue of the hundredth volume of *The Christian World Pulpit* (James Clarke; 7s. 6d. net). Fifty years is a long run. And it is the very same paper—take it weekly, monthly, or yearly—as it was at the beginning. The sermons are not the same, they are very different. But the paper is the same, a fair representation of the best preaching of all churches and schools of the day. One sign of progress in this very volume is the inclusion of a sermon by Miss A. Maude Royden. A fine sermon it is, clear in thought, true in theology, in touch with modern life. We take the liberty of condensing that sermon and quoting it on another page.

Messrs. Constable have done well to publish in one handy volume, *The Divine Comedy of Dante Alighieri*, translated by Charles Eliot Norton. The literal prose translation serves two purposes. In the first place it is the book for the beginner in the study of Dante's Italian. And in the second place it gives us Dante and not the translator. Pope's Homer was Pope; Norton's Dante is Dante. The beginner will be glad of the Notes. They are not many and they are not long; yet they leave no word unexplained and the explanation is sufficient. The Dante scholar will rejoice in the version of a scholar with fine literary feeling and will compare his own translation with it.

Under the title of *The Mantle of Elijah* (Doran; $1.50 net), Damon Dalrymple has written a book for preachers. It is given in the form of a farewell address of Elijah to Elisha. The address occupies the volume. It repeats Elisha's name in every paragraph: 'Life is a great glad game, Elisha, to those who play it gladly.' And it is independent of chronology. Elisha is reminded of what Jesus did and Paul said His attention is directed to the straits of modern science: 'Modern science is at its wits' end, Elisha. All roads have led it to Rome, but none of its keys will unlock the gates of the Eternal City.' The last chapter is a succession of terrifying 'don'ts.' 'Don't thresh out the truth before your people, Elisha.' 'Don't disturb the faith of old folks, Elisha, whether dead or alive.' 'Don't preach either lower or higher criticism, Elisha. For God's sake, and your own soul's sake, don't.'

It is not surprising that in these days of overwhelming psychology we should have *The Gift of Tongues* explained as neither more nor less than 'nerves.' The surprise is that the explanation comes from a parson. Under that title the Rev. Alexander Mackie, Minister of the Tully Memorial Presbyterian Church, of Sharon Hill, Pennsylvania, has published a book (Doran; $2 net) in which he gives us details of the ways of the Ursuline Nuns and the Devils of Loudun, the Camisards or French Prophets, the Shakers and the Millennial Church, the Irvingites or Catholic Apostolic Church and the Mormons, selecting the ways that were most eccentric, and then—the Gift of Tongues is another.

Well, it is not. Neither were these other affairs so free from religion and morality as Mr. Mackie would have us think; nor, when he has exhibited them all, and in all their extravagance, has he touched the central thing which made that Pentecostal day momentous.

'Dry' America: An Object Lesson to India, is the title of a book written by Mr. St. Nihal Singh to help in the campaign against alcohol on which India is entered (Madras: Ganesh; 4s.). The investigation into the results of prohibition in America has been thorough. The benefits are beyond expectation, even the expectation of the sanguine. They are worth consideration on our part.

The most unexpected result is the prosperity of the distillers, brewers, and saloon keepers. Take Washington. 'There were three breweries in that city. One was turned into a "soft" drink factory. Another—the National Capitol Brewery, which employed about 50 men and used raw materials to the value of $130,000 annually—was transformed into an ice-cream factory employing 150 workers and using raw materials to the value of $400,000 annually. Instead of turning out 65,000 barrels of beer it is making 800,000 gallons of ice-cream each year—more than one-fourth of the ice-cream used by Washington. It may be noted in passing that the consumption of ice-cream has doubled since prohibition went into effect. In only one instance did a Washington brewery go

entirely out of business and that was because the family who owned it had made so much money it decided to retire.' There is the answer to the 'pity the poor brewer' cry.

But this is still better. 'Next to eatables, the most notable increase in trade has been in the sale of shoes. The very first Saturday after the "dry" law went into effect in Omaha, Nebraska, there was an increased demand for shoes—chiefly children's—a demand which was very much larger the second Saturday. Within ten months after the triumph of prohibition in Seattle, Washington, a shoe company opened three new shops in buildings formerly occupied by five liquor shops. The president of that company stated that fifty per cent. more children's shoes and, as a rule, a better quality of shoes, are being bought now than when the wealth of the nation was being poured into the saloon-keeper's till.'

The Rev. Jesse Brett, L.Th., has added one more book to the long list already written by him and published in this country. The title is *Glories of the Love of Jesus* (Longmans; 5s. net), and the manner is as before, close affectionate devotion to the Person of our Redeemer.

Into the Prayer Book of 1662 a Prayer was inserted for the High Court of Parliament. In that Prayer occur the words 'that peace and happiness, truth and justice, religion and piety may be established among us for all generations.' These words have been taken by the Right Rev. H. L. Paget, D.D., Bishop of Chester, as the subject of a book for Lent. He calls it *Peace and Happiness* (Longmans; 3s. 6d. net).

It is another plea for reconstruction. But the Bishop of Chester goes the right way about it. He would have reconstruction of the person first. Is the man right with God, in the inmost soul of him? Then he will be right with his fellow-men and will do his bit in setting the world on its legs again. The style is colloquial. Bishop Paget deliberately discards theological and antiquarian language. He even condescends to 'terribly' and 'awfully.' 'We have fallen into horribly exaggerated ways of speech. We are dreadfully emphatic.' So there is no escape. This is direct address to the conscience in the most modern form of speech.

Mr. John Maynard Keynes, C.B., made a great hit by his book on the Economic Consequences of the Peace. The Government felt the necessity of giving attention to it, and it was translated into nearly every European language. He has now written another book, a sequel to the first, and called it *A Revision of the Treaty* (Macmillan).

There are two parts. The first part goes back into the past; the second looks forward into the future. The first part is history; the second prophecy. In the first part he says triumphantly, 'I told you so'; in the second part he says magisterially, 'and now I tell you again.'

And yet, what would he have had our rulers do? Did they have no inkling, none of them, that the terms of the Treaty were in some respects impracticable? And if they had, was the only way to propose and carry other terms? If Mr. Keynes had been one of the 'Big Four,' would *he* have proposed and carried other terms—proposed and carried? But it is not worth discussing. Here is the story of all the Conferences and all the changes made by them on the Treaty, and here is the way that all Conferences and changes must go in the future.

Mr. Humphrey Milford has issued a new edition of that indispensable among the indispensables —F. Howard Collins' *Authors' and Printers' Dictionary*, and he has issued it cheap (3s. 6d. net). Printers should insist upon every person who writes for the press having it at their hand. Its chief value is in enabling us all to spell our words in the same way. But it adds to one's accomplishments in many ways, or hides one's lack of them.

One of the cheapest and best books published this season has the short title *No Licence* (National Citizens' Council, 15 Gordon Street, Glasgow; 2s., post free 2s. 4d.). It is the Handbook of the National Citizens' Council Temperance (Scotland) Act. The editor is Mr. Tom Honeyman. Everything is in it that one ought to know, and every one ought to know everything that is in it.

A new edition has been published of *The Belief in God and Immortality* of James H. Leuba, Professor of Psychology in Bryn Mawr College (Open Court; 12s. net). 'The book,' says the author, 'remains practically what it was; the changes that

have been made are few and none of them of much importance.'

There is a new issue of *The Meaning of the Old Testament according to Modern Scholarship*, by the Rev. Hugh Martin, M.A. (S.C.M.; 3s. 6d. net). We are right glad to see it. The book is a triumph of scholarship made popular.

In *Impasse or Opportunity* (S.C.M.; 3s. net), Mr. Malcolm Spencer, M.A., discusses 'the situation after Lambeth.' The discussion is certainly not unfriendly, but the way is long.

'I have found that for myself the best way to use the Holy Communion is to concentrate attention on one aspect of its meaning at a time. The ideas which gather round this sacrament are too many and too complex for me to appreciate them all at any one service. I have therefore formed the habit of taking one idea, or set of ideas, each time I go to a celebration, and I concentrate attention on that single aspect and try to fathom its meaning. The result has been so valuable to me that I have written down seven of those aspects, or sets of ideas, in the hope that what has helped me may possibly be of value to others.'

That is the meaning of *Aspects of the Holy Communion*, by the Rev. R. L. Pelly, M.A., Vice-Principal of Bishop's College, Calcutta (S.C.M.; 1s. net).

Miracles of Scriptural Foreknowledge, compiled by William Harper, M.A., B.D. (Simpkin; 2s. net), is a small compact volume on the fulfilment of prophecy. There is much in it that is acceptable and profitable; there is a little that is not. '"The number of the beast" is "the number of a man," and is 666. The language is Greek, and so the letters of the name equivalent to 666 must be Greek letters, and the name thus formed must be that of a man. The only "name" that fits all the conditions is Lateinus in Greek, written in Latin as Latinus, who was the first king of Latium, in Italy, and the country of the Latin people. This interpretation harmonises perfectly with all the other identifications of the beast as the Latin clergy.'

The leap in the last sentence is too long.

To the S.P.C.K. 'Texts for Students' has been added *Tractate Sukkah*, according to the text of the *editio princeps* of the Mishna published at Naples in 1492, with the Hebrew commentary of Maimonides. There is included (printed for the first time) the text of the Tosefta after the British Museum MS. The editor is A. W. Greenup, St. John's Hall, Highbury (2s. 6d. net).

Canon A. Lukyn Williams, D.D., has edited and translated the Berakoth of the Mishna and the Berakoth of the Tosephta in one convenient volume. The title is *Tractate Berakoth* (*Benedictions*): *Mishna and Tosephta* (S.P.C.K.; 6s. net). The Introduction contains a short statement of the chief theories which have been held of the relation between the Mishna and the Tosephta. Of wider interest is the section on the light which the Mishna throws on the religion of Palestine in the time of Christ.

A new edition of Bigg's *The Doctrine of the Twelve Apostles* has been prepared by the Right Rev. Arthur John Maclean, D.D., Bishop of Moray (S.P.C.K.; 3s. 6d. net). The new edition was necessary. Dr. Bigg's date has not been received, and with the date much else has had to go. The Bishop of Moray is a scholar of high reputation and without bias. While Dr. Bigg regarded the Didache as a fourth-century romance, Dr. Maclean holds, and we think proves, that it is a trustworthy writing of the very beginning of the second century. He believes (and again we think he proves), against Dean Armitage Robinson, that the document gives a true picture of Christian life at that time, but in a remote area. 'It exhibits, probably, a community of Christians hardly influenced by the writings of St. Paul (except one Epistle) or of St. John, but much influenced by the First Gospel; a community with a very meagre conception of the deepest truths of Christianity.'

The Earliest Witness to the Gospel Story.

By the Reverend D. M. M'Intyre, Glasgow.

'The Word became flesh, and dwelt among us': this is the living centre of the Christian belief. God has entered into history: the Eternal has revealed Himself in time. In this seeming paradox there is no contradiction, for the finite may receive the infinite, man may possess God.

The manifestation of Christ is an assured fact of history; every line of evidence demonstrates His existence. But the exact correspondence of the Evangelic portrait with the One portrayed is to some a matter of doubt. The antithesis is sometimes drawn between the Jesus of history and the Christ of faith. Occasionally we are asked, quite bluntly, to choose—'Jesus or Christ.'

It is frequently alleged that, as a considerable range of time stretches between the events narrated in the Gospel records, there is room for modification, enlargement, idealization. Various answers might be opposed to such an assertion. We might point to the process of Christ through the centuries, as He journeys on His beneficent way, healing, comforting, ennobling—'the Holiest among the mighty, and the Mightiest among the holy.' We might also offer our personal witness to His grace and truth, saying with the Psalmist, 'Come and hear, all ye that fear God; and I will declare what he has done for my soul.' But now we shall restrict ourselves to this reply: No such interval as is imagined does intervene between the life of Jesus and its commemoration—no dark 'tunnel,' where faith stumbles and is afraid. The sequence is unbroken, the history runs without arrest; whereas it is true that, in their completed form, the Gospels belong to the second half of the first Christian century, the scenes and sayings which they record come to us straight from the days of Christ.

In the opening section of the Acts, terminating, let us say, at the eighteenth verse of the eleventh chapter, we have a reliable history of the earliest years of the Church's story. The most conspicuous event in this period is the conversion of Saul. We are not able to date this remarkable occurrence with any exactness. Harnack puts it within a year of the crucifixion; Sir W. M. Ramsay thinks that three years may have elapsed; Bishop Lightfoot suggests four years; Zahn adds one year more. Let us suppose, then, that the annals of the early Church contained in these eleven chapters are mainly concerned with a period of little more than five years.

The question before us is: What is the witness of those years, as conveyed in these chapters, to the facts contained in the Four Gospels?

We may rely on the accuracy of Luke as an historian. He claims, and with reason, to be 'accurate in all things, from the first.' Wendt acknowledges that the Acts of the Apostles is 'an historical work of invaluable worth.' Sir W. M. Ramsay says emphatically, 'Luke's history has been unsurpassed in respect of its trustworthiness.' 'You may press the works of Luke,' he goes on to say, 'beyond any other historian's and they stand the keenest scrutiny and the hardest treatment.' Dr. Knowling, in his three courses of the Boyle Lecture, tests each point of the narrative in turn, and finds that every affirmation rings true. This is, as a little reflexion will show, a very searching test, for in the thirty years embraced by the Acts the scene of the Apostle's labours shifts from one land to another; frequent political changes occur; ancient customs pass; titles, forms of procedure, modes of worship, change from page to page—and yet the narrator (we have confidence in saying) has not been detected in a single error. On the contrary, a considerable number of supposed blunders have been proved, after full examination, to be accurate statements of fact.[1]

Some things we may test for ourselves.

At the time when Luke wrote, the organization of the Church had become much more complex than it was in the early days of which he is the historian; but nothing of this intrudes into the narrative.

The doctrinal pronouncements, too, had become more carefully articulated, but in these chapters we meet only a simple, heart-full devotion to the Redeemer, which is content, apart from argumentative statement, to fill heaven and earth with His name.

Nor can we say that the historian has idealized

[1] R. B. Rackham, *The Acts of the Apostles*, xlv f.

the Church of the first days. The beauty of holiness that rested upon it is certainly displayed, but it is displayed in an honest narration which conceals no fault. We read of Ananias and Sapphira within the Christian Society, of Simon Magus a professed convert, of murmurings among the widows who received the Church's bounty, and of the narrow spirit of Judaism which drew apart from other believers and sharply censured the apostle of the circumcision himself.

One point is important. When Luke is writing without dependence on others, as in the preface to his Gospel or in the later travel-narratives in the Acts, he writes fluent Greek of the classical mode; in other places his language is coloured according to the authorities which he follows. In the chapters before us, for example, every page is sprinkled with Aramaisms. From this we conclude that he had before him an early Palestinian source, and that he adhered to it with such scrupulous fidelity as to reproduce its very idiom and lexical peculiarities.

Another consideration will appeal to every reader. The New Testament writers were serious men, profoundly impressed with the importance of the revelation that had been entrusted to them. It came to them as spirit and truth, and they affirmed it with utter truthfulness, believing also that they wrote under the guidance and by the inspiration of the Holy Spirit.

Now let us ask—What are the points of contact between these chapters and the four canonical Gospels?

I.

In the first place, we have an outline of the life of our Lord which corresponds in every particular with the Gospel narrative.

Jesus was of Nazareth, son of Mary, and one of several brothers. He was baptized by John in Jordan, receiving from the Father the unction of spirit and power. He chose twelve disciples (their names are given). Eleven were Galileans; these all remained faithful. Judas, the twelfth, betrayed Him. By this disciple the captors of Jesus were guided; for this act of treachery he received a reward, and afterwards perished miserably. Jesus went about doing good. He healed many who were sick. He was prophet and teacher. The Messianic predictions of the Old Testament were all fulfilled in Him; in particular the prophecy of the Servant of Jehovah. He was condemned by Caiaphas and the rulers of Israel. He was tried by Herod, was sentenced by Pilate. The Roman judge wished to discharge him, but, yielding to clamour, handed Him over to the executioners. Barabbas, a murderer, was preferred to Him. He was crucified, was raised from the dead, showed Himself alive to His disciples, ate with them. In the Spirit He commanded His followers to bear His name to the ends of the earth, but charged them to tarry in Jerusalem till they should be clothed upon with power from on high. During forty days He instructed them in things pertaining to the Kingdom of God. His return having been foretold, He was received up into heaven.

II.

Let us, in the second place, examine a number of allusions contained in these chapters to certain events that are recorded in the Gospels. Some of these are easily recognizable, others are less evident. But the cumulative impression is that the early chapters of the Acts are in complete accord with the evangelic records.

The false witnesses suborned in the trial of Stephen alleged: 'We have heard him say that this Jesus of Nazareth shall destroy this place.' This is precisely the accusation levelled against the Master in the house of Caiaphas. Those false witnesses go on to say, 'And change the customs which Moses delivered unto us.' For this allegation they had better reason, as the disciples themselves had come to understand that when our Lord drew a distinction between ceremonial purification and the purifying of the spirit, He was 'making all meats clean' (Mk 7^{19}). Peter, in his visit to the house of Cornelius, acted upon the principle then laid down by the Lord.

Both in the Acts and in the Gospels baptism and the gift of the Spirit are associated. In the house of Cornelius the apostle demanded, 'Can any man forbid water, that these who have received the Holy Ghost as well as we should not be baptized?' Afterwards, defending his course of action, Peter quotes one of the sayings of Christ: 'I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.' These verses recall Mt 3^{11} and Lk 24^{49}. They also suggest the inward significance of the ordinance of baptism as instituted by Christ and administered

by the disciples (Mt 28^{19}; cf. Ac 2^{41} $8^{12.\ 13.\ 38}$ 9^{18} 10^{48}).

The accustomed meeting-place of the disciples, after the Lord's departure, was 'the upper room'; and a ritual act, common among them, and regarded as of primary importance, was 'the breaking of bread.' Thus we are reminded of the institution of the Lord's Supper.

Simon Peter, addressing the circle of Annas and Caiaphas, assured them there is none other name under heaven that is given among men wherein we must be saved. May he not have had in remembrance the words of Jesus: 'I am the way, and the truth, and the life; no man cometh unto the Father, but by me'? Again Peter says with reference to the condemnation of the Lord, 'I wot that in ignorance ye did it, as did also your rulers.' Does not this suggest to our mind the first word from the Cross, 'Father, forgive them; for they know not what they do'? Once more: 'This is the stone which was set at nought of you builders, which was made the head of the corner'—what is this but the echo of our Saviour's quotation from the Psalter, 'The stone which the builders rejected, the same was made the head of the corner'?

The historian tells us that a field was purchased with the blood-money paid to Judas. This is in full accordance with the account given in the first Gospel. There it is described as the potter's field, and is called Aceldama.

In Samaria Philip preaches *Christ*; to the Ethiopians he preaches *Jesus* ($8^{5.\ 35}$). The Ethiopian probably knew little of Israel's hope, but the narrative in Acts reminds us of the interest taken in the advent of the Messiah, both by the woman of Sychar and by the men whom she summoned to meet Him (Jn $4^{25.\ 29}$).

The account of the laying out of the sick in beds and couches in the streets of Jerusalem, in the expectation of the passing of Peter, leads one to suppose that he had often described to his Jerusalem audiences the events of the evening of that memorable day, Christ's first Sabbath in Capernaum, when it seemed as if all the city had been gathered together at the door of his lowly dwelling (Ac 5^{15}, Mk 1^{32}; cf. Mk 6^{56}).

Stephen's manner of citation from the Old Testament recalls the walk to Emmaus, when, beginning from Moses and all the prophets, Jesus interpreted to them in all the Scriptures the things concerning Himself. Precisely the same method was observed by our Lord when, in the upper room, He reminded them that 'All things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.' It is worth remarking that Paul's sermon in Antioch of Pisidia followed a similar line of selection.

In some of his miraculous works Peter evidently imitated the manner of Christ. In the raising of Dorcas, for instance, we are reminded of the bringing again to life of the daughter of Jairus: 'Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha cumi.'

The impression of the greatness of Jesus and the power of His passion left on the mind of Stephen is evidenced by his dying testimony: 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God . . . Lord Jesus, receive my spirit . . . Lord, lay not this sin to their charge.' He dies upon the very words of Christ.

One might add other instances illustrating the statements already made—that the believers, in those first years of the faith, frequently referred, not to the Gospels, for these as yet were non-existent, but to the story which the Evangelist later committed to writing; and that the two records, the Acts and the Gospels, are in fullest harmony with each other. But these examples may suffice.

III.

A third point to which we shall direct notice is, the identity of the view entertained of our Lord's Person and Mission with that which was announced by Christ Himself and reproduced in the Gospels.

The resurrection of the Redeemer, His return to the Father, His session at the right hand of God, and His coming again in glory, were predicted by Himself, and witnessed to by the Apostles. If the two lines of teaching were placed in parallel columns, the similarity would be very striking. It is evident that the Apostles affirm these truths on the authority of their Master.

It was by the ascended Saviour that the gift of the Spirit was dispensed, even as He had said, 'If I go not away, the Comforter will not come unto you; but if I go, I will send him unto you' (cf. $1^{4.\ 5}$ 2^{33}). How great must He be who is empowered to commission the Holy Ghost!

The departing Saviour assured His people that, though He might seem to leave them, He would surely remain with them all the days, even to the end. And in the history we are informed that it was He who added to the number of His worshipping people such as were being saved; by His power the lame man at the Gate Beautiful was restored to strength. It was He who received the spirit of the departing Stephen, instructed Ananias regarding Saul of Tarsus, made Æneas whole. At every call of duty, in every hour of danger, the disciples felt the touch of 'the hand of the Lord upon them.' He enters so fully into the life of His people, that they and He are one—'Saul, Saul, why persecutest thou Me?'

The exalted majesty of the Lord Jesus filled the thoughts of the first preachers of the gospel. Paul begins his ministry with the unhesitating affirmation that Jesus is the Christ, the Son of God. He is, replies Simon, the Author of life, the Lord of all, the Judge of quick and dead. His return in the power of the Father is to be the signal for the restitution of all things.[1] Collectively and individually His people offer to Him the tribute of praise and the homage of worship. Thanksgiving, petition, adoration are addressed to Him. All these affirmations find their warrant in the Gospels.

This glorious One is the Saviour, and the only Saviour, of men. He is the sole Object of faith, the preacher's constant Theme. Remission of sins is in His name and by His gift. The largest, freest proclamations of salvation are made on His behalf: 'Unto you first, God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.'

Language could scarcely go further: the Johannine theology is latent in the history of the first days: the Gospels are certified in advance.

In a word, the conclusion that is pressed upon us by these considerations is, that, between the life of Jesus as it was lived and the record of it in the Gospels, there is no place for any 'idealization' of the Lord's earthly ministry; neither is there opportunity for the formation of 'myth' or 'legend.' All that the Evangelists have to say of the greatness of the Redeemer was said in the years immediately subsequent to His death. Indeed, we may safely assert that the main stream of Gospel testimony was flowing unhindered in the Church in the year in which Jesus died.

[1] 9^{20} 3^{15} $10^{36.\ 42}$ $3^{20.\ 21}$.

A Singular Reading of Codex B justified.

By J. Rendel Harris, Litt.D., LL.D., Manchester.

In 1 Co 8^{6}, where St. Paul is explaining the right attitude of Christian believers towards idols and idol-feasts, he makes the statement that 'although there are many so-called gods in heaven and on earth, gods many and lords many, yet for us there is but one God, the Father, from whom are all things, and we are for Him—and one Lord, to wit, Jesus Christ, by whom (δι' οὗ) are all things, and we are by Him (δι' αὐτοῦ).' The reader of the Greek New Testament, who begins to study these rhythmically parallel sentences, will find on the margin of his text in Westcott and Hort's edition the suggestion of a various reading; instead of 'by whom,' it is suggested that we read 'for whom,' *i.e.* δι' ὅν instead of δι' οὗ. The change is microscopical as regards the letters of the text, and not very violent as regards the meaning. On looking into the reason for the suggested change, we see that it is a case of the Codex Vaticanus (B) against all the rest of the Greek MSS., and, of course, if Hort's dictum that 'no readings of Codex B can safely be neglected' be correct, the variant ought to be transferred from the margin into the text. It is interesting to be able to show that, whatever the general value of the dictum may be, it is in the present case correctly applied. We are going to justify the marginal reading by some curious considerations, which have never been applied before to the determination of the value of a various reading. We must go somewhat far afield in our inquiry, but the labour will not be lost.

In a recent issue of the *Rylands Library Bulletin*[2] we discussed the reaction of Stoic formulæ upon the Book of *Wisdom* directly, and

[2] *Loc. cit.* January 1922.

through the Book of *Wisdom* on the text of St. John indirectly. The special field of study was the seventh chapter of the *Wisdom of Solomon*, in which it has, for a long while, been suspected that the terms of Stoic Pantheism were latent. It was shown that the Stoic preacher made great use of philological arguments, that he derived Zeus from ζῆν ('to live'), and Athena from the Æther; and that he was not content with explaining Zeus in the nominative case, but that he took the oblique cases and argued that the forms Dios and Dia contained the Greek preposition διά, and that the reason for this lay in the fact that Zeus was the one by whom (δι' οὗ) are all things, and for whom (δι' ὅν) are all things. We were brought at once face to face with the passage He 2^{10}, in which it is said that it was proper for God, *through whom* are all things and *for whom* are all things, in bringing many souls to glory, to make the captain of their salvation perfect through sufferings! It was pointed out that God is here described in Stoic terms; what is said of Him is what the Stoics said of Zeus. This of itself is an important discovery. It was further observed that when the Stoic teacher enunciated his doctrine of God in general terms, he would say that Zeus was Cause and Lord, αἴτιος and κύριος, the first term being a translation of 'by whom,' the second an equivalent of 'for whom.' It is not necessary to reiterate the quotations from Stoic teachers which justify the foregoing statement. Let us now bear the foregoing facts in our mind and examine, in the light of them, the passage in 1 Co 8, from which we made our departure. We are told that there is one Lord, to wit, Jesus Christ. Ought we to add, 'by whom are all things,' or 'for whom are all things.' Either statement is correct in N.T. theology, but which of them is proper to the definition of Christ as κύριος? The Stoic parallel is emphatic; if Christ is Lord, then the proper term to apply is δι' ὅν, as in the margin of W.-H. and in the Vatican Codex. B is justified.

And now notice one more curious point, which comes to light from the Stoic formulæ. St. Paul knows that δι' ὅν and δι' οὗ belong together; so he goes on, 'and we also by him.' That is the equivalent of δι' οὗ. The ordinary text misses the shade of difference in the two pronominal uses of διά, and turns the sentence into a mere repetition. We infer, then, that the marginal reading of W.-H. in 1 Co 8^6 should be restored to the text, and, at the same time, we register the influence of Stoic theology upon the diction and thought of the Apostle.

In the Study.

Virginibus Puerisque.

Yawning.

'When the unclean spirit is gone out of a man.'—Mt 12^{43}.

You know what it means to yawn, don't you? What happens in the morning when they waken you; and you feel you have hardly been asleep at all; and your eyes won't keep open, rub at them how you will; and you stretch, and stretch, and better stretch; and your head feels as if it were going to fall into two halves, and the top bit fly off: or in the evening when you're feeling sleepy, and your mouth won't keep shut, but opens of itself, ever deeper, ever wider, ever broader. Well, that's to yawn.

And if you are a polite boy, or a decent kind of girl, you put up your hand to your mouth when you do it. Why? Because mother, if you didn't, would see, and pack you off to bed. But you do it, surely, even if mother isn't there. Why? Because it is the proper thing to do. But why is it the proper thing to do? Because every one does it, when they yawn. But why do they do it? You don't know.

Well, I will tell you why. The editor of this paper has just finished a huge book about all kinds of things in twelve big volumes. And in the twelfth we are told, among other things, all about yawning. You put your hand up to your mouth in order that an evil spirit mayn't pop in, and down into your heart and live there. That's why, and a very good reason too. Long ago people thought the world was full of evil spirits, like this one Jesus tells us about; and some of them were lonely and homeless, and they wandered up and down, and to and fro, looking for some

place where they might live; and when they saw an open mouth, 'Why! here's the very place,' they said, 'this will make a right cosy, comfortable, little nest, and in they popped; and, once in, who was going to get them out again? And so people, when they yawn, put up their hands, and guard their mouths, and say to those horrid little ugly devils, 'No, you don't!' and keep them out.

You don't believe that! Ah, well, there's no doubt about it there are lots and lots of evil spirits wandering about, and you had better take care of them. And I can prove it. The other day you were playing a game, quite happily, and some one hacked you on the shin, and tripped you up. And why! Whatever has happened? Where is the decent wee lad who was playing here a moment back? And where did this little fury come from, with its blazing eyes, and its tongue and its fists going?

Dear me! when you opened your mouth to say what you thought about it, you must have forgotten to put up your hand, and the devil of Bad Temper has slipped in. What a pity it is! and what will we do now?

Or, the other day on the street, I passed a girl tossing her head, and walking away from her companions, and shouting across her shoulder, in a high, shrill voice, 'It's not fair, Mary Ann, I won't play.' 'Oh,' said I when I saw her, 'here's a girl been yawning, and she didn't put up her hand, and the evil spirit of Sulks has seen its chance and in it has hopped. And how disappointed her mother will be when she sees, not her own girl's face at all, but this cross, peevish, angry one—Sulk's face.'

Yes, there are lots of evil spirits in the world—some come in through our eyes like envy, or through our ears like horrid, nasty talk, but most of them come in by our mouths, and down into our hearts they go, and what a mess they make of it!

And how are we to get them out? It's quite true, you say, I am sulky, and I am bad tempered. I don't mean it; but I can't remember, and before I know, it's just happened again.

Well, Jesus tells us how to get them out—the horrid, clumsy, ugly things that go tramping about our hearts, soiling and dirtying them, writing up their nasty jests upon the walls, and sprawling there quite at their ease. And though it's our heart, and not theirs, yet we can't turn them out.

Jesus tells us that there aren't only evil spirits in the world. But there's a Holy Spirit too, far bigger and far stronger than any of them, or than all of them, who is on our side, who wants to help us. And if we can get Him in our heart, He will throw out the other unclean ones, and put our hearts to rights again, and will live there Himself, and not let them come back again.

And how are we to get Him, this big, strong, splendid friend of ours? Well, Jesus tells that too.

He says we have a Father, the very nicest and kindest and dearest Father any one ever had. He is so good to us that He is always, always, always giving us splendid things, and thinking out more splendid things, and all for us. He gave you mother—the nicest mother ever was; He gave you health, and home, and school, and friends, and games, and books, and Saturdays, and holidays. He gave you everything you have. He has kept back nothing. He gave you even Jesus Christ; and, says Christ, if we ask Him He will give us this great Friendly Spirit to dwell in our hearts, and keep them clean for us; if we just tell Him that we are cross, and sulky, and bad-tempered, and dreadfully lie-a-bed in the morning, and awfully apt to skip our lessons, and can't help it, He'll say, 'Poor little man,' or 'Poor wee wifie,' you need some one to help you, and here He is.

And so I think you should go to your Father, and climb up on His knee and put your arms about His neck, and ask Him for the Holy Spirit now. If you do, says Christ, He will give Him to you. And Christ always keeps His word.

Who is King?

'I will be king.'—1 Kings 1^5.

Last month we were talking of how to become princes. This month I want to tell you how to be a king. And here is a splendid text that looks as if it had just been made for us. 'I will be king.'

But I don't want you to try to be a king in the way that the man who spoke those words tried to be a king. His name was Adonijah, and he was one of the sons of David, king of Israel. He knew that his brother Solomon was to be king when David their old father died, but he plotted and planned in an underhand way to get himself made king in Solomon's stead. I'm glad to say his wicked scheme failed, and in the end he

had humbly to beg his very life at Solomon's hands.

Now, although Adonijah had no right to say 'I will be king,' you and I have a right to say it. For, wonderful to relate, we—you and I—are called to be kings. You can be a king, and I can be a king.

How can that be?

Well, it's like this. God sent you and me into this world, and when He sent us here He put into each of us a little bit of Himself, a little bit of His own Divine Nature, a something that is splendid and noble and good. And that little bit of God in us is the true part of us, the kingly part. Sometimes it gets almost buried out of sight beneath mounds of thoughtlessness, or selfishness, or meanness, or even cruelty. But it is there all the time. God never loses sight of it. He is always trying hard to help us to give that bit of Himself a chance to come to the top. For God means us all to be kings. Never forget that. He sees the king in every one of us, where others perhaps see nothing but what is ugly or unpleasant. He sees the king in every one of us, and He is always calling us to be worthy of our kingship.

What does it mean to be a real king? It is not pomp and splendour that make a king, but the kingly heart within.

And first, a true king must be able to govern himself. There was a king once in Macedonia who set out to conquer the world. He marched to Persia, to India, to Egypt, and when he returned in triumph he wept because there were no worlds to conquer. But though Alexander the Great conquered the world, he never learned to conquer himself. In a fit of temper he threw a spear at a dearly loved friend and slew him, and he ended his days as a drunkard.

There was a prince who was almost a king, for he married the Queen of Great Britain and Ireland and helped her to rule wisely and well. When good Prince Albert came of age he wrote in a letter, 'I am now twenty-one, and so I am my own master, and I hope always to continue to be so.' He meant that he hoped always to be able to control and govern himself. He succeeded so well that he earned the title of Albert the Good. And when he died the whole nation mourned for him as for a friend.

A true king must learn to govern, and we are not worthy of our kingship if we are allowing our petty tempers or our greedy passions to get the better of us.

Again, a true king never stoops to anything mean or low. If you feel tempted to do anything unfair, or spiteful, or degrading, say to yourself, 'No, I can't. I'm a king, and a king is too noble for that.' Act always with kingly courage, with kingly honour. Never forget you are a king.

But we could never have hoped to be real kings unless Jesus Christ, the King of kings, had come into the world and showed us how. He looked down from heaven and saw men fighting with themselves and playing a losing game. And He said I will go down and help them, I will show them that God loves them and that He is on their side. I will fight their enemy the devil and conquer him. I will do what they cannot do for themselves—I will carry their sins for them, carry them to the Cross, so that the guilt and the power of sin may be broken for ever. I will loose them from their sins so that they may become kings unto God and reign with Him on earth.

And He came down to this world and lived among men and women. He looked into their hearts and He saw good where other men saw only evil. And when He had fought the fight they were too weak to fight with themselves, and had conquered sin and death, He went to reign with God for ever.

He is still looking on as we fight, but never again need we be beaten, for He has broken the power of sin and He will give us strength to conquer. So don't lose heart, boys and girls, never lose heart. Remember Jesus knows all about it, He sees the king in you and He is on the kingly side.

And one thing more. If we are faithful to our kingship here, we shall one day go to reign with Christ above.

The eldest son of the Duke of Hamilton lay dying. If he had lived he would one day have succeeded to the dukedom, but now his young brother would be the heir. As he lay there he called his brother to him. And this is what he said, 'I am going to die. You will be the duke now, but—I shall be a king!'

'He that overcometh, I will give to him to sit down with me in my throne.' That is what Jesus says, boys and girls, and He never breaks a promise.

The Christian Year.

First Sunday after Easter.

The Sufferings and the Glory.

'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'—Ro 8^{18}.

Bishop Gore speaking to some of us the other day, implied that it was characteristic of the Bible to face the worst, but always with a sense that the worst was not incurable and that somehow the Christian knew that there was a remedy for the evil, a way out of the confusion and distress. This is so in the great and often-quoted passage in the Epistle to the Romans in which Paul looks out on the sadness of a suffering world. You will have to look a very long way before you match the beauty of that passage.

1. It is wonderfully modern. It breathes a sympathy with Nature which finds expression in any amount of recent poetry. Nature, we think, would resent a good deal of the sympathy that we offer her. It is too like the sympathy we offer one another: it is well meant, but it either goes too far or it falls short. It is too clever by half; or it is too timid. The Old Testament has a marvellous sympathy with the happiness of Nature. The floods clap their hands, the valleys laugh and sing, the hills rejoice before the Lord: but it has less heart for Nature's sorrow. There it is that St. Paul is most wonderful. He gets to the very heart of the sadness of things. He notes how much vanity there is in Nature—how much that is ineffective and disappointing, how much waste and sadness, by reason of the omnipresent law of corruption, dissolution, and decay under which she is laid. He feels this as from Nature's own heart. He has an ear for the universal cry of positive pain, pain as of a woman in travail, which is one at least of the most unmistakable voices of Nature.

This is wonderful, there is nothing like it anywhere else. Many people, even though they cannot put it into words, realize the suffering of the world, they hear the louder and acuter cries of pain, but they miss the quieter symptoms: the half-suppressed sigh, the restlessness, the weariness, the silent despondency of it all. But Paul might have lived in the very heart of Nature, just as he lived a thousand lives in the hearts of those he loved. He has his finger on the pulse of Nature as surely as he has it on the pulse of Galatia, or Corinth, or Philemon, or Timothy!

2. But Nature is not only suffering. Nature is expectant. Paul's words, of course, are difficult, for he is dealing with a difficult matter. It might seem as though he were reading into the heart of the dumb or the inanimate Creation the hopes and fears of the human race; or crediting it with some vague surmise of the purpose of God's love. It is subject to 'Vanity,' not willingly, but by reason of Him who has subjected it in hope. It is just possible that even in Instinct (of which we speak as though we knew all about it) there may be qualities we fail to appreciate. I am not sure that I have not seen what you might call a far-away look in the eyes of a dog. It may be more than mere fancy that makes us recognize something like wistfulness, 'unsatisfied desire to understand,' in dumb beasts, some faint echo in their hearts of our own heart's desire. To the mind of Paul, just as Creation is linked in suffering, so too Creation is linked in expectant hope—and the future of Nature is bound up with the future of Man: her hope with ours. But Paul goes further, for he makes the liberation of Nature from this bondage of futility dependent on the liberation of man. Creation waiteth for the manifestation of the sons of God, for it is into the glorious liberty of the sons of God that Creation is to be delivered.

Now what all this may mean ultimately, in the last event, in what we call the final consummation, we may be quite unable to imagine. We can see our way to believing that the ultimate manifestation of the sons of God may include the perfect liberation of all there is, and that when they shine as the sun in the Kingdom of their Father, we may have the peace and the glory of a new heaven and a new earth. But the more we know of Religion, the less inclined we are to think of anything as merely, only, exclusively final; as coming *only* at the end. Everything that is to be hereafter, is in some sense here already; Resurrection, Judgment, Eternal Life. Remember the simple words that give the main conclusion of a difficult book: 'Neither an Eternal Life that is already fully achieved here, nor an Eternal Life to be begun and known solely in the beyond, satisfies these requirements (those of Religion). But only an Eternal Life already begun and truly known in part here, though fully to be achieved and com-

pletely to be understood hereafter, corresponds to the deepest longings of man's spirit as touched by the pre-eminent Spirit, God.'[1]

Second Sunday after Easter.

Intolerance.

'We forbade him, because he followeth not with us.'—Lk 9^{49}.

If we eliminate the large part played in fostering religious disunion by purely irreligious tempers, which have passed over unmodified from the world into the Church, such as the love of domination, the unwillingness to revise a long-held dogma, or even the intellectual inertia which distrusts all that is unfamiliar, the outstanding balance of responsibility for intolerance and its fruits—and it is not small—may be assigned to the instinctive feeling that one who uses the Master's name, but places a different interpretation upon his character, or work, or authority, is a false friend, and hence must be distrusted.

This was exactly the attitude of the disciples of Jesus, when they abruptly put a stop to the unauthorized activities of one who cast out devils in Jesus' name, but who was not of their company and may, indeed, have known very little of the Master. But non-conformity was no fatal objection in His eyes. Rather He said: 'Do not stop him; no one who performs any miracle in my name will be ready to speak evil of me. He who is not against us is for us.' If we compare this with that other saying, 'He who is not with me is against me, and he who does not gather with me scatters,' we can discern three principles, which might be illustrated, if there were any need, from other passages in the Gospels. (i.) There can be no neutrality in the Christian life. (ii.) The test of discipleship lies rather in action than in profession. (iii.) Those at a distance, theologically or ecclesiastically, from ourselves may be nearer the Master than we know. If these tests had always been steadily kept in mind, the Unity of the Spirit would have been far more visible than it has actually been in the history of the Church.

The failure to apply them has taken two closely related forms.

(1) The one noble motive of tolerance has been the feeling that the heretic, who in the Church's judgment distorted or minimized some aspect of the Incarnation, the Atonement or some other central Christian doctrine, was doing dishonour to Jesus Christ, and so endangering the effectiveness and purity of the Church. But the honour which Jesus Himself sought was above all that of simple obedience; and He would, we may feel sure, wish no other form of pressure applied to the man of imperfect faith than the educative pressure of a growing experience acquired in the endeavour to serve Him. This most certainly was the method of His earthly ministry; and it is well to remember that the Church herself has but very imperfectly understood her Master's character and message.

(2) Granted that every man of strong conviction must seek to defend his deepest beliefs, he may still distinguish between the contrary opinion and its supporter, combating the former without attempting to coerce the latter. The failure to recognize this—to us—obvious distinction has been at the root of all sincere religious persecution. The *odium theologicum* may be said to rest on *ignorantia psychologica*—the ignoring of the fact that change of belief is a process of reason stimulated by emotion. Thus an imperfect belief can only be truly changed (not merely disguised) when he who holds it sees that another belief is more perfect, explains more, or produces a nobler type of character. It was blindness to this fact that made so great a man as Dante place the fierce troubadour-turned-bishop and persecutor, Folquet, in the Third Heaven. Dante, with his intense passion for Unity, felt that the heretics had sought to break the fair Unity of the Church, and so deserved the sternest reprobation; but he, like others in his age, failed to see how largely the fault lay with the Church itself—that the fold into which it summoned men was too narrow to satisfy their varied needs or to represent the comprehensiveness of the Christian calling.

Now that this truth had been learned in part, the way does assuredly open to a greater measure of unity, both inward and outward, in the life of the Church. We can distinguish between Uniformity and Unity, and see that one is a mark of death, while the other embraces all the variety of a life that cannot be repressed. For there must be variety in any society that is rooted, not merely in the past, but in a life-giving soil related alike to past, present, and future. No Church that aims at standardization, either of belief or of ritual, has realized that great saying, 'All things are yours.'

[1] H. L. Paget, *Peace and Happiness*.

But it is easy to see that, while the outward and the inward unity are closely related, the latter is fundamental. An external unification may remain mechanical; but the Unity of the Spirit finds ever new forms for itself, since its organizing power is not that of a programme, but of a Life.

Yet the steady and deliberate pursuit of unity is also needful, for, here as elsewhere, the forces of disunion to be overcome are strong and persistent. This obligation comes home, indeed, to the conscience of our time with especial directness; and we may take as typical the recent utterance of a Free Church leader, who asks whether it is 'more important to seek unity or to be jealous for freedom.' He suggests that the answer to this question 'may well vary from generation to generation. They were right who once put freedom first, and we are right to-day, who, under shell-fire, put Unity first, both in Church and State.'

Nor is the call to 'seek peace and ensue it' limited to the questions that divide the different branches of the Christian Church. It applies within each, as well as among all; and it has a bearing even upon the transaction of Church business. The forms under which such business is carried on may seem unimportant, yet they are not so in reality; for it is reasonable to look for a higher expression of the Unity of the Spirit, even in details of procedure, in the Church's Assemblies than in the parliamentary or municipal sphere. Yet too often the methods of the former are modelled on examples drawn from the latter. Among the many ways in which the Society of Friends can show a notable example to far larger and more elaborately organized churches, not the least is this, that their aim is always to transact business in 'unity,' and even highly controversial matters are never carried to the vote. Long experience has taught Friends that, in reliance upon the guidance of the Spirit, they can always reach a final agreement if they seek for it with sufficient patience and faith. Nor can it be said that this is merely a happy result of the relatively small numbers of the Society, and of the unity of character and ideal which has grown up within its restricted membership: for this aim was clearly set forth by their very earliest leaders, even before the Society had assumed any definite outward organization. Sir Edward Burrough, one of George Fox's first fellow-workers, wrote: 'Being orderly, come together . . . proceed in the wisdom of God . . . not deciding affairs by the greater vote . . . but in the wisdom, love, and fellowship of God, in gravity, patience, meekness, in unity and concord . . . all things to be carried on: by hearing and determining every matter coming before you, in love, coolness, gentleness, and dear unity; I say as one only party, all for the truth of Christ, and for the carrying on of the work of the Lord, and assisting one another in whatsoever ability God hath given; and to determine of things by a general mutual concord, in assenting together as one man in the spirit of truth and equity, and by the authority thereof.' Through this quaint and loosely-knit language, may we not feel the very breath and atmosphere of St. Paul's words regarding 'the fruit of the Spirit'?

Place beside this echo of the seventeenth century two scenes from the thirteenth. In a loggia opposite the great church of Santa Maria Novella at Florence, there may be seen one of the most beautiful terra-cotta reliefs of the school of Della Robbia. It represents the meeting of St. Dominic and St. Francis; and even the dust from the piazza which has encrusted parts of the relief cannot conceal the tenderness and rapture of the two saints, as the sculptor has depicted them bowing their heads in the fervour of their greeting. Thus is expressed the unity which may bind together two types of service, the intellectual service of Truth, and the practical service of Love, which are too often severed and suspicious, but in reality are complementary, each completing the work of the other.

The traditional scene of this meeting is the northern gate of Perugia, at which we stood only a few hours after seeing Della Robbia's relief. From the gate the traveller looks towards a monastery crowning a hill a few hundred yards off—the scene of another meeting, perhaps more legendary, but even more significant. For it was here, according to the story in the Fioretti, that St. Louis of France came to visit the humble Umbrian peasant saint, Brother Giles, one of the best-loved companions of St. Francis. 'Albeit they ne'er before had seen each other, kneeling down with great devotion they embraced and kissed each other, with such signs of tender love as though for long time they had been close, familiar friends; but for all that, they spoke not, nor the one nor the other.' Then the King departed, and after the Brother had returned, some of the brethren

reproached him. 'O, Brother Giles, why hast thou shown thee so discourteous as to say naught at all to so holy a king, that had come from France to see thee and hear from thy lips good words?' Replied Brother Giles, 'Dear brothers, marvel not thereat, for neither I to him nor he to me could speak a word; sith, so soon as we embraced each other, the light of heavenly wisdom revealed and showed to me his heart and mine to him, and thus through divine working, each looking on the other's heart, we knew what I would say to him and he to me, far better than if we had spoken with our mouths, and with more consolation than if we had sought to show forth in words the feelings of our hearts!'

Legend, these two tales, and poetry, it will be said; yes, but setting forth a double truth more persuasively than argument could do. Men of the most diverse gifts and stations may find unity in a service that is great enough to find room for the gifts of all. And, while Inward Unity may use the widest range of outward expression, yet, at its highest and purest its expression is beyond words, for words are needless to those who know themselves at one.[1]

Third Sunday after Easter.

Stillness.

'Be still, and know that I am God.'—Ps 46^{10}.

Some one who suffered very much told me that always when you are at the worst of your sufferings and of your despair God seems to forsake you. She said, 'I cannot explain how it is or why it is, but I know it is true. When you get down to the very bottom God leaves you alone.' I suppose most of us who have been in despair, either from suffering or from sin, people who struggled and struggled against some vice, or some weakness, or against circumstances, do feel that God does not really help them; that although they were quite conscious of Him and thought He was there, and believed He was there when they were happy, and even probably when they were a little unhappy, when they are really up against things, when they feel for the thousandth time that everything seems to be against them, God is deaf and blind; He leaves them alone.

Have you ever seen a sick child in the arms of its mother, or watched over by its mother when it was delirious with fever and pain? If you have seen that you have seen one of the most godlike sights, one of the most moving things in life. The child does not know its mother. She watches it, she listens to every breath, she keeps its little flickering spirit alive during the night and during the chill hours of dawn when life flows so feebly. She gives to it, or she tries to give to it, just what will keep it alive, or bring it relief from pain, or slake its thirst, or allow it to sleep—everything on earth that it is possible to do or relieve pain and to reinforce life she is doing. And all the time her child does not know she is there, and perhaps—and this is one of the most heartrending things I have ever witnessed—it perhaps thrusts her away and dashes from its own lips the medicine that might heal it, the opiate that might bring it sleep, the drink that might slake its thirst. All the while the child cries out for its mother, and in the most heartrending accents it implores her not to abandon it. Some of you have seen such a sight; perhaps I have described one of you who are mothers. Such a mother, if she is wise and strong, never wavers. She knows that the child is turning the knife in the wound every time it thrusts her away or cries out to her to come when in fact she is there; but not for one instant does she leave that child or relax any effort, and if the child lives through the night it was because it was so nursed—for nursing often does much more than medicine. If it were not for her care that little life would have flickered out, and all the time it believes itself abandoned by its mother, who will not hear it cry and will not come to its assistance.

So lies the sick world in the arms of God, who not for an instant leaves it all alone, without whom we should not live—do I say through the night?—without whom we should not live an hour, should not exist, in whom we live and move and have our being; without whom we could not find strength to blaspheme; without whom we should have no voice to reproach Him, no brains with which to reason that He is not there. And all the time we cry out for His help, and thrust from our lips what He would give us, and strike away the arms with which He would sustain us; and it is not possible, as long as we are possessed with delirium and fever, that we should know God.

'Be still, and know that I am God,' is not an

[1] G. F. Barbour, *The Unity of the Spirit.*

arbitrary command, it is a psychological necessity. You cannot see when you are in a hurry; you cannot hear when you are panting with anxiety. You speak to a person who is in a panic, and he does not hear you; you are telling him what to do, and he cannot hear. You see a person in a fit of anxiety, and he cannot see what is before him; he misses everything he looks for. Such people tie up everything into a knot, and cannot untie it, and they get into a frenzy just because they are in a frenzy; they cannot see or hear or act wisely, and cannot know what is wise to do, because they are in such a state of frantic anxiety. The fever, the delirium of their anxiety, makes them cry out for what is there.

There are many proverbs on our lips about 'More haste, less speed,' 'Make haste slowly,' and all those familiar little phrases of common wisdom and sense which prove to you that you cannot be wise when you are anxious. We talk about 'panic legislation'; by that we always mean something bad. We mean that when people are in a frenzy of haste, anxiety, dread, they always do something foolish. This great problem of unemployment dread that is on us now is that somebody will do something absolutely foolish, because we have left it so long that now we are in a state of alarm; and when you are in a state of alarm you cannot do anything really sensible, and your trust in God, which should give you serenity and calm, you lose, because you begin to wonder whether God is really there. You read modern books about Christianity, and you find that a lot of things you believed were true are not true, or people say they are not true. You go to one place and hear one preacher say one thing, and to another place and hear another preacher say quite a different thing, and you get into a theological fluster, and you cannot any longer see God because you are in such a state of anxiety. The fog that we make with our filthy smoke is only on the surface of the earth, but it shuts out the stars; and the noise and bustle of our life shuts them out too.

The reason why our public life is so disordered and our private life so hampered by anxiety is because we cannot be still and know God. All the religious teachers in the world have been saying that over and over again, and yet we do not believe it. It is a natural law that we cannot see or hear or understand when we are in a frantic hurry. When a person gets nervous he cannot do his best. All the world is nervous to-day. Our problems are not insoluble; neither Russia, nor unemployment here, nor Ireland, nor any other problem you like to mention is insoluble; it is we that stupefy ourselves by our nervousness and terror.

I notice that in one of the accounts of the recent golf competition, between a man and a woman, it was said that: At this point he got rather nervous, owing to the score against him, and began to 'press.' Some of you play golf. I do not; but I have played just enough to know what is meant by 'pressing.' It means you are trying to get just a little beyond what is within your power; you are beginning to play nervously, a little harder than you are equal to. A very eminent psychologist said to me: 'In all departments of life you should learn not to press. Don't be anxious, don't be nervous; the moment you do that you lose your power.'

How is it possible to escape that anxiety? 'Be still, and know that I am God.' He speaks to us, if we would only listen, in beauty, in music, in nature, in the voices of the past, in our own consciousness, in a thousand ways, would we but listen. When people say they cannot pray it is often because instinctively they know that what they want is for once that they should not clamour to God, but that they should hear God speak. Perhaps you have never been trained to listen to the voice of God when you pray; or if you have been trained to it, as Quakers have and some others, even so perhaps in the pressure of anxiety, in the agony of failure, in the torment of suspense and suffering, you lose the power that has been trained in you, you cannot any longer be still enough to hear God. And so you tell me that, at the last, God always deserts you; which means only that you and I, in the extremity of our anxiety, cannot keep still enough—literally, cannot keep still enough—to hear God speak. And yet when we hear music, or see something beautiful, or commune with great souls, we do hear Him; and though we may not call it God, or know that it is God, though we may deplore our inability to see God or hear Him, yet there is in our hearts the unconscious knowledge that where there is beauty or inspiration God is speaking, and then at last we may be silent and listen to the Divine voice.[1]

[1] A. Maude Royden, in the *Christian World Pulpit*.

Fourth Sunday after Easter.

Christian Justice.

'Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.'—Mt 5^{20}.

The modern word is justice. Read it so: 'Except your justice exceed the justice of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven.' That sentence strikes the keynote of the Sermon on the Mount. It is the manifesto of a new kind of justice, the justice of the Kingdom, of the ideal society—a justice not legal but personal, not negative but positive, not retributive but redemptive, a justice whose standard is not a dead law, but the character of a living Person, the God whom Jesus called Father. It is simple truth to say that one of the chief reasons why Jesus angered and scandalized the Pharisees was because His standard of justice clashed with theirs. His idea of the moral order was radically different from theirs, which is just another way of saying that He had a different conception of God. They thought of God primarily as a Judge transcendent and remote, who dealt with men on the basis of a written law. Though doubtless among the 'pious and quiet' of the land the sense of God's unmerited grace and loving-kindness, as it meets us in many of the Psalms, lived on, yet the legal way of thinking certainly predominated. Those who kept the Law scrupulously looked for a future reward as of right, while they regarded those who 'knew not the law' as objects of God's retributive judgment. 'This people who knoweth not the law is accursed.' For them was reserved the 'outer darkness,' while the true sons of Abraham would sit at the banquet in the Kingdom of God. Such being their view of the justice of God, their view of justice among men naturally corresponded with it. It was hard and external, lacking in depth and humanity, as we see in a story like that of the woman taken in adultery. It is against such a background of moral and religious feeling that we must set the teaching of Jesus concerning the justice of the Kingdom, if we would grasp its full significance.

The teaching of Jesus found its beginning, middle, and end in the thought of God as a Father, whose love goes forth to good and evil, just and unjust alike, who offers to all men the gift of sonship in His Kingdom. This new view of God necessarily involved a 'transvaluation' of all moral and religious values. It cannot be insisted upon too often that what we have in the Sermon on the Mount is an ethic based upon religion, a morality rooted in theology. We simply cannot understand the ethic, let alone practise it, apart from the conception of the character of God, in which it stands rooted. The new kind of justice, which is the burden of the Sermon on the Mount, is just a reflexion, a copy of God the Father's justice. It is only possible to those who have entered on their sonship. The moral end Jesus sets before men is a character like God's. This is explicitly stated, 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' The motive suggested for the new way of life is 'that ye may be the children of your Father which is in heaven,' and the characteristic of the Father held up for imitation is precisely His undiscriminating beneficence, 'for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust.' True morality is Godlikeness; it is no more possible to separate the morality of Jesus from His religion, His way of life from His faith in God the Father, than it is to separate the convex and the concave of the same curve.

What, then, is the chief burden of Jesus' teaching about justice? The crucial question concerns the treatment of the evil-doer. It is here that the character of retributive justice finds its clearest expression. There is much in the Sermon on the Mount and the other teaching of Jesus about the truly 'just' attitude to the wrong-doer. It seems to us deeply significant that it is in a collection of sayings whose keynote is δικαιοσύνη, justice, that the teaching concerning forgiveness, love to enemies, non-resistance to evil, occurs. These are given as examples of a justice (δικαιοσύνη) more abundant, which goes beyond that prescribed by the religious authorities of the day. It is as if Jesus said, 'Yet show I unto you a more excellent way' of justice, not weaker but stronger, not easier but harder, than what you have practised hitherto. This new justice of the Kingdom, which Jesus enjoins upon His followers, is not concerned about exacting due penalty, but, going further and deeper, sets about overcoming the evil at its root by forgiveness and outgoing goodwill. The eye of Jesus is always on the soul. He seems to have regarded the evil act as a very small thing compared with

the evil will, the wrong disposition, 'the lie in the soul.' If the will could be turned from evil to good, if the inward darkness could be changed to light, if the mind could be changed, which is what 'repentance' means, that was the real victory. In order to bring this about, to 'gain a brother,' the child of the Kingdom would count no price of patient endurance or suffering too great to pay. The way of forgiveness and ungrudging service is the hardest, but it is also the surest, way of overcoming evil in the secret place of character, in the fastnesses of personality, where it lies entrenched. The stronghold that will resist all the assaults of punishment will surrender at the summons of forgiving love. The justice which goes 'the extra mile' gets to the heart of the enemy's country, beyond those defences which baffle the justice of repression.

This way of fighting evil is only very inadequately described as non-resistance. That term has come to be associated with a certain moral flabbiness and lack of zeal for goodness, with an easy acquiescence in wrong. Nothing could be further from the truth as set forth by Jesus. The attitude towards evil-doing, enjoined and practised by Him, is one that demands the utmost strength and courage. It is, in fact, only possible to one who has such an intense passion for goodness and belief in its victorious power that he is prepared to go any length, even the length of suffering, in order to overcome evil at its 'base.' No one who reads the Sermon on the Mount with an open mind can doubt that the religion of Jesus is a revolutionary faith, a warrior religion with the Hymn of Love for its Marseillaise and the Cross for its oriflamme. The way of repression and punishment is negative justice, justice remaining on the defensive. The justice of Jesus, often scorned under the inadequate title non-resistance, is positive, militant, justice taking the offensive. It is at once the most courageous and the most radical way of fighting evil. It does not merely drive the enemy back to his trenches, whence he will soon issue for another attack of added fierceness, it pursues him to his 'base,' and makes him surrender there. It is justice with a heart on fire, heroic, 'never despairing,' bent on victory at any cost—which is sketched for us in those brief, paradoxical sentences, 'half-battles,' of the Sermon on the Mount. It goes the second mile, while the world's justice goes but one. It is not easier but harder, not less but more tolerant of wrong, not less but more in love with what is right, than the justice of the Pharisee both in the ancient and the modern world. Such justice is only possible to those who believe that God wills it, and that therefore 'the unconquered and unconquerable forces' are on the side of those who try to practise it. If we believe in the same God as the Pharisees, we cannot possibly practise the heroic justice of the Sermon on the Mount. The moral dynamic would be lacking, for in that case the moral order would not be for us, but against us.

There is no escape from the conclusion that Jesus had a fundamentally different view of the moral order from that of the Pharisees and of contemporary Judaism. They held that God dealt with men, and consequently that men ought to deal with one another, on a legal basis—so much merit so much reward, so much sin so much punishment. The teaching of Jesus moves on a different plane, is pitched in a different key altogether. For Him there is no question of grace being withheld or reconciliation postponed until satisfaction has been made or due outward penalty exacted. He knows that sin cannot fail to bring its own inward penalty. The justice of legal retribution is transcended. Justice more abundant, in the shape of unmerited goodwill, goes out to meet the sinner, and evokes within him a change of mind—repentance.

It is not repentance that creates His willingness to forgive; on the contrary, it is His eternal readiness to forgive that creates repentance. We repent, even as we love, 'because He first loved us.' Repentance is the fruit rather than the condition of God's love. Is not the crowning wonder of the Gospel that God takes the initiative, that He comes more than half-way to meet the sinner, and by such forth-running, unmerited kindness brings about that moral revolution, that turning of the heart from evil to good, which we call repentance? 'The Son of Man is come to seek and to save that which was lost.' He is like the shepherd seeking his lost sheep, like the woman hunting for her lost coin. He seeks until He finds. This aspect of the truth finds classical expression in Francis Thompson's poem, 'The Hound of Heaven.' 'Fear wist not to evade as Love wist to pursue.' When we speak of repentance as the condition of forgiveness, we are apt to create the impression that love is a passive, limited

thing, instead of the active, redeeming energy which in fact it is. The whole meaning of love is that it is unconditioned, 'making its sun to shine on the evil and the good, and sending rain on the just and unjust.' Love is essentially creative. It is unsatisfied until it has reproduced its own likeness in the sinner and made him in his turn a source of forgiveness and redemption to others. It is impossible to be forgiven in any real sense without being oneself ready to forgive. Forgiveness is bound to issue in forgiving-ness.[1]

[1] N. L. Robinson, *Christian Justice*.

The Forensic Interpretation of the Cross.

By the Reverend A. M. Pope, B.D., Montreal.

In past ages of Church History the Apostle Paul held a place of the highest honour among religious thinkers, as the great creative genius who gave definite intellectual expression to the simple gospel message of the Nazarene. But in our own day the apostle to the Gentiles has passed under a cloud, and has been the subject of much unfavourable criticism. He has been denounced as the man who led the infant Church along devious paths, as the guilty party who sowed tares among the wheat of our Lord's own planting. The creeds of Christendom have been built upon Pauline and Johannine metaphysics, and these useless paraphernalia, we are informed, have blinded the eyes of religious teachers to the beauty and importance of the simple ethic of Jesus. The cry to-day has been, 'Back to Christ.' To a certain extent, one cannot but sympathize with this desire. Anything that tends to bring the Church into closer and more vital relationship with the person of her living Redeemer is worthy of all praise. The cry is an evidence that we are becoming more and more conscious that the secret, the power, and the charm of the gospel lie, not in the explanations which have been given of the incarnation of our Lord, but in the fact itself as it is vividly portrayed for us in the moving narratives of Mark, Matthew, and Luke. The human Jesus as He walked and lived among men is coming into His own place of pre-eminence. We are realizing to-day as never before, that the greatest of the apostles must stand on a spiritual and moral plane inferior to that of the Crucified. Yet whilst all this is true, let us not forget that we receive from St. Paul an essential contribution to Christian knowledge, a contribution which in the very nature of things we could not expect to get from the synoptic records. The historical Jesus, despite the beauty of His character and winsomeness of His personality, could not exert His mighty influence over the minds and hearts of men, did we not know that He can still come into intimate relationship with ourselves as the Christ of experience. And the knowledge that this experience can be ours comes to us at first hand in the glowing passionate words of the apostle, 'I live; yet not I, but Christ liveth in me.'

To understand the rough handling which the man of Tarsus has received at the hands of historical criticism, it is only necessary to run over some of the mental portraits of St. Paul which have been current during the past century. We have the popular idea of the narrow, bigoted, fanatical Jew, who was transformed by his experience on the road to Damascus into the preacher of a world-wide universal religion. We have St. Paul delineated to us as the great liberator of Christianity from the trammels of Judaism, and we have seen him pictured as the man who bound the simple message of Jesus with the fetters of Greek thought. We have him described as the man of creative intellect, who gave the new religion thought habiliments in keeping with its intrinsic worth, and we have him set forth as a mere eclectic, borrowing wholesale from the mystery religions and other cults. We have known him as the exponent of free spiritual religion, and we have his picture as a high sacramentarian glorifying baptism and the eucharist. We find Paul preaching the redemption of the body, and yet have him characterized as the despiser of all things physical. We have him conceived as a believer in material apocalyptic expectations, and yet we see him stressing the

spiritual rule of God in the heart. We discover him busy in seeking to heal the schism in the Corinthian Church and emphasizing the unity that is in Christ, and at the same time we have the hypothesis of an antagonistic Pauline and Petrine party in the early Church. We have the development theory of St. Paul, which traces his gradual advance in thought from the simple statements of the Thessalonian Epistles through Galatians, Romans, Corinthians to the full cosmic significance of Christ as set forth in Philippians, Colossians, Ephesians. It is obvious that all these conflicting accounts cannot be true of one and the same individual. Many of them are mutually exclusive, and it is just possible that the modern disparagement of the apostle may be due, not to defects in the personality of St. Paul himself, but to the coloured, imperfect lenses through which the historical critic has observed him.

The forensic interpretation of the Cross of Jesus, as we find it in the Epistle to the Romans, has perhaps done more than anything else to antagonize the modern mind to the theological position of St. Paul. We prefer to explain God's dealings with men in categories of personal relationship, rather than those of law. We feel Christ's doctrine of the Fatherhood of God to be more vital and persuasive than any artificial simile drawn from courts of justice, and because it cannot be denied that a legalistic conception of the Cross is found upon the pages of the Roman epistle, the cry, 'Back to Christ,' seems to be justified. Yet we must not hold the apostle responsible for the more rigid forensic turn his thought has received from later theologians. From his Jewish upbringing, from the peculiarity and intensity of his spiritual experience, and from the fact that his great forensic epistle, that to the Romans, was not in its original form addressed to any Gentile church, but was an attempt to substantiate the claims of Jesus to his own people with their legalistic conception of God, it was perhaps inevitable that this epistle should have been forensic in form. But if its form be legalistic, its spirit is surely that of devoted filial love. One cannot read that great chapter, the eighth of Romans, without feeling that the forensic form of the epistle is more superficial and accidental than real and fundamental. 'For as many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him. . . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

We may feel that the categories which Paul drew from the sphere of law to describe man's relationship to God are altogether inadequate, but the indisputable fact which Paul sought to express by his doctrine of justification by faith still stands sure. We may prefer to use categories of personal relationship rather than those of law to give expression to the experience, but it remains true that the salvation of man is the eternal purpose, and springs out of the free grace of God. And this is Paul's gospel.

The Jewish idea of man's relationship to God was fundamentally forensic. Obligation and recompense were the two main thoughts which underlay their legal system. Salvation to the Jew was conditional upon man's merits and achievements. Paul's teaching was declared to be defective by those Jews who came down into Galatia, simply because they missed the familiar elements of obligation and recompense from it. His free spiritual religion savoured too much of filial trust to suit their legalistic notions, and they declared to Paul's Galatian converts that the doing of the works of the law was absolutely necessary for their salvation. In that fiery polemic epistle addressed to the Church in Galatia, Paul sought to save his disciples from being led astray by such legalistic exponents of religion. Immediately after the despatch of that angry letter to the Galatians, the apostle recast his argument to that church into a more conciliatory form likely to impress the council at Jerusalem which was to meet in a few days. We have identified the substance of his plea at Jerusalem with the first eleven chapters of the Roman epistle. The forensic form of his argument not only suits the audience to which it was addressed, but gives an interpretation of Paul's own spiritual experience. The apostle had awakened to the fact that he was morally bankrupt before God. He had failed to discharge his

full debt to the law, and as the wages of sin is death, he felt himself to be in a state of misery and wretchedness. But what if some one discharged man's debt to the law, then it must follow that man would be free of any obligation to the law. The apostle is reasoning in categories of law. He is thinking of a civil action for debt in which some friend comes forward and pays the claim owing, and thereby frees the debtor from all further obligation to his former creditor. And is this not exactly what Jesus must have done? The fact that He lived, and that the wages of sin is death, surely established logically that He had been without sin. But He had died, and if He who was sinless had paid the price of death, it must have been for another. Jesus had squared man's account with the law, which man himself could not pay. And therefore He had freed man from the penalty of the law. He had made ample restitution on behalf of man, and consequently no longer was it necessary for man to bring sin offerings and the other ever inadequate but now profitless requirements of the Mosaic ceremonial law. The apostle, who had thought himself to be the object of divine wrath and had cried out in his misery, 'O wretched man that I am,' now knew himself to be the object of divine love, 'being justified freely by his grace through the redemption that is in Christ Jesus, whom God set forth to be a propitiation, through faith by his blood, to show his righteousness because of the passing over of the sins done aforetime in the forbearance of God.'

The parables of Jesus, which so beautifully illustrate the teaching of the Master, have sometimes been used to establish wrong doctrinal positions when unimportant details of the story have been unduly stressed. And is this not what has happened with the simile which Paul has drawn from the court of law? He is contrasting the misery of the bankrupt with the joy which he experiences when he discovers that some friend has come and discharged his liabilities. The sole point of his argument is the exposition of God's free grace, the exhibition of that wonderful redeeming love which commendeth itself to us, in that while we were yet sinners Christ died for us. How lamentable it is that this attempt to elucidate the free grace and merciful kindness of our God has been construed by the Church to represent the heavenly Father of Jesus as a stern implacable creditor who must have the last cent, and whose cruel vindictiveness could be appeased only by the terrible sacrifice of the Cross. What Paul must have suffered could he have foreseen the awful travesty which later generations made of his grand doctrine of grace! What needless fears and sufferings have tortured the souls of men, because of this unfortunate misrepresentation of the meaning of the apostle! If there be any suggestion at all of a hard creditor in Paul's thought, it is surely to the effect that this harsh idea latent in Judaism has for ever been banished by the full revelation of the love of God as manifested in the Cross of Christ.

Nor is it fair to seek to fasten any part of the blame for this sad caricature of God upon the Apostle Paul. The apostle is careful to guard himself against the interpretation his words have received in the creeds of Christendom. He expressly identifies both God and Christ in the work of reconciliation. "Who," he asks, "shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.' And in that verse which mentions the necessity of propitiation, according to the usual rendering, Paul makes it clear that it is God Himself who sets forth Christ to be a propitiation. Moreover, it is extremely probable that, if these first eleven chapters of Romans be the substance of Paul's plea at Jerusalem, ἱλαστήριον should have the connotation of 'lid of the ark' or 'mercy seat' which it has in the Septuagint Version of the Old Testament. This rendering removes entirely the ethical difficulty which the word 'propitiation' has for the modern mind. St. Paul is so far from setting any limit to the love of God, that in Ro 11^{32} he startles even his own self by reaching the bold conjecture that the universal salvation of all men may be the consummation of God's eternal purpose. The apostle's consummate skill in handling his case before the council wins for the Gentiles their entire freedom from the Jewish ceremonial code. They are only asked to observe three regulations, which are purely ethical, namely, that they should abstain from idols, from fornication, and from blood, *i.e.* murder.

Thus the forensic form which Paul gives to his interpretation of the Cross, when seen in its proper

historical setting, has nothing in it to disturb the susceptibilities of the modern mind. If he had been merely a professional theologian writing in the calm seclusion of the study, probably he would have found other and more adequate categories in which to express his thought. But the exigencies and needs of the early Christian Church made Paul a statesman rather than a theologian. The missionary organization of the Church delineated as the sphere of his activity the field of action rather than that of thought. To regard Paul's forensic interpretation of the Cross as the last word of the apostle upon the Atonement is to do him a great injustice. It was no integral part of Paul's theological system, but it was a piece of special pleading before a definite judicial tribunal. And it stands brilliantly justified in history in that it won freedom for the new religious body. It saved the early Christian society from degenerating into a Jewish sect, and made out of it the Church Catholic. If later theologians have taken an incidental argument of the apostle, and made it the keystone of Church doctrine, let us attribute their action to their ignorance of the true historical setting, which gave the interpretation of the Cross its forensic form. The marrow of Paul's theology is to be found not in the legalistic form of the epistle, but in the ascriptions of praise which everywhere abound. 'God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.' To Paul as to Jesus, God was no stern relentless creditor or judge, but the loving, forgiving, heavenly Father, who delighteth to see in His children no spirit of bondage unto fear, but that filial trust which can look up with confidence into His face and say, 'Abba, Father.'

Recent Foreign Theology.

An Anti-Semitic Wave and a Breakwater.[1]

The veteran Professor of Theology in Berlin University is to be warmly congratulated on the re-issue, in his seventy-third year, of his Introduction to the Talmud. It is thoroughly revised, largely re-written, and appears with the valuable addition of an equally good Introduction to the Midrash. He remarks in the Preface that, in his work he has never yet known an eight-hours day. The labour expended on this volume alone, not to speak of the many other tasks which have concurrently claimed his attention, is ample proof thereof. This book is not one that can be evolved out of one's 'inner consciousness.' It is one of the kind in which practically every statement must be proved by detailed references to authorities, and in which a very small paragraph represents the fruit of much research and patient plodding through a mass of what, to the most of us, is a little-known literature. This latest edition is the outcome of long years of such arduous study. Strack himself does not claim that the account is yet complete, but he does claim that, so far as it goes, it is accurate. Twelve years intervene between the last edition and the present. In the interval considerable store of new material had accumulated. To all this full consideration is given.

Readers of The Encyclopædia of Religion and Ethics know the value of the Talmud as a source of light on not a few problems of Christian scholarship. The relations of the earliest Christianity to its contemporary Judaism are important. We therefore welcome Strack's announcement, and eagerly await the appearance of his *Kommentar zum N.T. aus Talmud und Midraš*, on which, for many years, he has been busy in collaboration with P. Billerbeck.

In the present volume we have all the information about Talmud and Midrash which a scholar requires—the history told concisely, the contents of the various Tractates summarized, an account of the notable Scribes, in short every question that can be asked is here sufficiently answered. Before setting forth what the Talmud really contains, Strack deals with the oft-repeated assertion that the Jews were strictly forbidden to commit

[1] *Einleitung in Talmud und Midraš* (5te ganz neubearbeit. Aufl. *d. Einleitung in den Talmud*), pp. xii+233. H. L. Strack. München, 1920.

Jüdische Geheimgesetze? 7te vermehrte u. verbesserte Aufl. Broch., pp. 39+2. H. L. Strack. Berlin, 1921.

the oral tradition to writing. He shows that in some cases the assertion is boldly made without real proof being even attempted. Where such a prohibition can be clearly traced, he points out that it could not have been a 'law' which was always and everywhere regarded as binding. For the traditions were all the time being written down. Of the prohibition the Jews themselves give diverse explanations, some of them curious enough. In all probability, in so far as it existed at all, the prohibition was meant to induce caution in writing and disseminating, as authoritative, decisions on matters which were still in process of discussion and only on their way to command general agreement. If we wonder that at certain periods so little was actually written, we may find a simple explanation in the probable scarcity of writers of adequate literary ability, and in the costliness of parchment.

The book is not only an absolutely trustworthy guide to the Talmud. It serves at the same time, as we indicate in our title, an apologetic purpose. The Talmud is a work of which every one knows that it exists, but most have very hazy notions as to what it contains. The mischief on the Continent has been, that the less the real knowledge of some people, the greater the assurance with which they have proclaimed that the Talmud contains some very terrible secret laws which the Jews at times put in practice. On the one hand, they emphasize the stringency and the success with which the Jews have kept their 'secret.' On the other hand, they are cock-sure that it has been given to them to discover what the secret is. This alleged knowledge of theirs is a weapon of the Anti-Semites.

Anti-Semitic feeling in the continental sense is almost unknown in Britain. Since the War, to be sure, we do find traces of a sharpened prejudice which brings Judaism and Bolshevism into close connexion, and vaguely accuses Jews of playing a sinister part as a 'hidden hand' in our policy during the War and since the Armistice. But, so far, it cannot be said that we have an anti-Semitic movement. That Anti-Semitism is strong on the Continent every schoolboy knows. It was the real explanation of the intense bitterness of the Anti-Dreyfusards in France. It led to *pogroms* in Russia. The peculiar German form which it took in the nineties, and still to some extent retains, is dealt with by Strack. There it based itself on the alleged Jewish 'secret' to which we have referred. The Talmud was held to sanction and to inculcate, among other dreadful things, the undermining of Gentile States and the rite of offering in the Synagogue Gentile blood. By articles in the press and freely distributed tracts a state akin to panic was created in wide circles. Stringent investigation of Jewish school and other books, and of Jewish teaching in general, was demanded in several local parliaments. The investigation was carried out. Government Committees reported that absolutely no trace of Anti-Gentilism or any Jewish 'secret' could be discovered. Overwhelming majorities negatived Anti-Semitic interpellations. Still the campaign of malignity, using now vague insinuation, now bold assertion, went on. That it is still a force may be gathered from the re-issue last year of Strack's exposure of the baselessness of charges which rest on nothing better than ignorance and stupidity posing as knowledge. With his own unrivalled knowledge of Jewish literature, in which department only a few Jews can match him, he has no difficulty in showing up the 'secret.' There is no such thing. There never was. If the Jews had ever had a secret law they could by no possibility have kept it a secret. He then goes on to show what a disastrous blunder it will be if Germany ever attempts to deny to the Jews full and free rights of citizenship.

The best way of allaying the fears and suspicions of the uninstructed as to the contents of the Talmud is to show plainly what they are, and this is fully and in brief compass done in his *Einleitung*.

It would be too much to hope that his unanswerable pamphlet against one type of argument will destroy Anti-Semitism in Germany or elsewhere. The Jew remains a problem. So virile and clever a race, with so little of vital religion, is a somewhat disturbing phenomenon, and Anti-Semitism will always appear to some to be a facile solution of the difficulty. But this particular form of it is henceforward impossible save to that prejudice to which all arguments are useful. The wide circulation of Strack's brochure, however, should do much to rob such blatant ignorance of an audience. Against this wave of ignorance posing as knowledge, he has thrown out an invincible breakwater.

French Commentaries.

The Librairie Victor Lecoffre of Paris is issuing *Études Bibliques* of noteworthy excellence. We have received two Commentaries. One on the *Apocalypse* we reserve for future notice. The other is on *Jeremiah*, by Father Condamini, S.J. (pp. xlv + 389. Paris, 1920). These *Études* suggest one or two remarks. In the first place, they prove that there is a French theological literature of an order which is scarcely realized in this country. German influence was such that France was overlooked. Many years ago Royce said the same of French philosophy, and Bergson sprang into fame to justify him. These *Études* cannot be overlooked.

Another interesting thing is this. These *Études* are by Roman Catholics, and two points 'spring to the eye.' One has already been mentioned in The Expository Times, and these volumes confirm it markedly, viz. that Roman Catholic writers seem to be taking the traditional view of Protestants regarding the Scriptures as the 'inspired Word of God'—the full-bodied old doctrine, of which many Protestants are becoming dubious. The second is that these Catholic scholars show a remarkable catholicity of scholarship which fills us with rejoicing. Every Protestant work of any importance is not only mentioned but very fairly estimated. There is no trace here of the view, apparently in favour in some Anglo-Catholic circles, that everything worth attention on the Scriptures was said by the Fathers. Father Condamini has written an excellent Commentary on *Jeremiah*, and gives what seems to us to be an admirable Translation. In the Introduction he is on the more conservative side. He has probably not been altogether able to keep a slight tincture of war-feeling against the Germans in general from sharpening his views of critics like Duhm in particular. Discounting that, we are at one with Condamini when he warns against the tendency of some critics to measure the objective truth of things by their own predilections, and to utter their opinions as the unassailable results of Science.

The text of *Jeremiah* as we have it does need emendation. Condamini fully acknowledges that, but aims at showing how little drastic change is really necessary. The divergences of LXX from the Massoretic text—in particular its omissions—are very ably discussed. This is decidedly a Commentary to get and to read concurrently with Duhm.

In a Murtle Lecture recently delivered in Aberdeen, complaint was made that we had no history of Prayer. But there is one, and a very good one. It is by F. Heiler, D.Phil., Lecturer on the Science of Religion in the University of Munich (*Das Gebet: Eine Religionsgeschichtliche u. religionspsychologische Untersuchung.* 2te vermehrte u. verbesserte Aufl., pp. xix + 558. München, 1920).

Down to a comparatively recent period, Prayer, which in some shape or form is the universal—the sole universal—expression of Religion, has been, the author remarks, strangely neglected as a subject of scientific investigation.

'Even so brilliant a work as Robertson Smith's monograph on *The Religion of the Semites*, which broke out a new path in the study of Sacrifice, devotes no chapter to Prayer. In a detailed index there is no heading "Prayer."'

Yet the literature on Prayer is enormous. It takes seven closely printed small-type pages of the volume before us to name the material worth consultation.

It is testimony alike to the felt need of such a book and to the merit of this one that a second edition was in these times called for within two years. The author's knowledge of the subject is encyclopædic. He tells us what Prayer is all the world over, in every stage of culture. He shows how it developed from a naïve cry for divine assistance in some pressing need into the many-sided phenomenon which it presents in, *e.g.*, Christian public worship. To begin with, Prayer is not, as some hold, an attempt to command Nature; it is an appeal out of a sense of weakness for supernatural aid, and all through the essence of Prayer has been a speaking to or communion with God. The author is not here concerned with the doctrine of Prayer which deals with such problems as its objective efficacy. His questions are what do we find Prayer to be, what is its significance, and what its place and efficacy in the spiritual life of man?

We are glad to see a new corrected and enlarged edition of Dalman's account of sites and scenes in the Holy Land (*Orte und Wege Jesu*, pp. 321. Gutersloh, 1921). It is a fine volume,

pleasant to handle and read, well printed on good paper—a scarce commodity in these days—and embellished with forty photogravures and plans. It is the fruit of thirteen years' sojourn and constant travelling among the places described. The phraseology is crisp, and the work proves, what we have sometimes been tempted to doubt, that a German *savant* can be a master of style. One feature that makes the book very interesting is the careful collating and criticism of traditional lore concerning the various sites. Dalman is justly suspicious of many of the mediæval 'traditions,' remarking that often they are not worth the name. He holds, however, that any site marked by an ancient 'native' Church is likely to be authentic. He is on doubtful ground, we think, when he almost takes it for granted that down to Constantine's time there survived a remembrance of the site of Golgotha.

What is the value to the Christian of the study of the topography of Palestine? Dalman holds that it is no small one. It deepens the impression of the reality of the Gospel narrative. It is good to feel assured that the story of Jesus was staged on the solid earth, that we are dealing with a chapter of actual world-history; and to move among the places frequented by Jesus mightily confirms faith in the historicity of His story. Dalman has put those who cannot view the Land of Jesus with their own eyes under a debt of gratitude for a description which brings the scenes so vividly before the mind.

The *Palästinajahrbuch* (Berlin, 1921) opens with a somewhat pathetic article by Dalman, 'What concern of ours is Palestine?' in which he traces the history of German intercourse with Palestine, and laments that the Holy Land, where the German had come to be so much at home and where the traveller could sleep every night 'in a good German house,' is now out of German influence. To that question, of course, there are two sides. Apart from this it contains good examples of the value of the work of the German Evangelical Archæological Institute in Jerusalem, in papers by Dalman on the Golgotha Site and the Tobia Inscription; van Berchem on Arabic Inscriptions from Jerusalem; and Möller on a five days' Trip to the Jordan Valley.

In what may be called the Dutch counterpart of our Cambridge Bible for Schools, the *Acts* has been done by Professor de Zwaan of Groningen (*De Handelingen der Apostelen*; pp. 164. Groningen, 1920). It consists of Introduction, a new Translation, and a Commentary. The scholarly and concise Commentary may be criticised here and there for the very fault that Dr. Zwaan finds in Luke—a disproportionate handling of some topics. Introduction to Acts is a storm-centre of controversy, and in the space at his disposal the author has not room to deal adequately with such a question as the date, and is compelled to state simply his own views with an appearance of dogmatism which we do not believe is real. He takes *circ.* 110 A.D. as the time of publication, though he allows the sources to be half a century older. Explanation of this long delay and of the abrupt closing of the narrative is scarcely attempted. But surely the latter point is a crucial one. The summary of views as to the purpose of Acts is excellent.

It has long been known that there are inscriptions in Sinai. At one time they were held to be memorials of Israel's wanderings. As nobody could read the writing, that view was just as good as any. In recent years, however, considerable progress has been made in their decipherment. It is an interesting story, and Robert Eisler tells it well and makes his own notable contribution (*Die Kenitischen Weihinschriften der Hyksozeit*, pp. viii + 179. Freiburg, 1919). Light is cast on the evolution of the alphabet and on the cultural and other relationships of these tribes who appear sometimes as individuals in the Old Testament. Minor points of interest abound sometimes in the footnotes. Midian, we find, was not a tribe but a guild. Hobab is not a proper noun, but an old word for Father-in-law. Jethro is perhaps a title, and so on.

W. D. Niven.

Contributions and Comments.

Gideon and his Three Hundred (Judg. vii. 5, 6).

In an interesting note in The Expository Times for November 1921 (vol. xxxiii. p. 93), the Rev. Harry Smith of Old Kilpatrick draws attention to the very variant meanings which have been put into these two verses, and the shifts to which the critics have put themselves in order to get any consistent sense out of them. There is one point, however, which has apparently escaped their notice, and that is that the word *kara'*, 'to bow down,' means strictly 'to drink *by putting the mouth in the water*,' as cattle do. The text states that three hundred lifted the water to their mouths in their hands, and lapped it as a dog laps, whilst the rest went down on their hands and knees, and drank, putting their mouths in the water, as, for example, a horse does. The story is quite plain. There are no 'glosses' or redactors or emendations required.

The critics are also puzzled to know to what 'water' it was that Gideon brought his men down. The answer is that it was rain-water, which had collected in pools. This also is implied in the word used.

T. H. Weir.

Glasgow University.

Paul's Religion—Whence was it?

In The Expository Times (Feb. 1922, p. 204) the real source of Paul's religion is not stated; but he tells us himself. Ten times he says it was by 'Revelation.' What did he mean?

St. Paul was converted to become a Christian by Christ revealing Himself by word of mouth on the road to Damascus. Within a few days he was ready to be baptized as a Christian.

He could not return to Jerusalem, so goes to Arabia (Gal 1^{17}). How long he was there under the tuition of Jesus Christ, we do not know; but on his return he is not only fully equipped, but eager to preach 'My' Gospel, as he calls it, to the Gentiles.

He wrote to the Corinthians: 'If I come again, I will not spare, seeing that ye seek a proof of Christ that speaketh in me' (2 Co $13^{2f.}$).

So, God the Father was *in* Jesus, the Carpenter's son; as St. Paul asserts, 'God was *in* Christ, reconciling the world unto Himself . . . and committed unto us the word of reconciliation.'

Thus a spirit wrote through Rev. G. Vale Owen's hand: 'The Christ was One with the Father, and being One with the Father, was of the Father's selfhood. Jesus of Nazareth was the expression of the thoughts of the Father incarnated, as the Christ, for earth's salvation' (*Weekly Dispatch*, Dec. 18th, 1921).

George Henslow.

Bournemouth.

The Parable of the Hidden Treasure, and of the Pearl Merchant (Matt. xiii. 44 ff.).

I have never yet seen an exposition of these two little pictures that was as convincing as I should like; and the reason is that they have usually been taken as referring to two differing experiences—either the soul finds God after a long and arduous search, or God in His goodness reveals Himself to the soul—even while it is concerned with matters entirely foreign to Him. I find it difficult to believe that was the intention of Jesus. It invites the dangerous conclusion that indolence on our part does not greatly matter. If we are not prepared to seek, yet the truth will force itself upon us, while we are unambitiously going about the work of our farm.

My suggestion is that the two parables refer to the two sides of one and the same experience. The Spirit of God does break into the life of man in a thousand small and apparently accidental ways. But that happens—and can happen—only when men are very concerned that God should reveal Himself. The apparent accident is not an accident at all. That is a principle that may be noticed in things both small and great, and perhaps the smallest example may be recognized most easily. A friend wrote me some time ago that my

remarks 'brought home an incident which happened in the office here on Saturday last, and bears out your own conclusions. An important document required for a pending lawsuit was missing on Friday, and had been for some time. I told the clerk it must be found by Saturday at the latest. Next morning it was there on my arrival. When I asked for an explanation the girl said, "I was worrying about it so much last night that when I went to bed I dreamed about it, and in my dream went to a certain book and found it. When I came to the office I went straight to the book, and there it was."' Readers of THE EXPOSITORY TIMES do not need to be reminded that is neither miracle nor accident. It was a revival of memory —a quickening of intellectual power — through emotional stress.

Jesus loved men to be serious; He loved men to be eager to understand the ways of God and to enjoy His gifts. He wished them to feel that God is so precious to human life that everything else can be surrendered in the search for God. And if a man be serious and determined as that, then God is able to disclose Himself—not in great and dramatic upheavals of life, but in a thousand gentle, small, and seemingly accidental ways. The great thing is—never to refuse the valuable gift because it is in an undistinguished setting. At the first turn of the road we may run into the arms of God Himself; but we shall not recognize Him unless we are the kind of men who have trained themselves to recognize Him. The Kingdom of Heaven is like a merchantman seeking goodly pearls; he is ready to go to the ends of the earth in search of the best. But he has gained, by his continual self-discipline, so sound an instinct for the beautiful that even the caked and common clay cannot hide from him the value of what is accidentally uncovered in his own field. S. TONKIN.

Ilkley.

Divergences between the Peshitta and the Sinai Syriac Accounts of Jesus' Reception of the Children.

THE Syriac version of the Gospels discovered by Mrs. Lewis, and now distinguished by the letters SS, shows certain remarkable divergences in Mk 10[13-16] from the readings in the Peshitta and the Textus Receptus.

In v.[13] TR has *ἵνα ἅψηται αὐτῶν* and SP has *dn(e)krub lhun*, for which the RV gives 'that he should touch them.' Instead of this phrase SS has *dnsim aidh alihun*, 'that he should lay his hand upon them.'

Then at v.[16] TR has *ἐναγκαλισάμενος*, represented in SP by *shkal anun al drav(h)i* and rendered in RV 'he took them in his arms.' Instead of this reading SS has *kra anun* '(he) called them (to him).'

The questions arise: (1) Which of the readings is true to the original text? and (2) How did the divergence come about?

One index as to the original text is found by a comparison with the parallel passages in Mt. and Lk., accepting the view that both of these were indebted to Mark for the substance of this particular incident. Corresponding to the word *ἅψηται* in Mk 10[13] in TR, Mt 19[13] has, in SP and SS, 'that he should lay his hand upon them and pray,' while Lk 18[15] has in SP 'that he should touch them,' but in SS 'that he should lay his hand upon them'—the same words exactly as in SS, Mk 10[13].

In the parallel passages to v.[16] neither Mt. nor Lk. in SS has an equivalent of *ἐναγκαλισάμενος* of TR with its corresponding expression in SP 'took them up in his arms' (AV), but in SP Lk. has ܩܪܐ, *kra*, the equivalent of *προσκαλεσάμενος*.

It would seem that the parallel passages in Mt. and Lk. indicate that SS is closer to the original than TR and SP. The story according to SS suggests that the children were not quite infants, but of an age perhaps up to ten or twelve, and that the parents desired Jesus not merely to touch them, but to place His hand solemnly upon their head and bless them, or, as Mt. puts it, *pray*. It suggests also that, while they were standing a little distance off, Jesus called them to come forward and then, as had been desired, put His hand upon their heads and blessed them.

The divergent readings in v.[13] may perhaps be accounted for if *ἅψεσθαι* be regarded as translatable into Syriac optionally either 'to touch' or 'to lay hands upon.' But the reason for the divergence in v.[16] seems to be that, while *προσκαλεσάμενος* was the word in the original Gk. text, an early transcriber inadvertently substituted for it *ἐναγκα-*

λισάμενος. The same kind of error might account for the occurrence of ἐναγκαλισάμενος in TR Mk 9[36] (represented in SS by ܒܥܢ ܒܪ, *chr bh* '(he) looked on him'). The word occurs in the NT only in Mk 9[36] and Mk 10[16]. It seems unnecessary that Jesus should take a number of children up one by one in His arms, especially if not infants, and while embracing them place His hand on their heads individually, although we cherish the thought of Christ's tenderness implied in such action.

While lacking this tender touch, according to SS the narrative is self-consistent throughout. Jesus calls the children near to Him. They are old enough to respond. Then, with both hands laid upon their heads He blesses them, apparently two at a time, as Jacob did the children of Joseph.

J. MATHEW.

Coburg, Victoria, Australia.

Peshitta Syriac N.T.

MR. ALBERT BONUS, in his appreciative letter published in your last issue, calls attention to the reading of He 2[16], in the Bible Society's new edition of the Peshitta Syriac N.T., and seeks information as to the authorities consulted for this edition. As stated in my preface, the text of the Gospels is that prepared by the late Rev. G. H. Gwilliam, as issued (with a full critical apparatus) by the Clarendon Press in 1901. The text of Acts, James, 1 Peter, 1 John, and the Pauline Epistles (including Hebrews) follows a critical revision prepared by Mr. Gwilliam on lines similar to his earlier work on the Gospels; this was completed by the late Rev. John Pinkerton, that brilliant Oriental scholar who fell in the trenches on the Salonica front. I also mentioned in the preface that Mr. Pinkerton assisted Mr. Gwilliam in the collation of the Peshitta manuscripts at the British Museum. The remainder of the N.T. text is taken by permission from Dr. Gwynn's editions of the Four Minor Epistles (1909) and Revelation (1897).

As Mr. Bonus rightly says, it did not fall within the Society's intention to indicate the MS. authorities more precisely. It may interest him and others to know that all the important Peshitta MSS. at the British Museum were examined by both Mr. Gwilliam and Mr. Pinkerton. In particular, Mr. Gwilliam collated for Acts and the Catholic Epistles, B.M. Add. 14,473 (fully), and for Acts only B.M. Add. 14,472 and Add. 14,470 (partially). Mr. Pinkerton informed me that for the Pauline Epistles he had himself fully collated three of the B.M. MSS. and constantly consulted two others on all important variants. Unfortunately he did not specify these MSS. He also used 'the collation of a Bodleian MS. by A. Guillaume' for the Pauline Epistles and Acts and Catholic Epistles; and a partial collation by P. E. Pusey of 'a MS. not yet identified,' for Acts and the Catholic Epistles. For Acts, Mr. Pinkerton made a specially full collation of the B.M. Add. 17,120 and Add. 17,121.

In addition, Mr. Pinkerton carefully collated an important MS. of the Peshitta N.T. in the John Rylands Library, Manchester (Rylands Cod. Syr. 2, *c.* A.D. 900); and also another important MS. of the Peshitta N.T. now in the Bible House Library (*c.* cent. X. or XI.). In a description of this Bible House Library MS., I find a note which states that 'it follows the Greek at He 2[16].' Dr. Alphonse Mingana kindly informs me that the Rylands MS. also gives the reading of Widmanstadt. It is evident, therefore, that the authorities on which the editors of our edition based their reading at He 2[16] were the MSS. to which Mr. Bonus refers.

R. KILGOUR.

Editorial Superintendent, B.F.B.S.

The Fourth Cry from the Cross.

BOTH Matthew and Mark record this word, and only this word, from the Cross; both give the Aramaic, and then its interpretation, though with slight variations. It is always taken for granted that our Lord was quoting the 22nd Psalm. St. Matthew brings the word 'Eli' closer to the Hebrew than St. Mark's 'Eloi'; and St. Mark brings the whole of the interpretation closer to the Greek (LXX) of the Psalm. But *neither* of them represents our Lord as quoting the Psalm, for σαβαχθανι stands for a quite different word. In the Psalm the word used is עֲזַבְתָּנִי (ἀζαβθανι, Azabthani).

(*a*) The Evangelists (or their informants) have jumped to the conclusion that our Lord was quoting the Psalm; and have so far imported into the cry an idea preconceived under the Psalm's influence. The Psalmist really felt, and could

with his limited idea of God believe, that God had turned away from Him.

(*b*) And so we have started from the same idea. Of course *if* our Lord said 'forsaken' in the sense which the word has for us, then we have to accept and interpret, in the best way we can, the fact that God *had* forsaken him.

But ἐγκατέλιπες need not necessarily bear that sense, even if the Evangelists intended it so; while σαβαχθανι need not imply (as ἀζαβθανι would) a deliberate leaving to trouble and misery. In Dn 4^{22} and elsewhere it is merely colourless = 'leave.'

I cannot think, with Plummer, that 'for an awful moment . . . even the love of the Father seemed to have been withdrawn from Him.' Any seeming other than reality has a subtle touch of Docetism. Nor can I apply Plummer's quotation from the Testament of Joseph, that . . . 'God departeth for a little space, to try the inclination of the soul.' . . . God did not need to try Jesus Christ, He saw plainly enough.

My own belief is that in attaining the perfection which was God's eternal purpose for man, there must come a moment when the creature is so complete in fulness of life that its real existence could be independent of God (as presumably Satan's is) and that our Lord, being progressively made perfect through suffering even as He hung on the Cross, reached that point in the darkness, and cried out in realizing that He had, as man, to make the last supreme choice between self-existence apart from God, and self-existence resigned into the Creator-Father's hands.

This is, however, far past the initial textual point. Will any one explain how the Cry can be a quotation from Ps 22, when the main word is different? And has not the suggestion that it is a quotation brought a preconception into the discussion of this supremely important text from which it would be well to clear our minds?

J. M. Ballard.

Christ Church, Falkirk.

Entre Nous.

A TEXT.

Matt. xxiii. 8.

'The operation is finished, and in the hardly lighted dormitory I watch for the sick man's awaking. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again: "I've no more pain! I've no more pain!" . . . His hand feels for mine and will not let it go. Then I begin to tell him and the others who are in the room that it is the Lord Jesus who has told the doctor and his wife to come to the Ogowe, and that white people in Europe give them the money to live here and cure the sick negroes. Then I have to answer questions as to who these white people are, where they live, and how they know that the natives suffer so much from sickness. The African sun is shining through the coffee bushes into the dark shed, but we, black and white, sit side by side, and feel that we know by experience the meaning of the words: "And all ye are brethren" (Matt. xxiii. 8). Would that my generous friends in Europe could come out here and live through one such hour!'[1]

SOME TOPICS.

The Rising Generation.

'So far as the rising generation is concerned, probably the happiest effect of prohibition will be that no new drunkards will be manufactured. The children will grow up without acquiring the taste for alcoholic drinks. A few old topers of the present generation may be too far gone to mend their ways, and may, through indulgence in the deadly substitutes secretly sold by "bootleggers" in contravention of the law, get delirium tremens and die, but few young men are likely to acquire the liquor habit through drinking hair oil, or Jamaica Ginger, or Bay rum, or varnish or toilet water, or quinine tonic or any other of the sicken-

[1] A. Schweitzer, *On the Edge of the Primeval Forest*, p. 93.

ing concoctions resorted to by the men who have become "pickled in alcohol" and are willing to drink anything to satisfy their depraved craving.'[1]

Dives and Lazarus.

'I gave up my position of professor in the University of Strasbourg, my literary work, and my organ-playing in order to go as a doctor to Equatorial Africa. How did that come about?

'I had read about the physical miseries of the natives in the virgin forests; I had heard about them from missionaries, and the more I thought about it the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to us in far-off lands. The parable of Dives and Lazarus seemed to me to have been spoken directly of us! We are Dives, for, through the advances of medical science, we now know a great deal about disease and pain, and have innumerable means of fighting them; yet we take as a matter of course the incalculable advantages which this new wealth gives us! Out there in the colonies, however, sits wretched Lazarus, the coloured folk, who suffers from illness and pain just as much as we do, nay, much more, and has absolutely no means of fighting them. And just as Dives sinned against the poor man at his gate because for want of thought he never put himself in his place and let his heart and conscience tell him what he ought to do, so do we sin against the poor man at our gate.'[2]

Muhammadanism.

'Wherever the negro population has turned Mahommedan there is no progress, either socially or economically.'[3]

Blessing and Cursing.

'"It is not all as it should be, even to-day," said to me an employee of a big trading firm, who was returning for a third period of work to his post in Africa. "We bring the negroes strong drink and diseases which were previously unknown among them. Do the blessings we bring the natives really outweigh the evils that go with them?"'[4]

The Blessing.

'As we mounted the hill through the rows of neat bamboo huts belonging to the negroes, the chapel doors opened after service. We were introduced to some of the congregation and had a dozen black hands to shake. What a contrast between these clean and decently clothed people and the blacks that we had seen in the seaports, the only kind of native we had met up to now! Even the faces are not the same. These had a free and yet modest look in them that cleared from my mind the haunting vision of sullen and unwilling subjection, mixed with insolence, which had hitherto looked at me out of the eyes of so many negroes.'[5]

The Curse.

'Now the voyage continues. On the banks are the ruins of abandoned huts. "When I came out here fifteen years ago," said a trader who stood near me, "these places were all flourishing villages." "And why are they so no longer?" I asked. He shrugged his shoulders and said in a low voice, "L'alcohol. . . ."'[6]

Polygamy.

'The more developed the economic condition of a people becomes, the easier becomes the contest with polygamy. When men begin to live in permanent houses, and to practise the rearing of cattle, and agriculture, it disappears of itself because it is no longer demanded by their circumstances, and is no longer even consistent with them. Among the Israelites, as their civilization advanced, monogamy peacefully drove out polygamy. During the prophetic period they were both practised side by side; the teaching of Jesus does not even hint at the existence of the latter.'[7]

What Christianity Means.

'Christianity is for him the light that shines amid the darkness of his fears; it assures him that

[1] St. Nihal Singh, '*Dry*' *America*, p. 102.
[2] A. Schweitzer, *On the Edge of the Primeval Forest*, p. 1 f.
[3] *Ibid.* p. 15.
[4] *Ibid.* p. 18.
[5] *Ibid.* p. 21.
[6] *Ibid.* p. 25.
[7] *Ibid.* p. 127.

he is not in the power of nature-spirits, ancestral spirits, or fetishes, and that no human being has any sinister power over another, since the will of God really controls everything that goes on in the world.

"I lay in cruel bondage,
Thou cam'st and mad'st me free!"

These words from Paul Gerhardt's Advent hymn express better than any others what Christianity means for primitive man. That is again and again the thought that fills my mind when I take part in a service on a mission station.'[1]

The Book of Job.

The Rev. Buchanan Blake, D.D., has said his say on *The Meaning of Suffering in Human Life* (Paisley: Gardner; 6s.). So much has been said on it since the War began that novelty is out of the question. Yet Dr. Blake is an independent thinker, and after much that is familiar he does give us a note on the Book of Job that is fresh. He has said in his volume that there are five ways of interpreting the existence of pain in human life. These five ways he finds in Job.

'This Book has the following distinct divisions, each with its own explanation of suffering in the world.

These are (1) The Prologue in prose.
(2) The Cycle of Speeches.
(3) The Voice out of the Storm.
(4) The Contention of Elihu.
(5) The Epilogue in prose.

And the following are the suggested explanations in order:

(1) In the Speeches of the Friends that all suffering is penal, and thus a punishment for wrong-doing.

(2) In the Epilogue that suffering is for a time, and that it ends in the restoration of the righteous sufferer.

(3) In the Voice out of the Storm suffering is declared to be a mystery which man can never understand.

(4) In the Prologue the contention of the writer is that suffering in the case of the innocent is a supreme Divine test.

(5) In the Contention of Elihu that suffering is a method of Divine discipline, and therefore remedial.'

[1] A. Schweitzer, *On the Edge of the Primeval Forest*, p. 154.

The Joy of Venture.

'Travelling in Angola many years ago, a friend of mine went off the path to where a peculiar clicking and laughing noise was in progress. Looking over the steep bank of the Zambesi River, he saw a great crocodile with its body half out of the water looking eagerly up, with his mouth wide open, while at the end of the overhanging branch of a tree was a monkey who was playfully swinging down to the crocodile. Each time he reached the croc, snap went the great jaws, and back swung the monkey with screeches of laughter and chuckles of delight.'[2]

A Lion in the House.

'One night I had gone off to sleep and my cook and houseboy were sleeping by the fire in the middle of my room, when at 2 a.m. I was roused by an unearthly noise at the other end of the house, and my boys shouting: "A lion, Bwana, a lion in the house." I awoke and jumped out of bed, lit a candle, and the boys blew up the fire at which we sat crouching. The noises in the other room made us nervy. There were intervals of quiet, then the tramp and noise was resumed. It was pitch dark, the village was some distance away, and the brute could have climbed over the partition wall. I felt jumpy, and decided that the time for action had come, so grabbing my rifle I said to the cook, "I'll open the door and cover you with my rifle while you run to the village and call the men." I did so successfully, but the noise was renewed, so I decided to have a shot at the brute myself. "Goi," I said to my houseboy, "hold the lantern over my head and I will go out and shoot the lion myself." "Right, sir," he replied, so I opened the door and moved cautiously in the direction of the lion. I got there with nerves highly strung, and was ready to shoot the first thing that showed. To my surprise and

[2] D. Campbell, *In the Heart of Bantuland*, p. 290.

amusement the lion turned out to be a puppy-dog that had got its head inside an empty 4 lb. sugar tin, and couldn't get it out!'[1]

NEW POETRY.

Beatrice Reed.

Beatrice Reed's *Pepper and Salt* (Blackwell; 3s. 6d. net) is like, outwardly, to Rabindranath Tagore's poetry. Inwardly it is not so. There is more virility (if that can be attributed to a woman) and there is more rebelliousness. But we shall quote two very short paragraphs which are rather *obiter dicta* than direct message.

'Breeding is the capacity for perfect ease and naturalness under circumstances partly or wholly artificial. But it is born, not acquired.'

'Bitterness changed to sweetness, the rancour of human experience into gentleness, ingratitude into benefits, insults into pardon. My aim in life, just that. But the change must seem spontaneous and seek no credit.'

Leslie Hinchliff Winn.

If there is not a finer poem in *Quietude* (Cecil Palmer; 2s. 6d. net) by Leslie Hinchliff Winn than the prelude, there are other poems that are beautiful in thought and very melodious. 'The Jewel' is one, a sonnet on the wonder of an infant:

A treasure to behold and to embrace;
A charm that can away all sorrow chase.
A little babe, and all the world made sweet.

But the prelude is richer in religious feeling:

THE DARKNESS UNVEILS THEE.

Lord of my life! I find with inward eye
In vault above, and imaged in the sea,
Thy face. The wind is living breath from Thee;
Thy voice, the thunder and the deep wood's sigh;
The clouds that with their beauty lace the sky
Are fringes of Thy trailing garmentry.
But they are veils; it is the mystery
Of night's uncurtained hours that brings Thee nigh.

Thou art the God of love. My flesh may fear
When night dissolves what day has wrought between,
So that I at Thy very throne appear,
My soul all seeing what no eye hath seen.
But though flesh tremble with Thy presence near—
Lord of my life! on Thee my soul shall lean.

G. F. Bradby.

Mr. G. F. Bradby, unlike most versifiers, estimates his verses aright. 'I am aware,' he says, 'that what I have written has little, if any, literary merit.' But then the author of 'Hudibras' could have said that. And we should have been sorry if we had lost either 'Hudibras' or *The Way* (Milford; 1s. 6d. net). Here is one of the shortest of the pieces. They all touch on incidents in the Gospels:

'DO THIS.'

I give My body for your sake;
If needs must be,
Your bodies also you must break
In memory of Me.

I give My blood, in pain and bitter loss
You, too, must spill
Your life-blood, if I call you from the Cross
To do My Father's will.

[1] D. Campbell, *In the Heart of Bantuland*, p. 288 f.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Two of the parables, beyond all the rest, create difficulty in our day. The one is the parable of the Unjust Steward. The other is the parable of the Unjust Judge.

The difficulty of the parable of the Unjust Steward is ethical. It is a question of right conduct. The lord of the steward commended his skill in getting out of a tight corner, though it was by adding iniquity to iniquity. And that is intelligible, if the lord was an easy going man of the world, with a sense of humour.

But our Lord recommends his behaviour for imitation. That is a different matter. The steward made friends for himself by an unrighteous use of the money at his disposal. See, says our Lord, that you make friends also, who when the extremity arrives will harbour you, and see that you use that same unrighteous mammon for the making of them.

Thus the moral of the parable stands. Or seems to stand. Thus it is read by the vast multitudes of its readers. The difficulty is very plain, and few are they that get over it.

But serious as the difficulty of the parable of the Unjust Steward is, more serious is the difficulty of the parable of the Unjust Judge. For it is a religious difficulty.

The shameless conduct of a callous, indolent, indulgent Eastern official towards an oppressed and helpless widow is held up as illustrative of the way in which God deals with those who come to Him in prayer. It is a lesson in importunity. The translators of the Revised Version entitle it the parable of the Importunate Widow. As this unjust judge had to be pestered by the widow till he was afraid of being beaten black and blue—to use his own vulgar expression—so we are to batter at the ear of God until He is compelled to do us the justice that we desire.

Was there ever daring teacher who dared to teach like this? How utterly does it put to flight the whole array of modern exegetes who bid us be content with the teaching and example of Jesus. If we are content with the teaching and example of Jesus, we are face to face, in these two parables, with teaching that is subversive of the most modest morality and the most elementary religion. And there is no getting over it in that way. Every device that the ingenious expositor hits upon leaves the difficulty in both parables just where it was.

For 'unto you is given the mystery of the kingdom of God; but unto them that are without, all

things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them' (Mk 4^{11}). First you, then the mystery of the Kingdom. First the follower of Christ, caught by Himself into fellowship and following, and then the seeing that sees and the hearing that understands. First the knowledge of God in the face of Jesus Christ, and then the absurdity of supposing that God avenges His own elect after the manner of the unjust judge.

'And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them? I say unto you, that he will avenge them speedily.' Yes, speedily; for He is avenging them all the time. 'Before they call, I will answer; and while they are yet speaking, I will hear'—that is God. It is they that did not know. The answer did not come as they looked for it, and they thought no answer came at all.

They looked very likely for material things, and He gave them spiritual. 'Master, speak to my brother, that he divide the inheritance with me.' 'Man, who made me a judge or a divider over you?' And then, 'Take heed, and beware of covetousness.'

Christ's own importunate widow (we may surmise that she was a widow) came to Him out of the Syrophenician country. What are you to make of His way with her? The example of Jesus here is as difficult as His teaching there. If you have not Jesus first you can make nothing of it, twist and turn it as you will. But, knowing Jesus, you know that He answered her speedily; you know that He was answering her all the time. Before she called He had answered; while she was yet speaking He had heard.

If we had but faith. It is so difficult to believe that we are being avenged, while the enemy and oppressor is upon us. It is so difficult to believe that the prayer is heard while the wire is on its way from the War Office. 'Nevertheless, when the Son of man cometh, shall he find faith on the earth?' (Lk 18^{8}). Not, assuredly, if the faith He looks for is faith in some word of His—faith in His teaching, faith in His example. But if it is faith in Him?

In Archdeacon FIRMINGER'S *Commentary on Colossians and Philemon*, noticed among the Literature of the month, there is an added Note on 'The Alphabet of the Universe.'

It is some phrase, as an American citizen would say. And not only in itself but also as a translation. The Greek is τὰ στοιχεῖα τοῦ κόσμου. The Authorized Version has 'the rudiments of the world' with 'elements' in the margin. The Revised Version is the same, both text and margin. What right has Dr. FIRMINGER to translate it 'the alphabet of the universe'?

That is the meaning of the word in classical Greek. It is the word for the letters of the alphabet. 'Have you learned your letters yet?' A Greek visitor would ask: 'Have you learned your *stoicheia*?' And to translate that 'rudiments,' is to suggest the Latin primer, a distinctly later stage in the child's painful experience. And as for 'elements'—that signifies that the child has already become a philosopher.

Perhaps it was because St. Paul speaks of philosophy in this very verse that the word 'elements' occurred to its first translators. The verse is, 'Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the elements of the world (AVm.), and not after Christ' (Col 2^{8}). And no doubt the ancient sophist had a way of using phrases like 'the elements of the world' to recommend his philosophy and hide his empty pretence. But it is St.

Paul that uses the phrase here. What does he mean by it?

Archdeacon FIRMINGER leads us towards the meaning by steps. First he gives us Lightfoot's interpretation. Lightfoot looked at the phrase as it occurs in the Epistle to the Galatians, and thought, 'with a few of the fathers,' that it meant 'elementary teaching.' But, says Dr. FIRMINGER, 'if "elementary teaching" had been the Apostle's meaning, we should have expected to find as the genitive of object some such word as "principles," "teaching" or "instruction," but this is what we do not find.' St. Paul speaks of the alphabet of the world, not of the alphabet of education.

The next step is to the great majority of the Fathers—a long step and a backward one. To the Fathers the *stoicheia* were the stars, the stars as marking the seasons. And what St. Paul condemned was the custom of observing festivals and new moons and Sabbaths. But Lightfoot very properly says: 'It seems to be much more in accordance with the prevailing tone of Alexandrian theology than with the language and teaching of St. Paul.'

The third step is to Professor Peake. Professor Peake believes that St. Paul is speaking of personal beings—the very same indeed as elsewhere he calls 'principalities and powers,' and 'the rulers of this darkness.' And to that interpretation Dr. FIRMINGER is not a little attracted. 'For the tendency of the time was to think of the Eternal God as remote from the life of the universe and thus to find a place for the activities of legions of created spirits who were supposed to inhabit and control the forces of nature in general and the heavenly bodies in particular. So in the Book of Jubilees (ii. 2) we read of "Angels (of the spirit) of fire," "Angels of the spirit of the winds," of the snow, cold, heat, etc., and of the winter, spring, summer, and autumn. In the Book of Enoch we meet with these "leaders of the heads of thousands who are placed over the whole creation and over the stars," and are under the direction of the Angel Uriel, who entrusts Enoch with the secrets of the heavenly bodies in order that he may hand down a true tradition as to the right observance of what in the fragments of a Zadokite work are spoken of as

> "The hidden things
> His holy sabbaths and His glorious festivals,
> His righteous testimonies and His true ways,
> And the desires of His will."'

But Dr. FIRMINGER cannot accept it. For the 'weak and beggarly elements,' as St. Paul (in our translation) called the *stoicheia* in Gal 4^9, are the days and months and seasons and years themselves, not the heavenly hosts which have the control of them. What St. Paul warns his hearers against is a superstition with which we have been made very familiar through the recent study of religion. They had been accustomed to the observance of lucky days. Their whole calendar was a succession of days that were lucky or unlucky. They may have associated these days with gods or spirits, but for the greater number there was nothing in it but a superstitious and degrading belief in one day as more or less propitious than another.

Were the early Christians liable to return to this superstition, and are the Christians of to-day beyond it? Says Archdeacon FIRMINGER: 'It is only fair to observe that Christians, when they neglect the essentials of the life in Christ, often become victims to crude superstitions about lucky days, numbers, etc. A woman, who had not made her Communion for years, once told the present writer that she could not undergo an operation the doctors had prescribed as urgent, since "it would never do to be operated on in Advent."'

The miracles which have the most precarious hold at present are the Virgin Birth and the Ascension. They are both in the Creed, and it is

because they are in it that the recitation of the Creed is contested.

Now, it is not their incredibility that gives them a precarious existence. It is the poverty of the Scripture testimony on their behalf. In particular, no account of the Virgin Birth or of the Ascension is found in St. John.

Leave the Virgin Birth alone. Come to the Ascension. Why does St. John give no account of it? There are two reasons.

The first reason is that he has already made the Ascension inevitable. He has told of the Word that came into the world. He has said that the Angels of God ascend and descend on the Son of man—an improbable honour if He Himself is not to ascend. He has stated explicitly that 'no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.'

The other reason is that the value of the Ascension is to those who see. No description of it, no statement of the fact of it, would be of any use to one who did not see and believe.

During the days which fell between the Resurrection and the Ascension, Jesus appeared only to His believing disciples. Physically He could have appeared to others. He could have appeared to Pilate and to Caiaphas, as we are told He ought to have done. But physically *and* spiritually He would appear to none but those whom He had chosen. For they alone could see and believe. To appear physically only was not to secure belief. It never is. 'If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead.' It is to make unbelief at once more confirmed and more criminal.

Now, in St. John's day, in the day when the Fourth Gospel was written, the difficulties of the Ascension had been thoroughly discussed. To add to the discussion one more statement of the fact was useless. The statement was already there, in the Synoptic Gospels and the Acts, which were in all men's hands. If the readers of the Fourth Gospel did not believe that Jesus came down from heaven they would not be moved by a statement of fact that He returned to heaven. As it was with Jesus and Caiaphas, so was it with John and the Jews—the physical demonstration was nothing. One thing only was of any value. 'What and if ye shall *see* the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing.'

Now turn to the *Romance of Eternal Life* (Dent; 5s. net). It is a book written by Mr. Charles GARDNER, the same who wrote that singular revelation of the genius of William Blake, called *Vision and Vesture*. In the new book will be found all that has just been said about the Ascension.

No part of the Bible, Old Testament or New, is more perplexing to the modern mind than the early chapters of the Book of Acts.

They open abruptly with the supreme perplexity of the Day of Pentecost. They proceed to the performance of miracles—miracles of judgment, swift and unmerciful, as the death of Ananias and Sapphira; or of resurrection from the dead, so isolated and unexplained as that of Dorcas. They tell us of spiritual forces like prayer and praise shaking a material building. They assert the bestowal of Spiritual Gifts, gifts of the most extraordinary kind, and not on select individuals but on the whole multitude of the disciples.

Nor is that all. They claim that all those phenomena are due to the direct action of that same Jesus who had just been crucified. And (most incomprehensible of all) they assume throughout that everything takes place in the presence of supra-mundane beings, some of whom

are friendly and helpful, while others are implacably hostile.

It is all so real every time we read the record; it is all so unreal the moment we return to our modern life. What are we to do with it?

We can ignore it for a time. But we cannot ignore it all the time. Still less can we set our modern life up against it and reject as fictitious all that is out of order with our own religious experience. There is a third way. It has been chosen by a Cambridge scholar, at one time Chaplain of Clare College, now Vicar of Ham in Surrey, the Rev. J. R. PRIDIE, M.A. Mr. PRIDIE's book is entitled *The Spiritual Gifts* (Scott; 5s. net).

Mr. PRIDIE accepts the early chapters of Acts as historical. For, let it be distinctly understood, they have (apart from their contents) as good right to be called historical as any narrative in history. And, accepting the chapters as historical, he proceeds to consider their contents.

Now, when he turns to consider carefully their contents, the first thing that claims his attention is the fact that throughout these early chapters of Acts the Church is not the Church as the modern mind conceives it. The fundamental idea of the Church there, as in all the New Testament, 'is that of a corporate life lived in definite conscious relation to God and in definite conscious relations of mutual brotherhood among its members. It is an organism rather than an organization, and as an organism the law of its being is the expression of that Divine life with which it is endowed and by which it lives.'

Those are the very first sentences of Mr. PRIDIE'S book. They carry the whole book behind them. They open the way to the understanding of the strange phenomena which are found in those strange early chapters of the Acts of the Apostles.

For if the Church is an organism, a corporate life, the carrier of the power which proceeds from the risen Redeemer, two things become intelligible. First, the victory of the Risen Redeemer must be made good on earth where the Church has its visible sphere of activity; and, secondly, it must be made good in those heavenly places where the principalities and powers are. In Mr. PRIDIE'S words, 'the living Church of the living Christ has a double function to perform. She has to carry on Christ's work of setting free the souls and bodies of men on earth, and by so doing she has to act as the organ of revelation to supra-mundane beings.' In the Epistles (for that which is taken for granted in the Acts is explicitly declared in the Epistles) nothing is more clear or remarkable than 'the consciousness of the "Supernatural," which is continually making itself felt. On the one hand, the Christ fulfilling Himself through the Church: "As the body is one and hath many members, so also is Christ" (1 Cor. xii. 12); on the other, part of that "fulfilling" is the making known *through the Church* "to the principalities and powers in the heavenly places" (*i.e.* making known to the spiritual sphere in which there are evil powers as well as good) "the manifold wisdom and the eternal purpose of God in Christ Jesus."'

Now when the Church turned to consider her fitness for this double task she found herself appropriately equipped. First of all she discovered that the necessary *power* had been given her—not the authority only, but the power. And next, she discovered that she had been endowed with special spiritual gifts. These gifts included such 'natural' endowments as teaching and exhorting; but they also included such 'supernatural' endowments as exorcism and the working of miracles.

Those Spiritual Gifts (of which a full and detailed list is found for the first time in the Epistles of St. Paul) were given in order that the Church might perform her double task of antagonizing the spiritual hosts of wickedness above, and of persuading men to embrace Jesus Christ below. But

no clear line is drawn between the natural gifts and the supernatural. It is not even that they merge at their margin. The most supernatural gift, to our way of thinking, is close to the most natural. They serve their purpose, each gift according to its opportunity; but that purpose is not at one time natural and at another supernatural. Every act of the Christ-possessed Church is at once natural and supernatural because every act is directed to a devil-ridden humanity.

For 'the world-rulers of this darkness' do not come into the light of common day. Their hosts are invisible to mortal eyes. The fight they put up is usually through human beings. The Church of Christ has to meet 'the wiles of the devil' in men and women. Some of these men and women are manifestly 'possessed'—the nearest approach to a fair fight that the heavenly hosts will offer. The greater number are simply sinners. They are alarmingly active or provokingly passive. And it is through their opposition or inertia that the hosts of wickedness maintain the struggle.

Now it is undeniable that the belief in spiritual personalities other than the one living and true God is extremely difficult for the modern mind. Mr. PRIDIE knows it. His own mind is modern enough to feel it. The difficulty takes two forms.

One form is religious. It is 'the deep-seated idea that in the process of mental and moral evolution we have reached a stage which warrants us (if indeed it does not insist) in discarding primitive beliefs as definitely belonging only to the earlier stages of man's development and definitely to be discarded by more enlightened folk. At one end of the scale are the affirmations of animism, at the other the negations of such systems of belief as Christian Science.' To this Mr. PRIDIE answers shortly that 'the persistence in one form or another of the belief in spirits would seem to challenge the validity of this idea as a sound canon of progress.'

The other form in which the difficulty presses is theological. It is difficult for Western theology 'to realize any kind of limitation to Divine power, or to make room in our thought for any other personalities besides the Deity and ourselves. It is due to this attitude that any discussion of our subject has for long been ruled out of court. Science has been called in to supplement by her doctrine of natural laws the defects of theological discussion.' 'But,' Mr. PRIDIE replies, 'the newer philosophy of vitalism has shown that natural laws are not the whole account of the matter—that there is a *causa causans* which has still to be taken into account, and this has directed our thought towards new ideas of personal and spiritual elements in the development of human nature. And, theologically, there has been a welcome movement towards re-examining our conceptions of the attributes of Deity in the light of the broader παντοκράτωρ of the Nicene Creed rather than of the narrower and less adequate Omnipotens of the Western Creeds.'

These answers are short, but they are probably sufficient. For science no longer says that this is impossible and that incredible. Brought up sharply against the claims of the New Psychology, the scientific observer has abandoned the materialistic assurance of an earlier generation. He is as ready now as any theologian to say that all things are possible to him that believeth. Mr. PRIDIE'S answers are at least sufficient to send one to the records themselves.

And when we return to the records themselves we find that there is one fact of most unmistakable import. It is the fact of spiritual power. Ignore that fact and all the phenomena are isolated and unintelligible. Accept it and they fall into place.

For it is not a natural fact. The power which is so evident is not an intellectual or an emotional power. It does not come from the sub-consciousness of the men who have it. It comes from

without. It comes from above. They themselves said so. We see that it is so. They said that it was due to the direct influence of the risen Lord Jesus Christ. We see that no other explanation accounts for it.

And when we see that the tremendous spiritual force which the early disciples possessed, a force which could manifest itself in sensibly shaking a building in which they were engaged together in prayer—when we understand that that force was the very living Lord Himself doing His work in and through His Body the Church, and doing it as certainly as when He went about doing good on earth—then we are able to realize the simplicity and inevitableness of their conviction that the warfare which they were sent to wage was not against flesh and blood, but against the spiritual hosts of wickedness in heavenly places.

For that is the only warfare in which the Lord Jesus Christ ever engages. On earth He never fought with men—not even with the Pharisees, for all the denunciation with which He denounced them. The Pharisees were to be found in Jerusalem as elsewhere, and He included them when He said that He would fain have gathered her children together as a hen gathereth her brood under her wings. It was with the hosts of wickedness that His conflict was, and with them alone. At every turn in His ministry He was brought face to face with them. When He sent the Seventy through the villages of Judea He gave them power to cast out demons, and He received them back with their proud surprise that even the devils had been subject to them through His name. And at that moment He summed up the aim of His whole life's service in the victory over Satan: 'I saw Satan as lightning fallen from heaven.'

If Jesus was working in the Church now He was working, as ever, to destroy the kingdom of Satan. The Church was there—there of His appointment—to see the prophecy of Satan's fall fulfilled. The earliest disciples undoubtedly recognized the bestowal of the Spiritual Gifts as equipment for a conflict that was spiritual. And when they went forth to exercise them they did not think of themselves as men pitted against other men; they thought of the Spirit of Christ within them arrayed against the spiritual forces of wickedness which used men only as their tools or victims. The lame man who lay at the Beautiful Gate was there by the power of the Evil One. As a man they as men could do nothing for him. But as the victim of Satan the Spirit of Christ could through them deliver him. Were Ananias and Sapphira struck down suddenly to be carried out dead? It was not Peter's word or act that did it. Ananias and Sapphira lied against the Holy Ghost. 'Peter simply revealed'—we quote Mr. PRIDIE here—'Peter simply revealed the enormity of the sin, and physical death came upon Ananias because he had himself killed that principle of spiritual life which would have been able to resist the onslaught of the King of Terrors.'

The Papyri and the New Testament.[1]

BY PROFESSOR EDWARD S. FORSTER, M.A., THE UNIVERSITY OF SHEFFIELD.

THERE can be little doubt that the rapid spread of Christianity in the first centuries of its existence was greatly helped by the presence of a universal language throughout the Eastern Mediterranean area.

The use of Greek as the official language of a large tract of the civilized world was due in the first place to the conquests of Alexander the Great. Alexander—though the story of his Hellenic de-

[1] This paper, which makes no claim to originality, but aims at indicating the way in which recent papyrological research has thrown light upon the New Testament, was read before a meeting of the Bible Studies Society at the University of Sheffield in November 1921.

scent was largely mythical—was a firm believer in Greek culture and civilization. Conquered Greece led the conquering Macedonian captive, and wherever Alexander carried his victorious arms, Greek became the common language spoken by a host of various peoples. After Alexander's death the capitals of his successes, such as Alexandria, Pergamos, and Antioch, became centres of Greek culture and art. Greece had lost her independence, but her influence was spread over a vastly wider field; and when Rome in her turn conquered the Nearer East, she found the Greek language firmly established as a means of intercommunication between peoples of many diverse races, and ready as ever to embrace in her system of government any means which seemed to serve her purpose, she adopted Greek as the official language of the eastern half of her empire.

This Common Dialect (*κοινὴ διαλεκτός*) of Greek is represented by a large mass of surviving literature in both prose and verse. Such prose authors of the Hellenistic and Græco-Roman periods as Polybius, Diodorus, Siculus, Strabo, Plutarch, and Lucian may be taken as the representatives of literary *κοινή*. When, however, we turn from these authors to the Greek New Testament, we find something totally different. There are, it is true, occasional similarities of vocabulary and construction, and certain passages, such as the introductions to the Gospel according to St. Luke and to the Acts of the Apostles, and the Epistle to the Hebrews, certainly remind one of contemporary literary writing. But on the whole, until quite recently, the Greek of the New Testament could only be regarded as something *sui generis*, differing not only from such writings as those of Polybius and Plutarch, but also from the Greek writings of the Jewish authors Philo Judæus and Josephus.

The problem of the nature of New Testament Greek first came into prominence in the seventeenth century. One party, the Purists, insisted on finding parallels with classical Greek, a method which could give no solution. Their opponents, the Hebraists, who long held the field, sought an explanation in the influence of the Semitic languages on Biblical Greek. The truth is that there did not exist until quite recently the requisite evidence for deciding the problem. As lately as 1889 Edwin Hatch, in his *Essay on Biblical Greek*, described Biblical Greek as 'a language which stands by itself.' Others went further and described it as 'the language of the Holy Ghost,' the inspired vehicle of Divine revelation. Such views are untenable at the present day, for we have in recent years acquired new evidence which has shown us with absolute certainty the nature of New Testament Greek. This evidence we owe to the Papyri.

At the present day practically the only source from which Greek manuscript material in Greek can be obtained is Egypt. Libraries and monasteries have by this time been thoroughly overhauled and their contents examined. But the burial-grounds and rubbish-heaps of the old Egyptian towns have during the past thirty years yielded up enormous masses of papyri, vegetable paper, which the dryness of the Egyptian climate has preserved from the decaying hand of time. Some of these papyri were used as wrappings for mummies, but by far the greater number were found—where they had been thrown aside—in rubbish-heaps over which the dry desert sand has collected. Their decipherment has given rise to a new science of papyrology, in which the lead has been taken by the two Oxford scholars, Professors Grenfell and Hunt. Classical literature has been enriched by the discovery of a new treatise of Aristotle, the poems of Bacchylides, the mimes of Herondas, portions of plays by Menander, and large new fragments of Sophocles and Euripides. But by far the greater bulk of the papyri consists of private letters, official reports, wills, accounts, and other trivial survivals of the rubbish-heaps of antiquity—the sort of papers which are now thrown away when done with into the wastepaper-basket. They were of no value to those who threw them away, but to us they are beyond all price.

The debt of students of the Greek New Testament to the papyri is twofold: firstly, they have enabled us to determine exactly the nature of New Testament Greek; and, secondly, they have thrown a flood of light upon the historical environment in which Christianity grew up.

Firstly, then, as to the light which the papyri have thrown on the language of the New Testament. It is a subject upon which there is still a vast amount of work to be done; but the outlines have already been made clear, thanks chiefly to the labours of Adolf Deissmann in Germany and the late James Hope Moulton of Manchester. The study of the papyri has made it clear that the Greek of the New Testament, like that of so many

of the papyri, is non-literary. It is the vernacular, the ordinary spoken language as distinguished from the more artificial written language of literature. Most of us are conscious that in ordinary conversation and familiar letters we use a language somewhat different from that which we write when we are consciously composing; in the latter case our vocabulary is more carefully selected, the construction of our sentences is more elaborate, and we aim at a certain rhythm and balance. The New Testament, then, is written in the ordinary colloquial language of the day which 'he who runs may read'; and that is why it differs from the contemporary works of literature which have come down to us. And after all, this is exactly what might have been expected. It was to the poor and humble that Christianity made its first appeal, and its preachers would naturally use the language with which they and their hearers were familiar. Indeed, it seems probable that the opposition of the Roman authorities to Christianity was based in part on the fact that in its earliest stages it made its appeal to the lower classes, and tended to create a solidarity among them which might grow into a political menace.

The Greek of the New Testament, then, is the ordinary spoken language of the day. It is not on the one hand a language specially inspired, or on the other hand a type of Greek which has almost lost all its original semblance under the influence of Hebrew and Aramaic. This popular character of New Testament Greek had apparently been insisted on by only one scholar before the discovery of the papyri, namely, the late Bishop Lightfoot,[1] who, lecturing as long ago as 1863, said: 'If we could only discover letters that ordinary people wrote to each other, without any thought of being literary, we should have the greatest possible help for the understanding of the New Testament generally.' In the papyri we now possess this material in abundance, and it has proved the truth of Bishop Lightfoot's words.

It is of course impossible that a universally spoken language such as vernacular Hellenistic Greek should not vary slightly in different places. We know how even in our own country not only does pronunciation vary from one district to another, but to a less extent actually different words and phrases are employed. This is still more likely to happen when the speakers are not using their native language. In the papyri we find Romans, Egyptians, Jews, Persians, and Arabs all using Greek as a means of intercommunication. The native language of those who use two languages, as did the Christians of the first century, must necessarily influence the official Greek language, which was their second tongue. We find this occurring to a certain degree in Wales and Ireland in the present day. So, too, in New Testament Greek we should expect to find the influence of Hebrew and Aramaic, and indeed traces of them are clearly to be found, but to nothing like the extent which scholars formerly imagined who sought to explain every difference between the language of the New Testament and contemporary literary Greek as due to Semitic influence.

To illustrate this point, a few examples may be given of words or expressions which we formerly regarded as typical Hebraisms, and have been shown by the papyri to be nothing of the sort. The very common and quite un-Attic use of ἐρωτάω to mean 'request' as well as to 'ask a question' was always regarded as due to unconscious translation of the Hebrew. Its occurrence in the former sense in the papyri shows that it was commonly so used by persons who could not possibly have come under Semitic influence. We may set side by side Lk 11[37], ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ, 'A Pharisee invited him to take meat at his house'; and a papyrus from Oxyrhynchus,[2] which reads: ἐρωτᾷ σε Ἡραὶς δειπνῆσαι εἰς γάμους τέκνων αὐτῆς, 'Herais asks you to dinner on the occasion of her children's marriage.'

Similarly the use of ὄνομα ('a name'), to mean 'a person' (*e.g.* in Ac 1[15], ἦν τε ὄχλος ὀνομάτων . . . . ὡς ἑκατὸν εἴκοσι, 'and the number of persons was about a hundred and twenty'), was always regarded as due to translation from the Hebrew; but it is also found in this sense in the papyri, for example, in a Berlin papyrus[3] which has ἑκάστῳ ὀνόματι παραγενομένῳ ('to each person present').

Even the very common interjection ἰδοῦ ('lo! behold'), which has always been regarded as a typical Hebraism, occurs in papyri where no Semitic influence can be suspected. A letter of

[1] Quoted by G. Milligan, *Greek Papyri*, p. xx.

[2] O.P. i. 111.

[3] B.G.U. 113, 11, quoted by Deissmann, *Bible Studies*, p. 196.

an illiterate character now at Berlin[1] reads: ἡ μήτηρ σου ἀσθενεῖ, εἰδοῦ, δέκα τρεῖς μῆνες ('your mother has been ill, lo! thirteen months').

One might quote many similar instances to show that a large number of supposed Hebraisms have been proved by the papyri to be the ordinary uses of vernacular Hellenistic Greek. There remain, however, a certain number of cases which can only be explained as Hebraisms, and must be accepted as such. For instance, such phrases as οἱ υἱοὶ τοῦ νυμφῶνος, 'the children of the bride-chamber' (Mk 2^{19}) (that is, the attendants on the bridegroom), are directly translated from the Hebrew to express ideas which are un-Greek. Again, the very common καὶ ἐγένετο ('and it came to pass'), followed by another verb in the indicative, is certainly an example of *parataxis* due to Semitic influence. In the same way, to take a modern parallel, a well-educated Hindu with a thorough knowledge of English might betray himself in a letter by a few constructions or turns of expression due to the influence of his native tongue.

The papyri throw a flood of light on the meanings and uses of countless words and phrases which occur in the New Testament. A few examples must suffice:—

In Lk 2^{49} occurs the sentence οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με, translated by the A.V., 'Wist ye not that I must be about my Father's business?' The phrase ἐν τοῖς or εἰς τὰ, followed by a genitive, occurs frequently in the papyri[2] in the sense of 'in' or 'to the house of'; and the R.V. is certainly right in rendering 'in my Father's house.'

The use of the word παρουσία for the 'Second Advent' gains additional force when we find it applied almost as a technical term to approaching visits of the Ptolemies,[3] kings of Egypt, and to the coming of Roman Emperors on a progress to towns in the province.

Again, the use of the verb ἀπέχω, *e.g.* in Lk 6^{24} ('Woe unto you rich,' ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν, 'because ye have received your reward'), gains a new significance from the fact that the corresponding substantive ἀποχή is the regular word in the papyri for a 'receipt.'

In Ro 15^{28} we find the curious phrase σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, 'having sealed unto them this fruit.' Its meaning becomes quite clear when we find in the papyri that it was a common practice to seal up sacks of grain, etc., to guarantee the correctness of their contents. For example, a papyrus from the Fayoum[4] reads: σφραγῖσον τὸ σιτάριον καὶ τὴν κριθήν ('seal the wheat and barley'). Similarly the papyri show that the verb λικμάω, which usually means 'to winnow,' is quite rightly rendered by the A.V. in Lk 20^{18}, 'grind to powder,' a sense not paralleled until the discovery of a complaint made in a fragment of a speech[5] that certain persons had trespassed in a garden and 'crushed the vegetables to pieces' (ἐλίκμησάν μου τὸ λάχανον).

These few examples must suffice to indicate the flood of light which the papyri have thrown on single words and phrases in the New Testament. It is impossible to read a single papyrus without finding some affinities of this kind with the Greek of the New Testament.[6]

So much for *language*, next as to *style*. Any one who reads the papyri in bulk cannot fail to be struck by the similarity of the style of many of them to that of the New Testament. But style is a thing which is easier to feel than to describe. There is, however, one striking feature which is common to styles of the New Testament and the papyri, namely, *parataxis*. It is characteristic of Attic Greek that the period is built up of an elaborate system of contrasted phrases and dependent clauses, all the sentences being connected by particles appropriate to every shade of meaning, and the whole welded together into an artistic whole which makes classical Greek unique among languages. When we turn to the New Testament we find quite a different state of affairs; the sentences have very few subordinate clauses, and, if connected at all, are coupled by 'but' or 'and.' To take an example at hazard from the Fourth Gospel, chap. 8: 'Jesus went up into the Mount of Olives; and early in the morning he came again into the temple, and all the people came unto

[1] B.G.U. 948, quoted by J. H. Moulton, *Greek of the New Testament*, i. p. 11.

[2] *E.g.* Pap. Teb. 12 and 27.

[3] Par. Pap. 26, 18.

[4] B.G.U. 249, 11, quoted by Deissmann, *Bible Studies*, p. 238.

[5] B.G.U. 146, 5, quoted by Deissmann, *op. cit.* p. 226.

[6] Opening at random a volume of the *Oxyrhynchus Papyri* I find a short papyrus (O.P. ii. 285), which illustrates from different points in N.T. Greek: (1) the legal t.t. πράκτωρ (Lk 2^{58}), (2) the use of διασείω (Lk 3^{14}), (3) the form ἦμην for ἦν (Mt 25^{36}), and (4) the very common use of ἐάν for ἄν with the relative.

him; and he taught them; and they brought unto him a woman taken in adultery,' etc. This is simple *parataxis*, the sentences being set side by side without any attempt at literary art. A well-known German critic,[1] writing in 1907 of the Fourth Gospel, says: 'The style such as we have here is really not Greek; it is Semitic thinking which is here displayed.' It is quite true that in Hebrew the style is often paratactical, but so also is the style of countless papyri written by persons who cannot possibly have come under Semitic influence. For example, in a papyrus from the Fayoum now at Berlin,[2] a mother writes to her son: 'Late in the day I went to Serapion, the veteran (?), and asked about your health and that of your children; and he told me that you had a bad foot owing to a stake, and I was troubled because you were so incapacitated; and I said to Serapion that I would go with him to you, and he said,' etc. This is written in exactly the same paratactical style as the Fourth Gospel. In fact, both are examples of the same simple style of popular narrative.

So much for the light thrown by the papyri on the language and style of the New Testament. It has only been possible to give a few instances; enough, however, I hope, to make it clear that the language of the papyri and the New Testament is the same, both being written in the ordinary vernacular of the day. Hence instead of regarding the New Testament as the work of writers who, though they *used* Greek, *thought* in Hebrew or Aramaic, we may now, thanks to the papyri, look upon the New Testament as the greatest existing monument of popular-spoken Greek, and on this account alone unique among the books which have survived from antiquity.

The second great contribution which the papyri have made to the study of the New Testament is the light which they have thrown on its historical environment. They bring vividly before our eyes the everyday life of a people contemporary with and living under the same political and economic conditions as those among whom Christianity was first preached. The records upon which history is usually based deal in the main with the doings of great and famous men, who are after all in a small minority. Thanks to the papyri we know more of the everyday life of the lower classes under Roman dominion in the first century A.D. than we do of, say, the same class in England in the twelfth or thirteenth century. In the first place, the papyri have provided us with a mass of what may be called illustrative documents; and, secondly, they enable us to re-create the general atmosphere of the fifteenth century A.D.

The first point may best be demonstrated by a few examples of passages in the New Testament which can be illustrated by the papyri. In Lk $2^{1ff.}$ we read: 'And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be enrolled, and all went to be enrolled, and Joseph also went up from Galilee out of the city of Nazareth into Judæa, to the city of David, to be enrolled,' etc. Among the papyri in the British Museum[3] is one which admirably illustrates the accuracy of the evangelist: 'Gaius Vibius Maximus, Prefect of Egypt (orders): The enrolment by households being at hand, it is necessary to notify all who are for any reason whatsoever living outside their own districts to return to their family hearths, that they may accomplish the customary business of enrolment,' etc. Until this papyrus was discovered there was no satisfactory explanation of the necessity of Joseph's visit to Bethlehem to be enrolled. Furthermore we possess actual census returns,[4] which contain a statement of the place of residence, then a list of the family, slaves, and tenants, with a description of each, followed by an oath that the return is accurate.

In Mt 5^{31}, we read the words: 'It hath been said, Whosoever shall put away his wife, let him give her a bill of divorcement.' Among the papyri we find many such documents. They contain the names and descriptions of the two parties who 'agree that the mutual agreement which joined them in accordance with the contract of marriage shall be dissolved, and that neither will make any claim upon the other, and the wife acknowledge to have received back her dowry.'[5]

In Ac 19^{19}, where the effect of Paul's preaching at Ephesus is described, we read: 'Many also of those which used curious arts brought their books together and burned them before all men.' We possess among the papyri actual magical docu-

[1] E. von Dobschütz, quoted by Deissmann (*Light from the Ancient East*, p. 128).
[2] B.G.U. 380.
[3] *Brit. Mus. Pap.* 904.
[4] E.g. *Oxyr. Pap.* ii. 255.
[5] B.G.U. 975.

ments of this kind, many of them of considerable length. They contain a curious medley of Eastern and Western religious formulæ, showing in what a fluid state were the religious conceptions of the lower classes among whom Christianity was first preached. Deissmann[1] quotes in this connexion the Great Magical Papyrus in the Bibliothèque Nationale at Paris, where (lines 2998 ff.), after mentioning Ares, Athena, and Hermes, the text gives a charm for those possessed with demons: 'Take oil from unripe olives, together with the plant *mastigia*, and lotus-pith, and boil it with marjoram (very colourless), saying Joel, Ossarthiomi, Emori' (here follows a string of similar meaningless Semitic names), 'and say, "Come out of him,"' etc.

Mk 15[15] reads: 'And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.' This is admirably illustrated by a similar proceeding by the governor of Egypt, which is described in a papyrus at Florence.[2] The verdict there is: 'Thou hadst been worthy of scourging . . . but I will give thee unto the people.'

These are a few examples of the way in which the papyri can be used to illustrate actual texts in the New Testament, but the whole atmosphere reminds one of the Gospels. We learn all about the petty interests, the hopes and fears, the family affections and quarrels of a class of people about whom history has nothing to tell us. We find just such incidents of everyday life as occur in the homely illustrations of the Gospel parables—the Labourer in the Vineyard, the Wedding-Feast, the Unjust Steward, the Prodigal Son. We have, in short, the same historical environment vividly portrayed by a mass of documents each of which gives some little detail, but of which the cumulative effect can only be obtained by reading the papyri in bulk.

The letter of a prodigal son,[3] which so admirably illustrates the parable, has been frequently quoted. The danger of travel, of which we are told in the Parable of the Good Samaritan, may be illustrated by a Fayoum papyrus,[4] which reads: 'Yesterday, the nineteenth of the present month Thoth, as we were returning about daybreak from the village of Theadelphia, in the district of Themistes, certain malefactors came upon us between Polydeucia and Theadelphia, and bound us and also the tower-guard, and assaulted us with many blows, and wounded Pasion, and took away one pig from us, and carried off Pasion's garment.' Incidentally this papyri is, as Deissmann has pointed out, an admirable example of simple paratactical style common to the papyri and the New Testament.

One might quote countless letters which help us to picture the life of the lower classes in the first century A.D., but two more must suffice. The first is the well-known letter of consolation found at Oxyrhynchus,[5] which reads: 'Irene to Taonnophris and Philo, good comfort. I was as grieved and wept over the blessed one as I wept for Didymas' (apparently her own child), 'and I did whatsoever things were fitting, I and all my family. . . . But nevertheless against such things one can do nothing. Therefore comfort one another. Farewell.' The attitude taken by the writer of this letter inevitably recalls 1 Th 4[13ff.]: 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope'—a chapter which, after stating the Christian hope of a future life, concludes with the very words used in the papyrus, 'Wherefore comfort ye one another with these words.'

My last example is a letter from a father to his student son: 'Cornelius to his dearest son Hierax, greeting. All of us at home send affectionate greetings to you and all those that are with you. Have nothing to do with the man about whom you are always writing to me, until with good luck I come to you with Vestinus and the asses. For if the gods will, I will come to you after the month of Mecheir, since at present I have pressing work in hand. Take care not to offend any man in the house, but devote yourself to your books entirely, pursuing your studies, and you will have benefit from them. Order through Onnophras the white garments which can be worn with your purple cloaks; the others you will wear with your brown cloaks. I will send you by Anoubas money and rations and the other pair of scarlet shoes (?). You gave us great pleasure by sending the fish; I

[1] *Light from the Ancient East*, p. 255.

[2] Pap. Flor. 61. 59 ff., quoted by Deissmann, *op. cit.* p. 266.

[3] B.G.U. 846.

[4] *Fayoum Towns and their Papyri*, No. 108.

[5] *Oxyr. Pap.* i. 115.

will pay you back through Anoubas. . . . Tell me about anything you want. Farewell, my son.'[1]

We are apt to think of those who lived nearly two thousand years ago as beings quite different from ourselves. But these letters seem to show that, in spite of material progress, human nature in all essentials has changed very little. The 'daily round, the common task' were much the same then as they are to-day. Such is the interest of the papyri to the student of the human spirit; to the student of Christianity they are invaluable as enabling him to call up a vivid picture of the everyday life of countless men and women who were contemporary with and lived under the same conditions, both political and economic, as the earliest Christians.

[1] *Oxyr. Pap.* iii. 531.

In conclusion, the service rendered by the papyri to the student of the New Testament is twofold. Firstly, from the point of view of language, they have shown us the exact nature of New Testament Greek by proving that it is the ordinary spoken language of the day and have enabled us to put the New Testament in its proper place as the greatest existing monument of popular κοινή. Secondly, they give us documents illustrative of countless passages in the New Testament, and have enabled us to recapture the historical environment of primitive Christianity. It is thus no small debt—and it is likely to be increased in the future—which we owe to the rubbish-heaps of Egypt and to the patience and skill of those who have deciphered and interpreted their contents.

Literature.

A NEW LEXICON.

Messrs. T. & T. Clark have just published *A Manual Greek Lexicon of the New Testament*, by Professor G. Abbott-Smith, D.D., D.C.L. (21s.).

No book is more needed, and no scholar is better furnished. As the controversy goes on between the classical and scientific ideas of education, the classics seem to be steadily losing ground, but there is no student of the New Testament that does not find it necessary to know the Greek language. He may make the discovery too late, and be crippled in his work for the rest of his life. But that need rarely be. Most men make it as soon as the preparation of a modern sermon begins, and then, if he has no adequate knowledge of the original language already, he sets himself to attain it, and may undoubtedly do so. He then finds that the first necessity of all is a sufficiently full and thoroughly reliable lexicon.

Professor Abbott-Smith is second to no one in our day in his appreciation of the importance of the papyri or in his knowledge of their contents. Every word or phrase in the most homely or most mercenary letter of the time is made use of, if there is anything in it to elucidate or illustrate the meaning of an apostle or evangelist. And it does happen, even though not often, that an obscure New Testament word has its meaning at last securely determined; it sometimes happens that a flood of interesting light is thrown around the use of it.

But there is more than that. Professor Abbott-Smith has read with astonishing industry the suggestions offered, in books and magazines, by classical as well as New Testament scholars. It is on the whole a disappointing field, so strewn is it with the wrecks of exposed or exploded theories. What a wilderness of reading has a man to go through on the word *logos* alone! But it has to be done, and Dr. Abbott-Smith has done it. If there is a hopeful hint anywhere he has taken note of it. We are struck with the care with which he has read every volume and every number of The Expository Times. And his trained judgment has known what to refer to and what to pass by.

The great commentaries are of course in constant use. We see on every page references to the volumes of the 'International Critical Commentary,' to the 'Westminster' series, and to such single volumes as McNeile's *Matthew*, Swete's *Mark* and *Apocalypse*, Armitage-Robinson's *Ephesians*, and Mayor's *James*, and *Peter and Jude*. Then Edwin Abbott's wonderful books are frequently referred to, especially the Johannine Grammar and the Johannine Vocabulary. Dalman, Deissmann,

Burton, Blass, Ramsay, Kennedy, Schmidt, Thackeray, Jannaris, Thumb, and Moffatt are all in constant use. It is when in this way one runs rapidly over the recent work on New Testament lexicography that one realizes the urgent need for this new Lexicon: it is when one examines the Lexicon itself that one realizes how satisfactorily Dr. Abbott-Smith has met the need.

Let us quote the article on one of the words. It will be seen that the space is used to its utmost capacity. There is, of course, a list of abbreviations. Let us take

'μυστήριον, -ου, τό (<μυέω), [in LXX: Da LXX TH $2^{18ff.}$ (רָי), To $12^{7.11}$, Jth 2^{2}, Wi 2^{22} 6^{22} $14^{15.23}$, Si 3^{18} 22^{22} $27^{16.17.21}$, 2 Mac 13^{21*};] 1. *that which is known to the* μύστης (*initiated*), *a mystery* or *secret doctrine*, mostly in pl., τὰ μ. (Æsch., Hdt., al.). 2. In later writers (Menand., *Incert.*, 168), that which may not be revealed (not, however, as in the modern sense, intrinsically difficult to understand), a *secret* or *mystery* of any kind (To, Jth, 2 Mac, 11. c.). 3. In NT, of the counsels of God (cf. Th.: Jb 15^{8}, Ps 24 $(25)^{14}$ for סוֹד), once hidden but now revealed in the Gospel or some fact thereof; (*a*) of the Christian revelation generally: Ro 16^{25}, 1 Co 2^{7}, Col $1^{26.27}$, Eph $3^{3.9}$; τ. βασιλείας τ. θεοῦ, Mk 4^{11}; τ. θεοῦ, 1 Co 2^{1}, Re 10^{7}; τ. θ. Χριστοῦ, Col 2^{2}; τ. Χριστοῦ, Col 4^{3}, Eph 3^{4}; τ. θελήματος αὐτοῦ, Eph 1^{9}; τ. εὐαγγελίου, Eph 6^{19}; τ. πίστεως, 1 Ti 3^{9}; τ. εὐσεβείας, ib.^{16}; (*b*) of particular truths, or details, of the Christian revelation: Ro 11^{25}, 1 Co 15^{51}, Eph 5^{32}, 2 Th 2^{7}, Re 1^{20} $17^{5.7}$; pl., τὰ μ., 1 Co 13^{2} 14^{2}; θεοῦ, 1 Co 4^{1}; τ. βασιλείας τ. οὐρανῶν (θεοῦ), Mt 13^{11}, Lk 8^{10} (cf. Westc., *Eph.*, 180 ff.; AR, *Eph.*, 234 ff.; Lft., *Col.* 165 f.; Hatch, *Essays*, 57 f.; *DB*, iii. 465 ff.; *DCG*, ii. 213 ff.).'

It is a fine generous volume, beautifully and accurately printed at the Aberdeen University Press. For cheapness the twelfth volume of the ENCYCLOPÆDIA OF RELIGION AND ETHICS will compete with it: we have seen no other volume that can even approach it.

How Dr. Moulton would have rejoiced had he lived to see this Lexicon issued, in the progress of which he took so much interest.

THE RELIGIONS OF MANKIND.

There is no study so imperative at present as the study of Religion. But it must be study. Easy offhand writing and reading on 'the religions of the world' has done immense mischief. Wrong notions have become accepted truths. Wrong estimates have become ineradicable beliefs. Worst of all, the so-called student of Religion is content with a superficial knowledge which has no light or shade, and is worthy of neither God nor man. And then he preaches on Religion, lectures on it, even writes books on it.

But this is inapplicable to Mr. Edmund D. Soper, Professor of the History of Religion in Northwestern University. His book on *The Religions of Mankind* (Allen & Unwin; 12s. 6d.) is the book of a serious student, a student determined to reach values, and capable of appreciating them. He has used the ENCYCLOPÆDIA OF RELIGION AND ETHICS to some purpose. The only fault one can find is that the aim is popular—just escaping the abuse of that much-tried adjective. For we do not want the study of Religion popularized; we want it made a study. What is it that the people to whom we minister in sacred things should be able to pronounce Hinayana and Mahayana? We are not teachers of speech, to bid them speak such words trippingly on the tongue; we are teachers of God, whom we must direct them to seek after and find. A greater blunder no man could commit than to carry to his hearers or readers the impression that he can give them an hour's entertainment on the peculiarities of man's quest for God. Professor Soper does not commit that blunder.

MODERNISM AND THE CHRISTIAN FAITH.

Modernism and the Christian Faith is the title which Dr. John Alfred Faulkner, Professor of Church History in Drew Theological Seminary, has given to his latest book. Published in America in 1921 (and noticed here), it is now issued in this country by Messrs. Allen & Unwin (12s. 6d. net).

It is an estimate of Modernism—Roman and Anglican. For thus far it seems to be a luxury of those two communions. It is a robust but reverent estimate. Professor Faulkner sees that the issues are vital; he sees also that the men are capable. He has no expectation of carrying everything before him at the first rush, but if he loses in the end he knows that all is lost.

The whole matter turns on the person of Jesus. Authority? He is the final, the impassable authority. Miracle? He is the only Miracle. Given the miracle of His Person (and strangely enough nearly all Modernists give it) all other miracle worth following follows. The difficulty is that the facts of His Person are acknowledged—facts that are summed up in the word 'sinlessness' or moral perfection—but the conclusion is not taken. If He really did no sin, if guile was not found in His mouth, who was He? Man? The better man the more incredibly only man. The difficulty of saying God is admitted. Professor Faulkner admits it. But you are shut up to it. For certainly the Modernist is the last to allow a demi-god.

A striking quotation is made from F. A. B. Nitzsch. Then says Dr. Faulkner: 'Weighty words are these by Nitzsch. Study them. They show how to candid and spiritually minded Ritschlians Christ breaks down the boundaries reared by their master, and you get in its logical drive at least the historic view: "the correlate of one's religious self-consciousness; . . . the society of believers takes hold of him as the root of its being, and believers as both the origin and cause of their salvation; . . . the Godman; . . . the unique *being* (not simply revelation) of God in him; . . . he founds the forgiveness of sins; . . . he communicates the Holy Spirit." Who but God could do and could mean all that? And that was the Christ of the early Christians. That was the Christ they confessed, they worshipped, and for whom they died. And because they did so the society he founded and they established exists to-day.'

GENTILE.

Pronounce the word in three syllables. 'Giovanni Gentile was born at Casteltravano in Sicily the 29th May 1875. He was educated at Pisa and later was appointed to the Chair of Philosophy in the University of that city. In 1917 he received the appointment he now holds of Professor of the History of Philosophy in the University of Rome. He has become famous in his own country on account of his historical and philosophical writings and even more by the number and fervour of the disciples he has attracted. . . . It is doubtful if there is a more influential teacher in the intellectual world to-day.'

So says Professor Wildon Carr, and he says so with knowledge and deliberation. Professor Wildon Carr has translated into English Gentile's latest and best book, *The Theory of Mind as Pure Act* (Macmillan; 15s. net). It was not an easy book to translate. It is not an easy book to read. But when one approaches it after a good deal of reading in Croce, the difficulty is not insurmountable. Still, it is written for philosophers, and Dr. Wildon Carr has rendered the unprofessional reader of philosophy a real service by the clear statement of Gentile's philosophical position which he has given in his Introduction.

'In recent times,' he says, 'there have been two philosophical movements which have received in Italy the response of a vigorous recognition. One is the Positive philosophy, the leading representative of which is the veteran philosopher Roberto Ardigò of Padua (born 1828 and still living at the time of writing). In early life a priest who rose from humble origin to a high position in the Church, he was distinguished by his political zeal and public spirit in pushing forward schemes of social and municipal reform, and had brilliant prospect of advancement. Suddenly, however, and dramatically, he broke with the Church and became the leader of a secularist movement, and the expounder of the principles of the philosophy of Auguste Comte. In consequence, this philosophy has had, and still has, a great following and wide influence in Italy. It is important to understand this, because it explains the constant polemic against positivism and positivistic concepts in the present work.

'The other movement is Hegelian in character and idealistic in direction, and its leading exponents are Benedetto Croce and his younger colleague and friend the author of this book. The distinctive note and the starting-point of this movement is a reform of the Hegelian dialectic, but it prides itself in an origin and philosophical ancestry much older than Hegel, going back to Vico and through him linking itself up with the old Italian learning. Its characteristic doctrine is a theory of history and of the writing of history which identifies history with philosophy. It finds full expression in the present book.'

This is the first volume of a new series which is meant to contain the whole of Gentile's 'Philosophical Works.'

SIR HENRY JONES' GIFFORD LECTURES.

Art for art's sake: the Gifford Lectures for the value of the Gifford Lectures, and no moralizing, please. But there are exceptions. Professor Gwatkin openly refused to be bound by Lord Gifford's conception of religion and delivered the most useful series that the Gifford lectureship has given us. Sir Henry Jones refused also. He said: 'That for which Lord Gifford stipulated cannot be unreservedly granted. To accede at once to his wish, "that the lecturers should treat their subject as a strictly natural Science . . . just as astronomy or chemistry is," were to proceed on assumptions that are admitted neither by Sceptics, nor by Agnostics, nor by many religious believers.' And he proceeded to deliver a course of lectures with a purpose.

His purpose is to show that Theism can be proved true intellectually. At the beginning he has the Christian theologian, still more definitely the Scottish minister, in his mind. With the least suggestion of loftiness, he assures him that he may safely speak his mind, that he may even examine the sources of his beliefs; and he will find that it is no longer necessary for him either to believe what is incredible or to preach what he does not believe.

That over, the rest of the way is clear. Sir Henry Jones does all that man can do to set religion, the religion of a twentieth-century lecturer, on a sound intellectual basis. He will have no psychological intrusion. The Subconscious? There is no such thing. 'Psychologists who speak of consciousness as if it were extended, and refer to it as a "field," have invented "a subconscious region," in which these presuppositions abide and from which they may emerge at times. As a matter of fact, there is no such region and there are no such denizens.'

Again, intuition does not exist: 'We speak of intuitive minds, as if there were some men to whom the laborious processes of ratiocination were a mere cumbersome redundancy. As a matter of fact, the musician and painter and poet can as little do without observation and judgment, purposeful reason and will, as they can without their intuitions. Their intuitions are always the fruition of a toilsome experience. And what is true of the æsthetic is not less true of the religious spirit.'

Once more, there is, or ought to be, no such thing as dogma. This is the theologian's prime offending. He is not an inquirer, he is a dogmatizer. But is there not a confusion? The Church may be (must be?) a dogmatizer; the individual may be (must be) an inquirer. For him, as individual, to make general laws out of his individual discoveries is wrong—is it ever done? But when he and his fellows get together for the purpose of finding principles on which they can work harmoniously for the Kingdom of God, it cannot be left undone.

Sir Henry Jones has given us some things to think about. His belief in God, a God of power as well as love, is as refreshing as it is robust. His belief in this as the best of all possible worlds is as unexpected as it is true. His belief in Religion is as timely as it is well taken:

'What value would the secular life retain if it were completely sundered from religion? Expunge all traces of religious belief; delete all the effects it has ever had in the life of man and of human society; extinguish the hopes it has kindled, the fears it has awakened, its restraints and its inspirations, its trust in the ascendancy of what is good; reduce the meaning and reach of good to purely secular values, how much of what man treasures most would remain? Is a genuinely irreligious consciousness entitled to regard the world as a cosmos, and would any higher form of morality survive than that which is prudential and radically self-regarding and responsive to no imperatives that could be called duties? What is the range of the purely "natural" virtues of man? Could any virtue survive if an ultimate good were known not to exist? The moral lights would certainly be very low and man's strides to his ill-lit purposes would be hesitating. And would the conception or the hope, or even the desire of immortality survive? Could man wish to extend his existence in a world where there was no Best in power; pursuing interests incapable of being reconciled, all of them perishable; the inequalities of the present life finally uncorrected and justice sitting powerless? For it is such a scene as that which the life of mankind presents if no spiritual principles connect its details and give them significance, and if it terminates finally here.'

The title is *A Faith that Enquires* (Macmillan; 18s. net).

THE HISTORY OF CHRISTIANITY.

An Introduction to the History of Christianity has been written by Dr. F. J. Foakes Jackson, Fellow of Jesus College, Cambridge, and Professor of Christian Institutions in Union Theological Seminary, New York (Macmillan; 20s. net). The period covered by the volume is from 590 to 1314, not the whole of the History of Christianity, but enough for a single volume.

Professor Foakes Jackson's manner is quiet, serious, thoughtful. There is no rhetoric, not an adjective with too much colour in it. That is not to say that it is a dry book. It is not. But there is little movement emotionally. All is for study, for thinking, none for loving, or fearing, or willing, or doing.

'The thirteenth century, for all its achievements, marks the beginning of the decay of the medieval system. The fourth Council of the Lateran in 1215 crystallised the doctrine of the Western Church. The council met on St. Martin's day, November 11th, and Innocent, after preaching from the words, "With desire have I desired to eat this passover with you," caused seventy canons prepared by himself to be read, which were accepted by the assembled prelates. The council lasted only till the end of the month.

'The first canon embodied a declaration of faith. The opening clause contains the doctrine of the Trinity and adds that all things were created by God—even the demons, who were created good, fell into sin, and led man astray.

'The next part is an exposition of the Catholic faith in the Incarnation, in the Resurrection and Ascension of our Lord's Body and Spirit, in His second coming as Judge, when all will rise in their own bodies to inherit eternal punishment or eternal salvation.

'Thirdly it is affirmed that there is but one universal Church, outside which no one can be saved. In it Christ is the Priest and the Victim. His Body and Blood are truly in the sacrament of the altar under the species of bread and wine. These are *transubstantiated* by divine power in order that we may partake of His Body, as He partook of our body. Only a priest can consecrate this sacrament, according to the power of the keys. Baptism must be in the name of the Trinity, and is valid if the invocation is right, whoever the minister may be. Those who receive it obtain salvation; if they fall into sin, they may recover their innocence by true penitence. Not only virgins who live lives of continence deserve salvation, but also married persons if they please God by a pure faith and by good works.'

That is a fair example of Dr. Foakes Jackson's style. At the end of each chapter there is a list of Authorities. The whole work, including these lists, gives confidence. We may not be greatly moved; we can trust.

GEORGE LLOYD HODGKIN.

The biography of *George Lloyd Hodgkin* has been printed for private circulation, but copies can be obtained from the Society of Friends' Bookshop, Bishopsgate, London, E.C. 2, either direct or through any bookseller.

It is the biography of a Quaker, who, when the war came, refused absolutely to have to do with it. Whence trouble. And yet most considerate were the authorities, for they knew the man's worth. Finally a mission to Mesopotamia saved the situation, but cost him his life. He died of dysentery at Bagdad on June 24, 1918.

Wherein lies the interest? For its interest is undoubted. In the beauty of Christian character. Not life, not activity, not work done, simply character. He did little work. He settled down to nothing until a common clerkship came his way after he was a husband. But he helped others to do better work than they would have done—yet more, to be better than they would have been.

When he died there were visions and revelations. 'Each one of those most near to him in England had a message or intimation from him either on that midsummer day on which he was set free, or very shortly afterwards. To some there came an indescribable feeling of liberty, of exhilaration and uplift. . . . To others, more.

'His mother, early on the morning of the 26th, knowing nothing as yet of the cable already received, or of the later cable so swiftly to follow, was conscious in a dream just before she woke of a marvellous light and sense of happiness. She distinctly heard a voice saying to her: "The Angel of my Deliverance has saved me." She was then staying at Sheffield with Lily, and came down to breakfast, saying: "I have had the most beautiful dream." Not until the news reached her a few hours later did she connect the voice with George,

though Lily's husband, Herbert Gresford Jones, mentioned him specially at Prayers that morning. Meanwhile our mother went about all day with no anxiety about him or anyone—nothing but thankfulness and joy.

'That same day also, 26th June, Mary's mother, Theodora Wilson, was in the train going to "break the news to Mary." There came a moment when even her courage failed, at the thought of what she had to do. Then she suddenly saw George's laughing face, saw him—"just George, but his own most gay and radiant self," and heard his voice say: "It is all right, mother; don't be troubled. I have been there before." Arrived at Banbury, she found the little house full of peace. Through a friend the news had already reached Mary. George had indeed "been there before."

'Thus, tranquilly, calmly, and as he would have wished, the selfless life lived among us here passes into the yet more utterly selfless life they live in "yonder."'

SPIRITISM.

How utterly impossible it is for a preacher to preach with any confidence who does not know something of the history of religion is shown by Professor Lewis Bayles Paton in his book on *Spiritism and the Cult of the Dead in Antiquity* (Hodder & Stoughton; 16s. net). Let the subject be the life to come. The most likely text for the uninstructed preacher is Job 19^{25-27}, 'For I know that my redeemer liveth.' We know what he will make of it.

But it is not only that Job expresses no hope of a life beyond the grave there. We may see that, and say it, and yet be far astray. We cannot explain this expression of the mind of Job unless we try to understand the religious ideas which lay at the back of his mind. Professor Paton comes to it, as we must all come, gradually. He begins with the thoughts of the savage. He passes to the early Israelite. He comes to Job. He says: 'While Job was struggling with the mystery of his terrible sufferings, loss of wealth, loss of children, and loss of health, and was unable to find any explanation for these either as the punishment of the sins of his ancestors, or as punishment for his own sins; and was tempted to deny that an all-wise, all-powerful, and all-righteous God ruled the world; the question suddenly flashed into his mind, Was it not possible that a vindication of his innocence might come after death? That could not be in Sheol, since there conscious existence ceased, but might not God bring him back to life again, so that on earth and in the flesh he should receive the reward of virtue? The cut-down tree revives. May not man also awaken from the sleep of death?

"There is hope for a tree, if it be cut down,
that it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And put forth boughs like a plant" (Job 14 : 7–9).

At first the poet rejects the thought of resurrection as inconceivable.

"But a man dieth, and is prostrate,
And a mortal expireth, and where is he?
As the water vanisheth from the sea,
And as the river drieth up and is arid,
So man lieth down, and doth not arise:
Till the heavens be no more, they shall not awake,
Nor be roused out of their sleep" (14 : 10–12).

But the new hope that has risen within him still asserts itself.

"O that thou wouldest hide me in Sheol,
That thou wouldest conceal me until thy wrath should turn away,
That thou wouldest appoint me a set time and remember me.
If a man die, shall he live again?
All the days of my enlistment would I wait,
Till my discharge should come,
Till thou shouldest call, and I should answer thee,
Till thou shouldest long for the work of thy hands" (14 : 13–15).

The hope here expressed does not mount to the height of assertion, and the theme is not pursued farther at this point; but in 19 : 25–27 Job again returns to it, and this time states as a conviction what before had been only a vague longing.

"But I know that my avenger liveth,
And one who shall survive after I am dust:

And that another shall rise as my witness,
And that he shall set up his mark.
From my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and no stranger."

This cannot refer, as many commentators have supposed, to a vision of God in the other world, for Job has asserted too often his conviction that there is no knowledge in Sheol (Job 7:9; 14:21; 17:15 f.). It must be interpreted in the light of the hope that struggles to expression in 14:7–15, that there is such a thing as a return from Sheol to the life upon earth. "From my flesh," accordingly, cannot mean "disembodied," but must mean "re-embodied." The vindication of a disembodied spirit would be at variance with the whole development of Old Testament thought up to this point.'

JOHN ALLEN.

John Allen had friends at Cambridge who became famous—Alfred Tennyson, William Makepeace Thackeray, Edward Fitzgerald—and the interest of his biography, which has been written by one of his eight daughters (Anna Otter Allen), lies largely in the fact that he kept up a correspondence with these friends. Letters to and from them are freely quoted, even though in most cases (as is frankly stated) they have already appeared in one or other of their biographies; and a sense is felt throughout the book of being in the company of the great when they are at their best, even if not their greatest. Many other men and some women are introduced to us, chiefly those who visited John Allen at his country vicarage in the remote parish of Prees. And so the biography is appropriately called *John Allen and his Friends* (Hodder & Stoughton; 12s. 6d. net).

John Allen spent many years at Prees, a fine example of gifts and graces given without grudging to a few country people, who had great difficulty in appreciating and greater difficulty in acknowledging them. He became an Archdeacon and an Inspector of Schools. But John Allen of Prees is enough for the future historian of the saints.

One of those who visited frequently at Prees was Julia Sterling, the daughter of Carlyle's John Sterling. This is what she said about John Allen: 'The Archdeacon's simplicity, his humour akin to pathos, his laughter akin to tears, made him unlike commonplace people. His sympathy was loving and living; the heart of a little child shone out of his bright eyes shaded by wonderful black brows. Ready feeling and fun trembled in his voice. His power of enjoyment in simple things made his company refreshing, while the wisdom and cultivation of his mind gave depth to his conversation. His unworldliness lent a rare dignity to his character, behind all the intense naturalness and fresh feeling which made conventional people seem tame in comparison. So affectionate was he that he won regard even from those he rebuked. His humility was lovely and unmistakeable, and his transparent truthfulness was a constant lesson and a standard to live by.'

BORNEO.

Mr. Ivor H. N. Evans, B.A., was five years ago Assistant District Officer under the chartered company which rules British North Borneo. He now writes down his recollections. His memory is not quite fresh, as he frequently warns us, but it is easy to see that he took some pains to get at the truth of things, and takes some pains to tell it now. He is not in favour of administration by a company—whether of Borneo or any other land. 'I consider it a mistake to allow any body of men who have monetary interests to have absolute control over a large territory; for as long as human nature is what it is there must always be a temptation for the directors and shareholders in such a company to sanction—all honour to them if they do not—revenue-producing schemes which may be exceedingly damaging to the native peoples entrusted to their care. In fact there must be a possibility of those who are largely interested in a company caring little from what sources and in what manner dividends are procured, so long as they obtain them.'

Mr. Evans had contact with three tribes—the Dusuns, the Bajaus, and the Illanuns. The Bajaus and the Illanuns are alike, and he describes them and their ways together. But the Dusuns greatly differ from the other two tribes, and he gives a large part of his space to them, describing their dress and adornment, their houses, domestic affairs, and government, their agriculture, fishing, hunting and trapping, their food, narcotics, their courtship, marriage, divorce, burial and puberty rites, their music, their religion, and much else. It is all

instructive, and some of it is new. Their burial customs are peculiar, with sometimes peculiar results. 'Some few years ago there was a bad epidemic of small-pox in the Tuaran district, and the father of my Dusun servant, Omboi, caught the disease and "died." Whereupon his relatives, having obtained a jar of sufficient size, slipped the body into it, intending to bury it immediately. The neck of the jar was, however, rather narrow, and when the mourners began to stamp the body home with the flat of their feet the "corpse" got up and objected to the process in forcible language. The patient had merely been in a state of coma, and he eventually recovered.'

As always, there turns up the crime of crimes—the introduction of alcohol among the natives. Says Mr. Evans: 'The sale of cheap and fiery brandy, whisky, gin, and arrack, the vendors of which are the Chinese traders of the gambling and spirit monopolies, should be stringently forbidden. (In some districts near the coast the effects of cheap spirits upon the natives are even now, unfortunately, only too apparent.) The prohibition to be entirely effective would have to be absolute, since, if the sale of spirits were made an offence only to natives of the country, though it might to a certain extent prevent the rising generation from taking to drink, a native would merely go to the first Chinaman he knew and give him a present of five cents to purchase a bottle of gin for him.'

The title is: *Among Primitive Peoples in Borneo* (Seeley; 21s. net).

HENRY VI.

The volume on *Henry VI.* in the series on 'Kings and Queens of England,' edited by Professor Rait and Mr. Page, has been written by Mabel E. Christie (Constable; 16s. net).

It is a finely written study of a strangely fascinating man. In the chapter on Henry's character the biographer is at her best, drawn to the fulness of her quiet impressive power just by the good king's goodness. For goodness is best of all things in the end. It did not convince or convert Henry's subjects. No, they were beyond that possibility. They were too much given to the worship of war. But it convinces us; and in its straightforward telling here tends to convert us to itself.

'Henry was a simple and upright man, without guile or malice. He "coveted no revenge for injuries, but gave God most humble thanks for the same." His charity and humanity were indeed remarkable, and in that ferocious age were probably considered a rather contemptible weakness. On one occasion it is related that "hearing that one of his servants had been deprived by theft of a great part of his goods, the said King sent him twenty nobles as compensation for his loss, at the same time advising him that he should now be more careful in the custody of his property, and that he should not go to law for this cause."'

It is the Sermon on the Mount believed in, lived by.

The story of Jeanne D'Arc and the loss of France is briefly but touchingly told.

The volume is richly illustrated and well furnished with maps.

ON TRANSLATING HOMER.

In the preface to his translation of *The Odyssey of Homer* (Constable; 6s.), Professor George Herbert Palmer tells us what his aims have been. He says:

'In this translation of the Odyssey I have had the following aims:

'To give to the thought of Homer a more direct and simple expression than has hitherto been judged admissible; to be at once minutely faithful to the Greek original and to keep out of sight the fact that either an original or a translator exists; to present especially the objective, unreflective, realistic, and non-literary features of the primitive story; to report in all their delicacy the events which Homer reports, to exhibit his attitude of mind toward them, and to produce again the impression produced by him that things did happen just so; in the wording, to discard originality and to make free use of the fortunate phrases of preceding translators, but to employ persistently the veracious language, the language of prose, rather than the dream language, the language of poetry; and still to confess that the story, unlike a bare record of fact, is throughout, like poetry, illuminated with an underglow of joy; to mark gently this permeating joy by a simple rhythm so unobtrusive and so free from systematic arrangement that no one need turn from the matter to mark the movement; above all, to discharge a debt of gratitude to the great friend who for twenty-five years has been showing me the beauty of himself and of the

world; and finally, to make it plain that I cannot attain these aims, and to commend them to others as alluring and impossible.'

How near has Professor Palmer come? In Professor Slater's lecture (noticed already) we read: 'When Odysseus in his wanderings holds converse with the dead in the underworld, among the souls of the men "killed in action" before Troy, he sees (you remember) the soul of the great Achilles, sick at heart from durance below and eager to exchange his sceptre in the shades for the sickle or the spade of a day-labourer on earth. What is his consolation? He asks for tidings of the New Age, for tidings of his son: and when Odysseus tells him that Neoptolemus has played the man and has done his day's work well, he is comforted.'

How does Professor Palmer translate that passage? We cannot give it all: 'Then when we entered the horse Epeius made—we chieftains of the Argives—and it lay all with me to shut or open our close ambush, other captains and councillors of the Danaäns would wipe away a tear, and their limbs shook beneath them; but watching him, at no time did I see his fair skin pale, nor from his cheeks did he wipe tears away. Often he begged to leave the horse; he fingered his sword-hilt and his bronze-tipped spear, longing to vex the Trojans. Yet after we overthrew the lofty town of Priam, he took his share of spoil and an honourable prize, and went on board unharmed, not hit by brazen point nor wounded in close combat, as for the most part happens in war; hap-hazard Ares rages.

'So I spoke, and the spirit of swift-footed Aeacides departed with long strides across the field of asphodel, pleased that I said his son was famous.'

CARLYLE AND RUSKIN.

Mr. Frederick William Roe, Junior Dean and Associate Professor of English in the University of Wisconsin, has written an Introduction to *The Social Philosophy of Carlyle and Ruskin* (Allen & Unwin; 12s. 6d. net).

Professor Roe has none of the difficulty in reading either Carlyle or Ruskin that is so freely felt and so freely expressed in these days. He never believed that Carlyle was the advocate of might against right which he has been said to be. And in this book he shows conclusively enough that he was not. Nor did he ever conclude that Ruskin had nothing for this generation to learn. Few pleasures of late years have been greater than the steady reading of Ruskin in Sir Edward Cook's grand edition, volume after volume, introductions, footnotes, and all. And this at least has been evident, it *is* evident even to those who are most contemptuous of Carlyle's and Ruskin's economics, that the way to write the English language cannot be better learnt than by the reading of Ruskin and Carlyle.

But it is their social philosophy that is in question. Recall this for Carlyle. It is found in *Past and Present*, and it was written years before its prophecies began to be realized. 'Of Time-Bill, Factory-Bill and other such Bills the present Editor has no authority to speak. He knows not, it is for others than he to know, in what specific ways it may be feasible to interfere, with Legislation, between the Workers and the Master-Workers;—knows only and sees, what all men are beginning to see, that Legislative interference, and interferences not a few are indispensable; that as a lawless anarchy of supply-and-demand, on market-wages alone, this province of things cannot longer be left. Nay interference has begun: there are already Factory Inspectors,—who seem to have no *lack* of work. Perhaps there might be Mine-Inspectors too:—might there not be Furrowfield Inspectors withal, and ascertain for us how on seven and sixpence a week a human family does live! Interference has begun; it must continue, must extensively enlarge itself, deepen and sharpen itself. Such things cannot longer be idly lapped in darkness, and suffered to go on unseen; the Heavens do see them; the curse, not the blessing of the Heavens is on an Earth that refuses to see them.

'Again, are not Sanitary Regulations possible for a Legislature? The old Romans had their Ædiles; who would, I think, in direct contravention to supply-and-demand, have rigorously seen rammed up into total abolition many a foul cellar in our Southwarks, Saint-Gileses, and dark poison-lanes; saying sternly, "Shall a Roman man dwell there?" The Legislature, at whatever cost of consequences, would have had to answer, "God forbid!"—The Legislature, even as it now is, could order all dingy Manufacturing Towns to cease from their soot and darkness; to let in the blessed sunlight, the blue of Heaven, and become clear and clean; to burn their coal-smoke, namely, and make flame of it.

Baths, free air, a wholesome temperature, ceilings twenty feet high, might be ordained, by Act of Parliament in all establishments licensed as Mills. There are such Mills already extant;—honor to the builders of them! The Legislature can say to others: "Go ye and do likewise; better if you can."'

How many of our present legislators can prophesy like that? How many of them can move us to the performance?

Professor Roe is no blind worshipper; yet he is most convincing when he is least critical. To let us see what Carlyle and Ruskin really wanted—that is the best service he has rendered. It is a greater service than we are able just at present to appreciate.

Another book on the Atonement. This time by a Quaker. The writer is Mr. Edward Grubb, M.A., and the title *The Meaning of the Cross* (Allen & Unwin; 5s. net). It is a comparatively small book—small enough for its purpose. For Mr. Grubb gives the history of the doctrine (as nearly all writers on the Atonement do) as well as his own theory of it. And the necessary brevity makes for occasional unfairness. So, for example, with the ideas of Dale. In spite of Mr. Grubb's rather summary dismissal of Dale, there is truth in his demand that the righteous law of God (recognized by men and demanding recognition) must be upheld. When Absalom sinned, it was not enough, as Mr. Grubb would seemingly say, that he should be forgiven and the sin forgotten, however penitent he had become; it was necessary that the sense of rightness felt by the people, and clearly felt even by his indulgent father, should be recognized. We are much to blame if we miss the purpose of the parable of the Prodigal Son and give it the whole doctrine of the Atonement to carry.

Mr. Vivian MacMunn, in a book entitled *Neglected Galilee* (Allen & Unwin; 3s. 6d. net), makes an effort to prove (1) that there was a large body of Christ's disciples in existence in Galilee before the Resurrection; (2) that His appearance to this body of disciples, 500 strong, after the Resurrection, was the true Transfiguration, and the one referred to by St. Paul in 2 Co 3^{18}, the Transfiguration described in St. Mark being 'a mere substitute intended to show that our Lord's promise of the kingdom had been fulfilled in another way than by the resurrection-appearance on the Galilean mountain'; (3) that 'the Peræan section of Luke is really a piece of anti-Galilean polemic on the part of Jerusalem.'

That is enough for a man to make good in ninety-four pages. Mr. MacMunn has little difficulty in showing that the Galilean disciples existed—but the rest is unconvincing. And there are small things which make one suspicious. The parable of the Prodigal Son, 'for all its beauty, does not seem our Lord's own. . . . The man who penned that parable had drunk deeply of Christ's Spirit. Christ Himself might have spoken that parable had He been an inhabitant of Jerusalem; but, in fact, He was a Galilean.' Mr. MacMunn contra mundum.

Professor Henry Preserved Smith is a scholar. And wherever scholarship leads he follows. He has no respect for the weakness of the unlearned and ignorant. In his new book, *Essays in Biblical Interpretation* (Allen & Unwin; 10s. 6d. net), he refuses either to repeat the traditional interpretation of the Old Testament or to allegorize it. He believes that the traditional interpretation is not true, and he says so.

Can we accept his outspokenness? When Carlyle was told that Margaret Fuller had resolved to accept the Universe, he said, 'Gad! she'd better.' We had better accept H. P. Smith. Not all his findings, but his outspokenness. One of his chapters—the most difficult of all—is concerned with Survivals. Survivals are stories which belong to an earlier stage of religious development than the bulk of the Old Testament. They were incorporated in the text because of their point or their popularity. This is one of them:

'In the book of Exodus we have an anecdote which on examination shows itself to be of different tone from the narrative in which it is embedded. It tells that when Moses and his family were journeying through the desert their God, Yahweh, met them and was about to kill the prophet. Zipporah, his wife, with great presence of mind, took a sharp stone and circumcised her infant son, then smeared the blood on her husband's body, whereupon the angry divinity spared him (Ex. iv. 24–26). The more we look at the story the more we are puzzled by it. Moses was the chosen

instrument of Yahweh for the deliverance of Israel from bondage; he was returning to Egypt to obey the divine command; no oversight is charged against him or against his wife; neglect to circumcise his child, which is traditionally made the occasion of the anger, is nowhere mentioned in the narrative. To crown all, there is no parallel for the use of circumcision blood in the way indicated in the text.

'On the other hand, parallels can be pointed out in primitive religions, so-called. It is a common belief that the *genius loci* must be placated whenever a new location for tent or house is chosen. For this reason the custom of making a foundation sacrifice for every new building is wide-spread. The anecdote we are considering is apparently a local saga which has been transferred to Moses and Yahweh. Blood being a powerful charm it is used to ward off hostile spirits; and while human blood is not employed for this purpose in Hebrew ritual, there is no reason why it should not be so applied. Circumcision brings the boy into the fellowship of the clan, and so with the God of the clan. In fact circumcision is the seal of the covenant by which Yahweh and Israel are bound together. The application of the blood would thus remind the God of His relations with His people, and so the charm would be doubly effective. We might remind ourselves here that in the account of Abraham's sacrifice of Isaac, the boy is bound and laid on the wood of the altar, evidently in order that the blood may flow directly on to the altar, another instance contrary to the usual custom showing that the human blood is effective with the divinity.'

A Short History of our Religion, from Moses to the Present Day—what an undertaking! And what an accomplishment! For Mr. D. C. Somervell has done it, within about 350 pages (Bell; 6s. net). What is most of all to be astonished at is the readableness of the book.

But is he accurate? Can one man cover all the ground authoritatively? Yes, he is all right everywhere, so far as we can discover, until he comes to describe the organization of the Presbyterian Churches in Scotland. But then! Here are two sentences: 'Kirk-session also appoints the minister and can virtually dismiss him. The majority consists of elders elected by the congregation.' The first sentence is hopeless. As for the second, one can point out that all the Kirk-session are elders except the minister, and he is an elder too.

Does that damn the book? It does not even damage it. For every Englishman blunders over the Presbyterian system of Church Government, and his fellow-Englishmen think the better of him for his blundering.

We said the book reads well. That should be emphasized. You will read it rejoicingly from cover to cover.

Professor D. A. Slater's *Sortes Vergilianae* (Blackwell; 2s. net) is enough to send us all to the side of the Latinists and the study of Vergil. That is what the seer can do, even when he is a university professor. It is Professor Slater's inaugural lecture before the University of Liverpool. And, unless he has shot his one and only bolt, we envy the students in classics of that University. For here is stimulus to thought and here is literary charm beyond all believing.

A volume of *Parish Sermons* preached in St. John's Church, New Haven, Conn., by the Rector, Stewart Means, D.D., has been published in Oxford by Mr. Blackwell (10s. net). It is an attractive volume with those broad margins to the page with which some American publishers are so generous. More than that, it is a volume of powerful preaching. There is not a breath of sensationalism in it. The texts and topics are the most universal. The thought is true to the Scripture and the language is true to the thought.

Is there any particular quality that stamps the Jew as Jew? Mr. H. G. Enelow asks the question in *The Jew and the World* (Bloch Pub. Co., New York). His answer is universalism. And is it not true? For what end was Abraham called? 'That in thee and in thy seed should all the families of the earth be blessed.' '"The universal religion of mankind," exclaims Edouard Schuré, the French mystic, "was the true mission of Israel!" "Though few Jews seem to know it," he adds complainingly. But how many non-Jews know it?'

For the elementary principles of social life, and in particular for a clear leading in the matters of our own responsibility, read *The Groundwork of Social Reconstruction* by William Glover (Cambridge: at the University Press; 2s. 6d. net). Mr.

Glover is well informed, and so he can express himself in the simplest language. He finds three Me's that have to be considered—the Material Me, the Social Me, and the Spiritual Me; and according as one or other is first in our thoughts our aim is egoism, prudentialism, or idealism. His demand is for an idealism that shall be free from narrowness and fragmentariness.

An Introduction to Ecclesiastical Latin has been written by the Rev. H. P. V. Nunn, M.A., St. John's College, Cambridge (Cambridge: at the University Press; 6s. net). Mr. Nunn has already written an Introduction to New Testament Greek as well as a Short Syntax of New Testament Greek. He seems to see what the student needs; he has the scholarship to supply the need. This book might almost be called an Introduction to the Study of the Vulgate, for from the Vulgate nearly all the examples are chosen, and it is just as an Introduction to the Vulgate that it will be of most service.

There is a full account (to take a single example) of the ecclesiastical use of *quod*, which came at last to cover most of the senses which in classical Latin are expressed by the accusative and infinitive or a clause with *ut*. From this free use of *quod* descend the many uses of *que* in French and *che* in Italian.

Do you know what it costs to make a Persian carpet? You may know what it costs to buy it.

'The hours of the carpet-weavers are from sunrise to sunset, the age of the workers is 5, 6, 7, and upwards. "They are paid at the rate of 2d. a day." Any one who has sat on a seat where he could reach the floor, or who has watched children, has noticed that the feet are crossed at the ankle. "Twelve hours daily." Those who know anything about the soft bones of childhood know what it means—those children are rendered cripples, hopeless cripples for life. In one factory where the children were examined, thirty-six out of thirty-eight were crippled or deformed in some way. "I have just admitted a child of 7, I think, suffering from starvation fever. She is so weak, but quite conscious, and says nothing but: 'Cold water,' and 'Let me lie still.' Her mother is dead, her father has left her. She had been sent to weave when she was 5, but broke down utterly three months ago, but as she was bound for three years and her grandparents had drawn all her wages in advance the master would not let her off, and her aunt carried her daily to the factory. Too weak to speak, dear wee mite, she is lying gently stroking her turkey-red pillow."'

You will find that and much else in *Glimpses of Persia*, by M. M. Wood (Ch. Miss. Soc.; 1s. 6d.).

Has a Socialist ever written a Life of Christ? Dr. Alexander Irvine comes very near it. His new book, *The Carpenter and His Kingdom* (Collins; 7s. 6d. net), is the Life of Christ by one who himself knows what it means to have nowhere to lay his head. Does he understand Christ better for his acquaintance with hunger and nakedness? He believes that at any rate he understands better some of His teaching.

Take this: 'In Matthew the "poor" become "poor in spirit," and hunger becomes "hungering and thirsting after righteousness." He may be avoiding the inference that the Kingdom belonged to the poor because they were poor. An idea that could not have been in the mind of Jesus. But Luke's record is not improved by Matthew's addition. If words have not lost their meaning, "poor in spirit" means, not humility or self-abasement, but poverty of character. When a man becomes conscious that God is all, and he in comparison is nothing, he is rich in spirit—not poor. The Church has consistently rejected the Ebionism of Luke, and has given us instead the Ebionism of Matthew, which expresses itself in a slavish social and spiritual subserviency and a beggar-whine.

'Jesus did not promise the poor monopoly of the Kingdom. He said it was theirs. There was nothing else to which they could make any claim. They were poor because they were exploited and robbed. They were a majority of the people, they crowded around Him. They had hope in Him—they had hope in nothing else. The Romans and the Jewish hierarchy bled them white—now at last they have a champion who, knowing all they had suffered, offers them something to offset their poverty—the Kingdom of God!

'When Jesus said that a camel could as easily go through the eye of a needle as a rich man could enter heaven, no Evangelist toned it down, but the Commentators did. They said, by "the eye of a needle" He meant one of the gates of Jerusalem! Jesus neither excludes the rich from heaven nor gives a monopoly of it to the poor. He states a fundamental fact; that it is hard for the rich to choose the things of the spirit while for the poor it

is at least easier. In hungering and thirsting for righteousness the will to eat and drink is all that is required. The food of the spirit is plentiful—while the assurance of even a minimum existence is as yet a dream unrealised.'

It is more than a Life of Christ, it is an exposition of His teaching. And whatever else it is, it is modern. The words of our Lord, in this man's hands, are words for you and for me to-day.

Messrs. Constable have issued new editions, in compact size and clear printing, of Professor F. G. Peabody's College Sermons. Their titles are *Mornings in the College Chapel* (two volumes), *Afternoons in the College Chapel*, and *Evenings in the College Chapel* (3s. 6d. net each).

Two valuable little books as aids in the campaign for prohibition have been written by the President of the Wesleyan Methodist Conference, the Rev. J. Alfred Sharp. One he calls *Economic Aspects of Temperance*, the other *The Drink Problem in Relation to National Health* (Epworth Press; 6d. net each). They have telling points, and their points are unassailable.

A reliable and timely book is *Efficient Church Finance* (5s. net). It has been compiled by Adam B. Keay in co-operation with Sir Andrew H. Pettigrew, J.P., Robert Headrick, Andrew Houston, and other gentlemen representing the International Business Men's Committee on Church Finance.

The time has clearly come for a revision of the methods of Church finance everywhere. The present methods are antiquated and inefficient as a government department. And the revision must be undertaken and done by laymen. Well, here they are—capable, consecrated men. And they mean business. The scheme called 'The Weekly Freewill Offering System' is already a success, an assured success. It has to be made universal. Let treasurers everywhere find this book and read it. Then will they commend the scheme to their pastors and their people with confidence. All the facts are here, and they are facts.

The book may be obtained from Mr. C. F. Garrood at 4 Fleet Lane, London, E.C.

If the children's sermon is the most difficult part of the modern service, the parable is the most difficult sort of children's sermon. The Rev. J. W. G. Ward, of New Court Church, Tollington Park, London, preaches parables to children. And so successfully that he has got a name thereby. Can others follow? We shall quote one of his children's sermons in 'Virginibus Puerisque,' but not a parable. The title of the book is *Parables for Little People* (Hodder & Stoughton: 6s. net).

A small unbound volume of private prayer, entitled *Prayers in the Presence*, has been prepared by the Rev. F. W. Drake, Rector of Kirby Misperton (Longmans; 1s. 6d. net).

A Dream of Heaven (Longmans; 6s. 6d. net) is a volume of sermons preached on special occasions. For the Rev. Robert Kane, S.J., is recognized in the Roman Church as both a scholar and a preacher. Whenever some church is having its Centenary, its Golden, or even its Silver Jubilee, it sends for Mr. Kane. He chooses topics that are appropriate to the occasion and at the same time of public interest—at least to Roman Catholics. Such a topic is Purgatory.

Preaching on Purgatory in Dublin he said: 'That in Purgatory the imprisoned souls suffer real physical pain seems to be beyond all doubt. It is universally asserted by the Teachers of the Church, and it is universally accepted by the faithful taught. That this physical pain is the result of the burning of actual fire is, broadly speaking, the opinion of the Doctors of the Church, and it is the conviction of her saints.' But after a little he added: 'But when we come to ask whether that physical fire of which the saints and doctors speak is exactly of that very same kind and sort as that material fire in which the carbon of the coal is caught and consumed, with searching heat and rending flame, by the oxygen of the air, it is not easy to understand what we must believe to be the accurate meaning of their message. Material burning is unthinkable except as the destruction of what is burned.'

So there are difficulties in every Church, and each has its own. Mr. Kane is a wise as well as a popular preacher.

If you are acccustomed to visit the British Museum you are sure to know by sight Mr. Frank G. Jannaway. He is not one of the officials. But he knows every nook and cranny. He goes some-

times to *The British Museum with Bible in Hand*, and if you go with him, he will show you all the statues and inscriptions which illustrate the text of the Old and New Testament. Under that title he has issued a volume which is well written and well illustrated (Sampson Low; 3s. 6d. net). If you cannot go to the Museum it will take the Museum to you.

The Rev. T. G. Bonney, Sc.D., LL.D., was born in 1833. He has now written his autobiography. *Memories of a Long Life* he calls the book (Cambridge: Metcalfe; 7s.). He has written easily and pleasantly, mostly about himself—what else *is* autobiography? In the end, however, about other men—William Hallowes Miller, G. G. Stokes, Adam Sedgwick, Isaac Todhunter, Charles Kingsley, Mandell Creighton, Edward Henry Palmer.

Of Kingsley he says: 'A walk with him through the great pine woods near Bramshill was redolent of "My Winter Garden," and recalled the spirit of "North Devon" in his *Prose Idylls*. But the Sunday's experience was never to be forgotten. I went with him in his pony carriage to a school-room service in an outlying part of his parish. On the way he stopped at a cottage to take up an old and infirm couple, the man in his smock-frock, his wife correspondingly attired. Kingsley alighted and helped them into the carriage without the slightest trace of patronage, but with a true deference and courtesy such as he might have shown to his own father and mother. The service ended with a celebration, in which his tone and manner expressed the most heartfelt devotion.

'But one realized the man as a whole most of all when we retired at night from the drawing-room to his study. It was a good-sized room in what seemed to be the oldest part of the house. A strong beam ran across the ceiling, from which a cord-hammock (South American, I think) was suspended. Into this he got, lit a long clay pipe, and began to talk, wandering from topic to topic, about birds and beasts, fishes, insects, and plants, geology and geography, church history in the earlier centuries, and all the ways of men. I have never known anyone so interesting and delightful a talker as Charles Kingsley.'

The latest of the Ingersoll Lectures on Immortality is by Professor William Wallace Fenn. The title is *Immortality and Theism* (Humphrey Milford; 4s. 6d. net).

After touching on Spiritualism, distantly but not disrespectfully, Professor Fenn passes to the fact of God. That means immortality. There are four lines of evidence: one rational, one moral, one æsthetic, one religious. Briefly, but very clearly and confidently, Professor Fenn runs along them all. It is a book to be read in half an hour, to remain with one a lifetime.

Mr. N. C. Mukerji, M.A., Professor of English Literature and Moral Philosophy in the Ewing Christian College, Allahabad, has written a volume on *Christian Theism and Idealism*. It is the second part of a work the first part of which dealt with 'The Ethics of Martineau and Idealism.' This volume contains four essays: (1) Professor Pringle Pattison on Creation; (2) God and the Absolute; (3) Idealism and Immortality; (4) Idealism and the Problem of Evil. Though written for Indian students, the book is scholarly enough to be well worth the attention of students of philosophy anywhere.

A Book of Prayers, together with Psalms and Hymns and Spiritual Songs, has been compiled by Charles W. Leffingwell, D.D., LL.D., Rector Emeritus of St. Mary's School, Knoxville, Illinois (Milwaukee: Morehouse Publishing Co.; 90 cents). It follows the Prayer Book. It is meant for private or public use in schools.

Messrs. Pickering & Inglis have published a new edition of Mr. George Goodman's book on Worship, Ministry, Service, and Christian Living. Its title is *God's Principles of Gathering* (2s. 6d. net).

'Remy de Gourmont, who was born in 1858, and died early in the Great War, is the most original and arresting figure in recent French literature. Had he lived it is possible that he might in time have taken the place of Anatole France, whom he already rivalled by the ease and elegance of his style and the philosophic temper of his mind, surpassing him even by the range of his intellectual interests and the variety of his production. Poet, critic, dramatist, scholar, biologist, philosopher, novelist, philologist, and grammarian, he practised every form and cultivated every sub-

ject, leaving upon all the impress of his mind and personality.'

The quotation is from the Publisher's statement in issuing a translation of a few of Gourmont's essays under the title of *Decadence* (Grant Richards; 7s. 6d. net). The translation is made by William Aspenwall Bradley.

It is a French book. Its attitude to things sexual is French. 'The sole natural end of man is reproduction'—that is French.

It is a French essayist's book. Its paradoxes are a French essayist's paradoxes. 'And why, it might be asked, should a guilty man be punished? It would seem, on the contrary, as if the innocent man, who is supposed to be healthy and normal, were much more capable of supporting punishment than the guilty man, who is sick and weakly. Why should not the imbecile, who has let himself be robbed, be punished instead of the robber, who has certain excuses to offer? That is what justice would decree if, instead of a theological conception, it were still, as at Sparta, an imitation of nature. Nothing exists save by virtue of disequilibrium, of injustice. Every existence is a theft practised upon other existences. No life flourishes except in a cemetery.' That is French. For the essayist in France has to write paradoxically now or he is passed by.

There is no morality, then, and no religion. There is only science. And science says, Whatsoever thy mind desires to do, do it, however lecherous. But out of the region of things sexual Gourmont is sane and sometimes penetrating. The essay on 'Subconscious Creation' is full of true things, as well as surprising things. The most surprising are the most true.

Christianity must be a big thing if it can be 'presented' in fourteen different ways and yet be Christianity. The Rev. J. E. Roscoe, M.A., B.Litt., describes the fourteen ways in *Presentations of Christianity*, a small unbound book published by Messrs. Skeffington (1s. net). There is the Spiritual Presentation, the Sacramental Presentation, the Scholastic Presentation, and all the rest, on to the Art Presentation.

The Rev. H. W. Workman, M.A., Vicar of St. Paul's, Southsea, has written an interesting book on Faith-healing. That is not the whole purpose of the book. Its purpose is to lead us to a full redemption, the redemption of body, soul, and spirit. Hence the title *The Glory of Redemption* (Skeffingtons; 3s. 6d. net). But the most confident message it carries is that of the use of Faith, together with the doctor's skill, in the healing of the body. Mr. Workman shows that to exercise faith is to work along with Nature; for Nature, even with a capital letter, is just the Finger of God.

Mr. E. H. Blakeney, M.A., has made a selection of *Readings from the Apocrypha* (S.P.C.K.; cloth 1s. 6d., paper 1s. net). His object is simply to make English readers acquainted with the contents of the Apocryphal books, and he has used the Authorized Version. In Notes, however, he has amended that version pretty frequently and always acceptably. A short general Introduction, and an introduction to each of the Books quoted, complete a convenient handbook.

The New Testament student who has not yet discovered that series of commentaries which goes by the name of 'The Indian Church Commentaries,' should seek out the volume on *The Epistles of St. Paul the Apostle to the Colossians and to Philemon* (S.P.C.K.; 7s. 6d. net). The commentator is Walter Kelly Firminger, D.D., B.L., Archdeacon of Calcutta. Archdeacon Firminger has been given space, and he has used it to excellent purpose. The Introduction is his own, but without breaking off jauntily from Lightfoot. The Notes are explanatory, with an occasional apt and happy illustration.

A new edition has been published of *The Temptation of our Lord*, by the late H. J. C. Knight, D.D., Bishop of Gibraltar, with a portrait, and an introduction by Bishop H. H. Montgomery (S.P.C.K.; 5s. net). The chapters of the volume were delivered as the Hulsean Lectures in Cambridge in 1905–1906. St. Luke's order of temptations is followed, rightly we believe. The criticism is clear and scholarly. The loyalty is of one who has believed and has never been confounded.

The Rev. T. A. Lacey, M.A., Canon of Worcester, has edited for the S.P.C.K. 'Translations of Latin Texts' *Select Epistles of St. Cyprian*, treating of the Episcopate (8s. 6d. net). He has not

translated the letters, but has adopted and adapted the translation made in 1717 by Nathaniel Marshall. He has, however, written for this edition a long and valuable Introduction. The editor of a Dictionary of Christian Biography would have welcomed it, if he could have found space for it! The volume is one of a charming series, for which students of Church History are most grateful. It is quite worthy of a place in the series.

In *Homiletics; or, The Theory of Preaching* (Stock; 6s. net), Mr. Joseph Gowan has given fuller expression to his ideas on certain aspects of the subject than he had room for in 'Preaching and Preachers.' They are the ideas of a sympathetic hearer, critical but not captious. And if there is little that is new, there is nothing that is nasty. Mr. Gowan's chief dislike is the sensational title. He quotes two which recently appeared in a Midland city: 'How a man sinned by having his hair cut,' and 'How to stop a mad bull.' What was the text for the second?

He is severe on Macaulay for his onslaught on Montgomery's plagiarisms. 'Macaulay was not so strict on himself as on other writers; and some of his own passages are not quite free from suspicion. It is said that he was indebted to another writer for the New Zealander whom he sets on a broken arch of London Bridge to sketch the ruins of St. Paul's. And Archbishop Whately, who had none of Macaulay's bitterness, said, "Macaulay sometimes steals similes from me; but he steals like a rich man." Macaulay was no more distinguished for originality than other men; he was less distinguished than a good many; he took what it suited him to take, with quite as little compunction as others have had, and was no more anxious to acknowledge his obligations to earlier writers than other men have been.'

Two books for the use of teachers of the Bible have been issued from the Abingdon Press. One is *Hebrew Life and Times*, by Harold B. Hunting ($1.25); the other *The Life and Times of Jesus*, by Frederick C. Grant ($1). They seem to be both accurate; they are certainly practical. Mr. Hunting's book contains some useful illustrations of Bible trades and tools.

Surely the Bible is well taught in America. The books for teachers that are being issued are endless, and they are all so surprisingly thorough and practical. The latest, and one of the best, is Laura A. Knott's *Student's History of the Hebrews* (Abingdon Press; $2.90 net). The history is set out in paragraphs with black type titles, the language is carefully chosen, the questions are searching yet simple, the maps and illustrations are the latest triumph of their art.

Education in citizenship has not come yet, but it is coming. It has come in America. Important volumes are written for the teachers' instruction. There is a new volume, thoroughly scientific and thoroughly practical, written by Kenneth Colegrove, Associate Professor of Political Science in Northwestern University, entitled *American Citizens and their Government* (Abingdon Press; $1.75 net).

No attempt is made to improve the occasion. The teacher is left to do that. Here are the facts.

One of the most delightful books about children we have ever seen is just come from the Abingdon Press. It is not a book for children. It is for their mothers. The author, Anna Freelove Betts, knows all about the ways of the little ones, and she has a convinced belief in the importance of the first few years. These are the mother's years. She would begin the education of the infant at birth. 'As soon as he is born,' are her words. For it is education in God; and she holds it to be a complete mistake to think that 'the child cannot begin to be religious until he is old enough to "say his prayers."'

The book is full of instruction, given in irresistible ways—prose, poetry, music, prayers which children pray, graces at table; pictures, plays, problems—endless enticing things. And the most enticing things of all are the full-page illustrations.

The title is *The Mother-Teacher of Religion* ($2 net).

How fares it with our *Fundamentals of Faith in the Light of Modern Thought*? The answer is given in a hopeful, scholarly, helpful way by Horace Blake Williams (Abingdon Press; $1.25 net). Mr. Williams is modern enough to doubt the deity of Christ; he is ancient enough to hold securely by His resurrection from the dead. And the reason is that he seems to get nothing out of the

one, much out of the other, for his own spiritual benefit and growth in grace.

He knows all about miracle. He appreciates the scientific difficulty. But: 'It cannot be too often emphasized, that to reject the resurrection of Jesus on the ground of the impossibility of miracle is to create another miracle as impossible as that which we hoped to avoid.' Yes, and more incredible. For in physical things we cannot tell where you are; in spiritual things you can only be where there is cause and effect. 'If Jesus did not appear after His death, how are we to account for that mental state which gave birth to Christianity, and created the Christian Church and the Christian Sabbath?' 'The Christian Sabbath' is well said; it is sometimes forgotten as an item.

The Prince of Believers.

By the Reverend Arthur J. Gossip, M.A., Aberdeen.

If we were asked what character in the New Testament offered our Lord the most audacious faith, most of us, probably, would fix upon the penitent thief and that strange trust of his, which shone out of the midnight darkness, when faith seemed sheer unreason and mere imbecility. And yet I, for one, am not sure I would not give my vote for James. For to him it was given to believe that the child with whom he had grown up in the old nursery at home, beside whom he had learned his lessons year in and year out; with whom, as a little fellow, he had played at marriages and funerals and make-believe; often, no doubt, as a boy will, quarrelling with Him over some small trifle; with whom he had slept in the same little bed at night,—that the child who every evening knelt down with him at the same mother's knee, and day by day learned about God from the same mother's lips, was Himself the Son of God, the Word, the express image of God's person—his own old playmate, his own brother, with whom he had lived for thirty years! Even the New Testament can show no faith so strong and daring and bewildering as that.

Yet James was characteristically sane and cautious, not at all the kind of man to be swept off his feet. So cautious, indeed, that when his brother set out on His mission, James for one flatly refused to countenance Him as a prophet; would have nothing to do with Him and His claims; was not at all exultant while the people were eagerly flocking about Him, and His name was being buzzed to and fro by excited groups at every street corner; was, indeed, much ashamed of Him and His ongoings, scandalized by the pitiful stories that came home on every wind of how He, an ignorant peasant, a mere village carpenter, dared to attack godly and learned people like the Pharisees, who had given their whole lives to religion and theology; ashamed of how He was consorting with the very scum, had sunk so low as to endeavour to buttress up His failing cause with recruits like publicans and sinners, from the contamination of whose very touch James, like all decent people, would have twitched away his garment's hem; of the blasphemous stories He kept telling, comparing the great God to the most unseemly things, until at last poor James could stand it no longer; and roundly asserting that his brother had gone off His head, actually set out to bring the poor sufferer home and shut Him up where at least He could do no further harm, and bring no more disgrace on His afflicted family. Peter and James and John might be taken in, and throw in their lot with the movement, but James held ostentatiously aloof; other poor fools might believe this was the Christ, but James was quite convinced this was no prophet, but a self-deceived impostor; no Messiah, but a lunatic! So it was to the very end. Be sure that James was in Jerusalem all those Passover days when Christ was being dragged about from one tribunal to another, and at last was led out to a felon's death; but he appears to have taken no interest in the proceedings whatsoever, simply to have gone on with his worship in the temple, praying, no doubt, with earnestness and a sore heart for his misguided and most miserable brother, the brother who for years had been the family's cross and heartbreak and disgrace.

So true is it that one can live for half a lifetime within sight of Christ and see no special beauty in Him that we should desire Him. It is, indeed, their very nearness to the Master that is most people's difficulty; because they have grown up beside Him that they so ignore and overlook Him. If we could come to the Gospels with fresh and unjaded minds, could open Luke for the first time, how it would thrill and move us to our depths—to learn that the great God loves us like that, that He is so self-sacrificing and so self-forgetful and so wholly lovable! Think what it would be to turn the leaves and come for the first time upon the Prodigal, or the Upper Room! But the old thread-bare words have passed so often through our minds that we now listen to them wearily and yawningly, and with a wandering attention, as to a trite and sapless commonplace that wakens hardly any flicker of interest. If we had never had experience of God's forgiveness, and could now make proof of it for the first time, would not our lives be flooded by a sudden sunshine, and our hearts be gay as children who must dance because their happy feet will not keep still? But because we have worn a pathway to the fountain open for uncleanness, because we have received God's grace so often and so faithfully, we have largely lost sense of its marvel; can accept it nowadays with small surprise and less emotion; hardly anything of the old thrill, and little of the inspiration it once brought. At first men were dazed by it—they could not take it in, could hardly credit it, had to tell every one they met—as we all did during the war when glorious news came through. But when these excited people burst in upon us, crying, 'God loves us, has forgiven us, believes in us!' 'Of course,' we say, 'why shouldn't He? That's what He's for!' and when with hands that tremble they point to the Cross, whispering, 'Look!' 'Tut,' we reply, 'we've often seen it before!' and turn upon our heel, quite unimpressed. 'It is a great thing,' says old Halyburton, 'to receive God's pardon every time as though this were the only time we ever could receive it.' But our familiarity with it has largely deadened the Gospel's appeal, robbed it for us of half its force. It is our nearness to the Master that blinds many of us to the mystery of Jesus' person, to the wonder of His power and love. We read how Christ did marvellous works: and then how He came into His own country; and with that we draw a long breath before we turn the page. For what will this next chapter not contain! If He wrought such extraordinary things for these aliens and strangers, what will He not do for the women whom He knew as lassies now that they were ill; for the men, who had been at school with Him, in their desperate need? 'And yet,' says a poet, thinking of how Christ's heart went out to all mankind:

> And yet, I think, at Golgotha,
> As Jesus' eyes were closed in death,
> They saw with love most passionate
> The village street of Nazareth.

But when we turn the page, it is to find a blank—only these few words written, 'Here he could do no mighty works, because of their unbelief,' save that He healed a few sick folk. 'Pshaw!' they said to one another, when rumours of incredible happenings kept blowing in on every wind, 'there's nothing in it. It's just Mary's laddie who used to run my messages for me; it's just our village carpenter who mended that same chair on which you're sitting now. Miracles! not he.'

The fact of the matter is that James was the religious member of the family, or at least had the credit and the reputation of so being—James and not Jesus. A conscientious, grave, and austere man, he had devoted himself to God's service, and become a Nazirite, wore the long hair of that honourable order, practised their asceticisms and their self-denials, spent long hours a day upon his knees in prayer. The whole life of the house had to be governed largely to suit his religious habits, and no doubt this was gladly done; for every Jewish parent counted it an honour to have a Nazirite among her sons. Jesus took such food as was set before Him; but there were many things James could not touch. Jesus no doubt rose early and spent hours alone among the hills, but in the daytime He had little time for prayer, had to work hard and long to feed so many mouths; and when the evening came there were the little ones to help, and the mother to take care of in a hundred little ways that no one ever saw but He; and always there would be some child, crying and very desperate, calling for Him, with a broken toy clenched in its hot little hand for Him to mend, or some boat that would not sail aright, sure that He would not be like other grown-ups, but would see how huge was this disaster, and contrive somehow, with those clever hands of His, to put things right, and chase away the tears: or

there were tired folk to be helped, or some sick neighbour to be comforted, or some one who had fallen into sin, and with whom every one else had broken, to be sought out and cheered. His was a full day, crowded with little kindnesses; but no one appears to have thought of it as specially religious! Every one knew that where He was, there there were happiness and sunshine; every one saw that always He was thinking about others, never of Himself. But in time they just accepted that, as we all do. It was His way to be kind and unselfish; and they thought no more about it. But James was always at his prayers, and always at his fasts, and always at his religious exercises, till the very bairns, who hailed his Elder Brother with shouts of delight and came tumbling to meet Him, grew hushed and awed and awkward in presence of the spare, ascetic, other-worldly saint, whom every one could see was a saint.

Long years after, looking back, James spoke with a certain bitterness and fierceness of these things, warned others that to fast and pray and busy oneself in religious ordinances is an empty thing unless it is having effect upon our character and daily life.

These things, he says, are not religion; but simply the means whereby we may attain to it; the fuel with which it is fed: and the thing itself is to be kind of heart, and free from selfishness, to think of others, and to spend oneself for others; to make the world a brighter place by lifting burdens from tired shoulders, and sharing the sorrows of sad hearts, and helping those who have no claim on us, except that they are needy and that we have help to give. It is not difficult to understand what face had risen up before him when he defines religion as a great unselfishness and a compassion and a giving of oneself away with both full, generous hands. Is your faith bearing fruit like that? he cries, in his own pointed way. Are your prayers teaching you to gain the Christlike mind? Because religion, as I saw the Master live it out, was a most practical and homely thing. I wonder have we learned that, you and I? Some people never do, go to their death with eyes unopened. Ruskin has a very scornful passage on our phrase 'divine services'; telling us that, while it is right and fitting that a child should ask its father for what it would like, and thank him for what he has given, no child would call that serving him! Yet that is what God's children term it—that is all the service many of them ever give! Without prayer we can never keep the Christlike mind alive; the thing cannot be done. But prayer and church attendance and the like are not religion, far less Christlikeness. For that is to be self-denying, to forget oneself, to think of others, to refuse to shut oneself within one's narrow interests, to make our aim not how much we can get, but how much we can do, and all this in the little nothings that make up our daily round.

Although James had no faith in his brother, Christ believed in James; and probably few nails in the Cross He had to carry hurt Him more than that He Himself had so to vex and wound His brother's heart. Apart from natural affection, there was a sincerity, an earnestness, a sterling worth in him that called out Christ's regard. Of him, too, surely it might have been written, as of that other not dissimilar soul, that Jesus beholding him loved him, with a frank, admiring love that showed plainly in His eyes. And accordingly one of the first of those to whom He appeared after His resurrection was His own oldest brother.

What these two said to one another in that unimaginable interview, the Scriptures, with their innate delicacy, give no hint. 'A word did it,' Savonarola used to say, speaking of his altered character and life, 'a word did it'; but he never told the word. No more did James drop any hint; only, like Saul on the Damascus road, he too saw and believed.

> High things were spoken there, unhanded down;
> Only they saw thee from the secret shrine
> Returning with hot cheeks and kindled eyes.

How many of us, stubborn in our unbelief, or careless and indifferent, have been so suddenly arrested, found ourselves face to face with Christ, this Master whom we had ignored, if not disliked; and all at once we saw. Just how it came about we do not perhaps know, and could not perhaps tell. Only what had been blank to us grew full of meaning; what had seemed utterly impossible was seen to be the most sure and most glorious fact; what had been nothing, everything. 'James, the slave of Jesus Christ,' is how he opens his Epistle.

Of James' service to the Church it were not easy to speak too much or too highly. Even apart from his relationship to the Master, his own great gifts of mind, and purity of soul, and saintliness of

character, marked him out as a leader even in the circle of the first disciples. And to him there was given a post than which none was more dangerous or delicate or difficult to fill. For nowhere was the Church more vexed and harried than at its headquarters in Jerusalem, and yet it was here, on the scene of his Master's martyrdom, among the very men who had contrived it, that he chose to serve and bear his witness. When the persecution broke out, nearly all the others scattered, bearing the gospel north and south and east and west; but James' heart clung to Jerusalem; and he seems to have faced the danger and stayed on. A less wise or conciliatory leader, or one less sympathetic to the old religion, would have been hurried to an early death. But, so old Hegesippus tells us, James' austere saintliness won reverence even from the Jews—this man who prayed so much for the people in the temple that his knees became hard as a camel's; whom almost alone among the Christians, Jews could understand, and did admire.

Nor was that all. For what particularly strikes one in time is his open-mindedness, which, contrary to the normal course, grew with the years, not lessened. All James' instincts were conservative and cautious; the whole turn of his mind was such that naturally he would have been narrow and prejudiced and even bigoted. Left to himself, he would never have gone to the Gentiles; and when tidings that Peter and then Paul had done so reached him, he felt that things were not going his way, nor as he would have chosen. Yet when the clamour grew, and the orthodox folk appealed to him, sure of a favourable ruling, though he knew that it meant endless trouble to himself, the man did violence to the bias of his nature and the set of his mind, and boldly threw his influence into the scale for liberty of action. It is not my way, he said; and I myself could not have done it. But God seems to have spoken, and revealed that they are right, not I; that what I imagined to be principle was merely private prejudice, and now that He has taught me, I dare not oppose His will. And it was largely James' tact and conciliatoriness and humility that held the Church together, and saved it from disruption into half a dozen warring sects.

All which is evidence of real greatness of soul. It is so easy to sulk and be stubborn when things will not go our way, to elevate our likings and our prejudices into principles; so hard to give way gracefully and heartily, to welcome new truth, when we see that it is truth, though not what we hoped and believed would prove truth, but the opposite. A soul that keeps its windows open to the light and air, that is willing to listen when God speaks to it, that is prepared to follow truth wherever it may lead, is one with which God can do anything. But most of us are thrawn and dogged, hold to our views of things just because they are ours, do not want further light—will not admit that it is light, insist that the accustomed is the real, and are sadly inhospitable to the unfamiliar. For no gift should we pray God oftener than for openness of mind, especially in these times of transition, when everything, thrown back into the crucible, is emerging in new forms—most of all if we are growing old. For ageing minds, like ageing limbs, grow stiff and inelastic, find it increasingly difficult to twist themselves to the new point of view, and increasingly easy to dismiss the novel as mere decadence and heresy, although sometimes it is God's voice they are resisting. It was not easy for James, yet he did it. There are people to whom certain of the virtues seem to come by nature, and others for whom they are desperately hard. And it is they who, doing violence to their natural disposition, gain what was none of theirs who are the greatest saints. As Newman says, it is not the ninety-nine points where it is easy, but the one where it is hard, that is the test.

And what makes James' triumph more remarkable is that he was both a passionate and a quick-tongued man. No one can read his Epistle without learning that; without discovering where his shoe pinched and his soul bled. Again and again he returns to it with shame and self-loathing, heaping up dreadful words of shuddering and disgust. The very snakes can be robbed of their fangs and venom, but the tongue can no man tame; and there are years of struggle and of failure in that bitter cry. Do what we will, it masters us, breaks through our guard, hurries us where we had not meant to go, into hot angry words, and bitterness of judgment; into a deadly poison of detraction; into talking about others, meaning indeed no harm, and yet none the less doing it; hinting faults, passing on what we have heard without the slightest knowledge or the least investigation, wounding others' reputation merely to give a fillip to a conversation, or revive it when it

drags. It is the very fire of hell, cries James, aflame in our own nature: and as he cries the man tears at the Nessus shirt that stings and burns him, yet which he cannot get off. It is what makes hell hell, and it is ablaze in us, and will not be trampled out; leaps into flame, tread desperately on it how we will. All which seems unreal and exaggerated to us, who keep stumbling half a dozen times a day into such sins, and think no more about them, never remember our hot words or our idle chatter about other folk, account these very little faults hardly worth chronicling. And yet, as James looks back, the thing about Christ that appears to have remained most vividly with him, the characteristic that bewildered him the most, was just His perfect mastery of His tongue. Often as James as man and boy had been irritating, often as he had spoken woundingly, often as he had misjudged and misunderstood Him, never once had Jesus been betrayed into passion or ill-humour or one unguarded word. That seems to have been the element in His perfection that haunted James, and humbled him, and stirred him to a wondering envy. If any man seemeth to be religious and bridleth not his tongue, he has but small resemblance to the Master as I saw Him.

Well, we have a great fight before us! Yet, as we enter it, let us catch something of James' intrepidity and sheer gallantry of spirit. There never was a finer spiritual fighter, one with steadier eyes, and a heart less afraid. When a temptation leaps at us we, for the most part, whimper and snivel and pity ourselves, go into action whipt before the issue is joined. But not so James, who exults in battle—'Count it all joy,' he says—hails a temptation from afar as a new opportunity of victory, another field where freedom can be won and shrewd blows struck, defines it as a chance, not of sinning, as we do, but of winning.

One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

The soul that faces what life sends so gallantly and with such utter faith cannot be vanquished. Could we but gain the spirit of this doughty fighter, we too would pass on from strength to strength, from one impossible triumph to another and yet greater, would really find that all things work together for our good.

In the Study.

Virginibus Puerisque.

No Excuse!

'They all with one consent began to make excuse.'—Lk 14^{18}.

If I were to ask the boys and girls who had never made an excuse to hold up their hands, I wonder how many hands we should see? I should not be surprised to see no hands at all. Certainly nobody would see my hand.

Making excuses is one of the commonest habits and one of the silliest. Very few people wish to hear excuses. They can't be bothered with them. And yet we go on bothering others to listen to them and bothering ourselves to make them. About the one time when an excuse is excusable is when we are likely to be gravely misjudged or misunderstood on account of some big thing of which we are entirely innocent. As for the little things we get blamed for in everyday life, it is better just to bear the blame and say nothing, rather than get into a habit of excusing and explaining. Perhaps you will think that sounds rather hard, but every sensible boy and girl knows these little hardships are the things that make men and women of us.

Have you ever met a person you could never put in the wrong? They had an excuse for everything. Other people might be wrong, but *they* were right. They had knocked a cup off a shelf and broken it. Oh yes, but some one else had placed the cup on the edge of the shelf, otherwise it would never have been broken! They had lost their temper hopelessly, and scratched their small sister's face. Yes, but the small sister was so provoking! They had told a lie. Well, no, they hadn't exactly, they just didn't understand what you meant. Aren't people like that annoying,

and don't you want to give them a good shaking?

Now, there are two kinds of excuses big and little people make—the excuses for *having* done something they *ought not* to have done, and the excuses for *not having* done something they *ought* to have done.

1. First we shall take the *excuses for having done something we ought not to have done.*

There are several varieties of this kind, and the first variety is that which puts the blame on persons. I'm not going to say very much about this variety, because most boys and girls are above that sort of thing—all honour to them! They would rather bear the blame themselves than get another boy or girl into a row.

But while few of us would descend to blaming a particular friend, a good many of us are not ashamed to accuse our friends in general. If we have done something wrong, it somehow doesn't seem quite so bad if other people have shared in the wrong-doing. But remember—'Other fellows do it' is no excuse. It doesn't take a bit of the blame off you. It just shows your weakness. If you know a thing to be wrong, it doesn't become any less wrong because 'other fellows do it.'

The second variety of the 'having done something we ought not' excuse is the variety which puts the blame on things. Mary was playing with a valuable drawing-room ornament and dropped it so that it smashed in bits; but it wasn't she who dropped it, it was the silly ornament that fell out of her hand.

Jack and Margaret were late for school this morning. Margaret took forty extra winks, and Jack loitered by the way to watch a performing monkey, and superintend an excavation in the road. But the dining-room clock got blamed by both. Poor, dear clocks! Aren't you sorry for them, and aren't you glad they haven't any feelings? They get such a lot of blame they don't deserve!

Such excuses remind me of a story I read not long ago. In a certain office in a large city it was the custom for the clerks who were late to write down the reason for their want of punctuality. If there was a fog, the first clerk who came in late would write 'Fog,' and all the clerks who followed would write 'Ditto.' One morning the first clerk wrote as his excuse—'Sudden illness of my mother,' and all the other clerks, without reading, wrote 'Ditto.'

Then there is the excuse which says 'I didn't think,' or 'I didn't know,' or 'I didn't understand.' We seem to have the idea that because we 'didn't think,' or 'didn't know,' or 'didn't understand,' therefore we are quite free from blame. Do you know, I think I should be rather ashamed to make an excuse like that. It is giving oneself away dreadfully. It is showing that that is just where we *were* to blame. We are all given a certain amount of common sense, and it is our business to use it. And if we don't use it, both we ourselves and those around us are bound to suffer. Remember that—

> Evil is wrought by want of thought
> As well as want of heart.

2. But there is the other kind of excuse altogether—*the excuse for not having done what we ought to have done.*

What is it we omit to do? Is it some little everyday duty? Is it some act of kindness that will cost us a little trouble or bring ridicule upon us? We are lazy, or selfish, or afraid of being laughed at, but we excuse ourselves by saying that it is not our business, or that other people could do it better. Boys and girls, if the duty or the kindness is there for us to do, then *we* are the very best people, and the only people, to do it.

There is one very big thing that many, many people omit to do—to come to Jesus when He calls them. And there is nothing in this world about which people make more excuses.

Do you remember the story from which our text was taken? It is the story of a man who made a great supper. And when all things were ready, he sent his servant to summon those who had already been invited. 'And they all with one consent began to make excuse.' One had bought some land: he wished to go and see it. But the land would not have run away whilst he was at supper. A second had bought a yoke of oxen: he desired to test them. But, having purchased the oxen, he could easily have waited to prove them. A third had just married a wife. Could he not have brought her with him? If that were impossible, could he not have left her for a few hours, when they were to spend all their lives together? The truth was the men did not *want* to come.

Don't you think they were rather stupid? If

you were invited to a very, very nice supper-party, wouldn't you like to go to it?

And yet Jesus has spread a splendid feast for us all—the feast of His grace and love—a far better feast than any earthly one; and we are so stupid and so ungrateful, that we invent all kinds of excuses why we should not come to it. The chief excuse with young people is that they are too young. They will think about it later. No one was ever too young to come to Jesus. He called the little children to Him, and He calls them still.

A Chat about the Clock.

You may have heard people speak of a clock as a good one, but do you know what clock-goodness is? The two things are not quite the same.

Of course, a clock has a nice clean face, but then yours is always clean, even though it is not kept under a glass like the clock's. The clock goes on with its work whether any one is looking or not, but you never want watching, for you always get your lessons done, and you have never to be reminded to do what mother told you. The clock keeps its hands out of mischief, and it never strikes any one. Even when it strikes the hour, the hands do not do the striking. But I can tell you what they do. They are very wonderful hands, for they can teach us what clock-goodness means.

The hands teach us good behaviour: Twice in every twenty-four hours, the hands point straight up and down. That means 6 o'clock, but it means something else. Can you guess what? Straight up and down means we must be upright in conduct; down-right in duty. We must strive to do the right, and we must do it with our might. Being down-right in duty means working hard at our lessons and never complaining when we have to do something that is hard or unpleasant. But there! You are always like the clock in that!

Those hands teach us to pray, for at the beginning of each day, say one minute past 12 a.m., again at 12 noon, and again at 12 midnight, the clock puts its hands together before its face just like a child saying its prayers. Is that too often? No one says his prayers in the middle of the day? Well, you will find that one brave man used to pray three times every day, although the king had forbidden it altogether. His name was Daniel.

Here is just another thing. They teach us how to be helpful. Twice every twelve hours—at 9.15 and 2.45, you see them stretched out as though they were saying, 'Here are two hands willing to do any good we can. We are ready to carry or lift, ready to do a little kindness for any one, ready for any duty the day may bring!' And this is the readiness that pleases mother so much. How delighted she would be if you really tried to help her—and did it willingly, too! Just fancy how she would feel if you were to go to her before you went out for that game of which you are so fond and said, 'Is there anything you want me to do before I go?' What a light would come into her face!

It is worth trying to be as good as the clock! And you can easily remember what the clock says, for it is—

Hands up and down . .	Righteousness
Hands together . . .	Reverence
Hands open wide . .	Readiness

And as you are now getting big, you will know that just as the hands of the clock depend on what is going on behind the face, so our hands move according to the heart. 'Keep thy heart with all diligence, for out of it are the issues of life.'[1]

The Christian Year.

Fifth Sunday after Easter.

The Lord of the Ages.

'He is risen from the dead.'—Mt 28[7].

Faith in the risen Lord does not rest upon the resurrection as an historical fact. It rests upon the existence of a world of love and grace in the midst of which we live and for which we must provide an adequate source. The manner of the resurrection is secondary. What we need to know is that the Lord is with us, leading the forces of civilization, and that He will be with us to the end. Of this fact the resurrection is the assurance; of the resurrection this fact is the evidence. The resurrection of Jesus is the point of transition, where He who was a single figure in history becomes the Lord of the ages.

1. For two thousand years He who was dead has been leading the forces of civilization. When they have halted, His word of command has been

[1] J. W. G. Ward, *Parables for Little People.*

heard; when they have wavered, His hand has led them back. This statement is writ so large that it scarcely requires evidence to support it. Take our conception of time. Of old there was no universal time-measure. Early peoples dated events by the foundation of their city or the reign of their king. But Jesus stamped His name upon the calendar of the civilized world. He began a new era, alive with meanings drawing their inspiration from Him. Here was furnished a point of time about which might be assembled the facts of history. From henceforth time was divided into divisions—before Christ and after Christ. There was one event that stood in such vital relation to all history that all before it was preparation and all after it result. And to-day business and politics, legislation and literature, are all adjusted to the chronology of Jesus.

How does this come about? How is it that a native of a subject province, a Man who during His lifetime exerted a narrow influence, who was cast out by His own people and died a criminal's death, has written His name across the face of human history? He was a great teacher, but the world had had great teachers. He died as a martyr, but in this He was not alone. The answer is to be found in the fact that He who died is still in the midst of His people, directing the forces of life into new channels. He is risen from the dead, and goes before you. Whatever we may think of the event in Joseph's tomb, Jesus has been living in the life of the centuries, a spiritual fact working in the midst of men from out the unseen world. Despite continued opposition, His spirit has taken hold of the life of the race; it has awakened, inspired, and instructed that life, and lifted it up toward better things.

'But,' you will say, 'this does not argue that Jesus rose from the dead. Other men, about whom no such claim has been made, have left an abiding influence behind. Plato lives and Cæsar lives.' You miss the point. The civilization to which we refer has not drawn its life from the personal influence of Jesus as transmitted through His words, but from the conviction that He is alive and in the midst of His people. This was the dynamic that impelled the early messengers of the cross, that made them equal to any task. This is still the motive power of all Christian endeavour. 'Lo, I am with you alway, even unto the end of the world.' Plato could create a school; Jesus created a civilization. Plato's influence was a memory; Jesus' influence has always been a presence. The belief in a living Christ has been the sustaining power of the Christian believer. It has inspired in the missionary that spirit of personal abandon necessary to the spread of the gospel in the land of danger. It has begotten a confidence that has lived and laboured in times of failure and defeat. The Christian has not only found instruction in Jesus' words, and direction in His example, but he has been sustained, day by day, amid the toils and dangers, the temptations and losses of life, by the sense of an abiding Presence.

2. He goes before you to-day. You may not call yourself a Christian man, you may not belong to the Christian Church; but tell me, where do you get your ideals of right, the ambition you have to do good and to make humanity better?

What is the intelligent motive of effort in behalf of the common good and the increase of happiness to-day? What incentive lies at the back of our world of philanthropy? The desire to make the conditions of life more favourable. But is this desire sufficient to create a civilization that has as its aim to banish disease and lengthen life, to lessen trouble and lighten toil, unless it have back of it a supreme sense of the value of human life? Our civilization, comprising its manifold agencies for enhancing the meaning of man's existence, was born of an awakened sense of the value of the human personality. And whence came this sense of value? Human life, though endowed with its loves and hopes and aims, is an empty thing if these are shut within the limits of the world of flesh.

Any object acquires its value from its destiny. Things of little worth become worthful when they are made subservient to a worthy end. A block of refuse marble, outside the gates of Rome, becomes a treasure of art, when chosen by Michael Angelo as the instrument of his genius. Even so the human personality, valueless as a thing of time, gains merit when its destiny is revealed. Man, as a child of eternity, rises above the ills and hurts of time. His life wins an end within itself, and henceforth the aim of human endeavour is to employ the things of time so far as they are helpful, to eliminate them so far as they are a hinderance, to the attainment of that end.

The resurrection of Jesus brought to the world a revelation of the destiny of human life. In the presence of the risen Lord belief in the eternity of the soul was born, and with that belief a civilization

that seeks, through education, philanthropy, and the mastery of nature, the fulfilment of that destiny. And every man to-day who believes in education, science, and charity, and works for the betterment of human conditions, lives under the inspiration of a conception of life that was born of the broken tomb.

It is no mere accident that Christianity is the only type of civilization that has made for true enlightenment and for progress. Every other civilization has lacked the incentive to progress, because it has failed of its conception of the destiny of man. Christianity alone possesses the energy for advancement, for it alone reveals what man is to be and imparts the power to realize that end. The religion of Jesus, unlike other religions, calls a man, not to the performance of acts and ceremonies, but simply to the task of self-realization. Its very motive is development. But that motive would be powerless, were it not for two facts: that in the person of Jesus is given a demonstration of the possibility of life, and that the risen Lord has impressed upon the world a belief in the eternity of life. Under the inspiration of these two facts Christianity has become a power that has made for the emancipation and elevation of the human person and the awakening of the higher energies of man's nature. It has filled the heart of the world with a hope that has created new views of what man is to be and new agencies for the realization of that being.

3. He goes before you for the days that are to come. Humanity marches into the future under the inspiration of a dual hope, that the race will attain to a new world, that the individual will attain to a new life. This twofold hope was born of the resurrection of Jesus.

When the Great War began, and the ear of the world was filled with stories of the barbarities of cultivated nations, men of little faith complained, 'Christianity has failed.' This complaint was an unintended tribute to the power of Christianity. Why, Christianity has failed? Why not, education has failed, science has failed, humanity has failed? No, we have considered humanity a failure, and have not hoped greatly that science or education could redeem it. But we have believed that Christianity was accomplishing, and would ultimately accomplish its redemption. And why Christianity? It has given to the world the ideal of a new age, but this has not been the dynamic of the future hope of the generations. Plato gave in his *Republic* a vision of what mankind ought to be. The dynamic of the world's faith for the future has rested in those words appended to the Great Commission, 'Lo, I am with you alway, even unto the end of the world.' Humanity has accepted the challenge of Jesus to bring in the future kingdom, because it has believed that He was present, working with it, and that in that presence resides a power that makes the impossible attainable. That belief was born of the word of a risen Lord.

Sin is the world's great problem. The hope of the future lies in breaking the power of sin. The bringing in of a new age is not primarily a matter of legislation, nor of education, but of regeneration. So long as sin remains, man's happiness is marred, and his possibilities destroyed, no matter what other gains are made. Therefore, from the beginning, humanity has looked for one who could save from sin. This Jesus claimed to do not merely by reason of His own example, but through His ability to bring into life a saving power. Belief in that power, and therefore the hope of a new age, was born on the day of the resurrection. For two thousand years the Christian army has been marching toward the future, labouring and praying for the coming in of that age. If Jesus is no Saviour, if the rock of belief in His Saviourhood is removed, all the worse for the world. Its hope of a redeemed humanity is gone. But while unbelief complains, millions in whose lives the reign of sin has been broken rise up to reaffirm their hope of a new world because of their experience of the power of a present Lord.

Furthermore, He goes before you into the valley of death. Life for each of us is filled with uncertainty, but in nothing is that uncertainty greater than in the event of death. Death is the great omnipotent fact, with which every one must reckon, yet about it we know nothing, except that it will come. The when, the how, the where are hidden from us. To-day the babe is snatched from its mother's arms, to-morrow the youth is taken in his strength, or the wife and mother in her womanhood. If we could only 'wrap the drapery of our couch about us and lie down to pleasant dreams,' but we cannot. No ministry that can come to human life can contribute more greatly to man's contentment and ambition than that which can create the belief that death is not an enemy but a friend. This the resurrection of Jesus has done. It has put in place of the grave the sun-lit splendour of the New Jeru-

salem. It has filled human hearts with a glad ambition to make the most of themselves and of their time here, not because death is the end, but because it is the true beginning.

Then let us rejoice in a risen Lord whose presence is certified, not by extraneous evidence, but by a world of life and love and hope, which bears witness to Him every day.[1]

The Lord is risen indeed.
He is here for your love, for your need—
Not in the grave, nor the sky,
But here where men live and die;
And true the word that was said:
'Why seek ye the living among the dead?'

Wherever are tears and sighs,
Wherever are children's eyes,
Where man calls man his brother,
And loves as himself another,
Christ lives! The angels said:
'Why seek ye the living among the dead?'[2]

Sunday after Ascension Day.

Redemption from Fear.

'Fear him, which after he hath killed hath power to cast into Gehenna.'—Lk 12^5.

1. The characteristic of practically all primitive religions is *fear*. That was true, so far as we can discover, of all ancient primitive forms of belief; it is certainly true of all primitive forms to-day. Man is at the mercy of unseen personalities of unknown power. He first becomes conscious of these personalities as he begins to seek for causes to explain the happenings of his life or the conditions by which he is surrounded. In the earliest stages of belief these personalities are almost always malignant and must be propitiated—that is to say that at first it is the evil happenings which most impress him. His first impulse is to give his gods something—to bribe them by sacrifice into at least benevolent neutrality if not into active co-operation on his behalf. It is not till a much later stage in his development that any ethical conception begins to appear.

On the other hand, the record of revelation and of development contained in the Old Testament is full of the idea of conflict. Man is no longer merely the sport of unknown powers. He is conscious of himself and slowly becomes conscious that he can and must fight against evil. All the fervour and wrath of the prophets is stirred when men turn back to the old ideas and begin again to try to propitiate their strange gods. It is treachery against Jehovah, but it is treachery too of man against himself.

And Christian consciousness is quite clear about the fact of conflict. It is part of the education or growth of the spirit to become more sensitive to the fact. But in that growth or education what place are we to assign to this ancient consciousness of hostile spiritual forces actively at work, actively engaged in an attempt to injure or even to destroy that inner spiritual life by which man is conscious of God and of his own high destiny?

(1) Two factors must be noted in passing which do not tend to make our task easier. One is the deep-seated idea that in the process of mental and moral evolution we have reached a stage which warrants us (if indeed it does not insist) in discarding primitive beliefs as definitely belonging only to the earlier stages of man's development and definitely to be discarded by more enlightened folk. At one end of the scale are the affirmations of animism, at the other the negations of such systems of belief as Christian Science. But the persistence in one form or another of the belief in spirits would seem to challenge the validity of this idea as a sound canon of progress.

(2) The other factor to be borne in mind is the theological colour which Western Christianity has given to Omnipotence as an attribute of Deity, a colour which makes it difficult for us to realize any kind of limitation to Divine power or to make room in our thought for any other personalities besides the Deity and ourselves. It is due to this attitude that any discussion of our subject has for long been ruled out of court. Science has been called in to supplement by her doctrine of natural laws the defects of theological discussion. But the newer philosophy of vitalism has shown that natural laws are not the whole account of the matter—that there is a *causa causans* which has still to be taken into account, and this has directed our thought towards new ideas of personal and spiritual elements in the development of human nature. And, theologically, there has been a welcome movement towards re-examining our con-

[1] H. B. Williams, *Fundamentals of Faith in the Light of Modern Thought*.

[2] Richard Watson Gilder, 'Easter.'

ceptions of the attributes of Deity in the light of the broader παντοκράτωρ of the Nicene Creed rather than of the narrower and less adequate Omnipotens of the Western Creeds.

2. So far as the ancient Hebrews are concerned, their thoughts about the world of spirits were largely moulded by the early Semitic ideas which surrounded them in the dawn of their history. They come perhaps through the stream of polytheism, but they have deeper roots than that in primitive animism. And even at that earlier stage in his development man was seeking for causes of the phenomena of nature or of personal experience. He lived in a world peopled with superhuman agencies, some beneficent, others (and more of them) malignant. The strongest influences from outside on Hebrew thought came from Babylon. There are three strange passages in the Old Testament where this influence can clearly be seen: Is 34^{14} (? not later than the Exile), 'the hairy satyr shall cry to his fellow, the screech-owl (=night monster) shall rest there.' Lv 17^{7}, 'no more offer sacrifices unto devils' (satyrs; post-exilic). Best known of all is the 'scapegoat' of Lv $16^{8.\,10.\,26}$ = Azazel (marg.). Azazel is not elsewhere mentioned in the Old Testament, but the Book of Enoch (second century B.C.) speaks of Azazel as leader of the evil spirits.

It is to be noted that the creation of the angels is not mentioned in the Old Testament. Like the existence of God, their existence is presupposed. In He 1^{14} they are called 'spirits,' but not in the Old Testament, where not even God is yet called Spirit. They belong to Jehovah's retinue, they are an element of His majesty, but it is not till later ages that their relation to man gains real definiteness. Generally in the Old Testament 'angel of the Lord' is a theophany, though sometimes, as in Gn 16^{11} 32^{34} 33^{2} (but interpreted in $33^{14.\,15}$), a distinction appears. It is when Greek influence makes itself felt that angels become intermediate agencies between the absolute transcendent God and the world of men.

3. The Old Testament is as much a record of the education of man's spiritual faculties and perceptions as of the actual content of revelation. In the New Testament we enter a new atmosphere. It is specifically the record of *redemptive* history, the final emancipation from the religion of fear. We see at last in clear light not only what God's purpose for man is, and what His work; we are taught not only to realize and explore the relation in which man actually stands to God—'God so loved the world,' but, too, we are taught something of the character of that conflict which God wages on man's behalf. We leave the atmosphere of primitive ideas, the influence of animism, Semitism, of Babylon, Persia, Greece. They have had their place in the education of the religious sense, they have helped to mould man's conception of the spiritual world. They have contributed much towards his understanding of the universe and of his relation to it. But their chief work has been educative, formative, preparatory. In the New Testament we are in presence of the great central Fact of human history, and in the light of that Fact we gain new understanding. The Incarnation shows God interpreting Himself in terms of human life—but it also shows God interpreting human life and all that touches it in terms of Divine knowledge and Divine purpose. And apart from the last and most terrible conflict with evil on the Cross, we can see coming athwart that Life of serene strength and clear vision a growing knowledge that that serenity and clearness involves issues with a hostile and malignant power which is something vastly more and vastly stronger than moral depravity in man. There are some instances in the Gospels where our Lord's consciousness of contact with an evil personality or power seems to be clear and outstanding.

(1) *The Temptation.*—The form of the story is, for our present purpose, immaterial; we are more concerned with the fact that 'the ultimate source of information must have been our Lord Himself, as the most vigorous criticism admits.' We may then believe that the account was given as part of the whole revelation of spiritual fact which it was our Lord's mission to give to men. And the outstanding fact of the Temptation was that of conflict. While 'the meaning and essence of the Temptation is wholly spiritual; it is the problem of what is to be done with supernatural powers: shall the possessor of them use them for his own sustenance or for his own aggrandisement?' the *source* of the Temptation must be recognized as lying outside our Lord's personality. It is unthinkable to ascribe the Temptation to anything approaching 'moral turpitude' in the Incarnate God. It is equally unthinkable that the Father should be the source of any such testing for the Son. There remains only this: that the source of the Temptation lay

in that evil personality whose hold on human nature it was the Son's purpose to subdue, and both the Father and the Son refused to evade contact with that evil personality which was the common lot of that humanity with which the Son had clothed Himself.

If this is the right point of view from which to regard the Temptation, it will fall into place not merely as a preliminary to our Lord's teaching with regard to the evil that is in man, but also with His attitude towards the evil which is 'outside' of man and of which he is the victim, not only in his moral, but in his physical being.

(2) When, for the first time, He has called His followers to His help in liberating their fellows from bondage, and they report that even the devils (*τὰ δαιμόνια*) (Lk 10^{17}) are subject unto them in His Name, there comes that strange comment: 'I beheld Satan fallen as lightning from heaven . . . howbeit, rejoice not that the spirits (*τὰ πνεύματα*) are subject unto you. . . .' Is there not a sense of personal conflict between God at work in men and through men and an evil power holding men in thrall? Nor can we fail to notice that in the commission given to these seventy men there is given unmistakable evidence of the presence of this hostile power in the 'serpents and scorpions' on which they had been given authority to tread. It would seem that these poisonous creatures, hostile to man, were in some mysterious way a manifestation of the 'power of the enemy,' and that the coming of the Incarnate Power ultimately involved their subjugation or even their destruction. Mark has already hinted that they were powerless in His Presence.

(3) Or in that scene where the Lord reveals so much of the spiritual conflict of His life (Lk $22^{28ff.}$): 'Ye are they that have been with me in my temptations'; and He adds, addressing that disciple so fervent in emotional love, so lacking in perception of spiritual danger, 'Simon, Simon, Satan asked to have you (pl.) . . . but I made supplication for thee that thy faith fail not; and do thou when once thou hast turned again establish thy brethren.'

(4) Or, once more, in Gethsemane: 'This is your hour and the power of darkness.'

All of it speaks of the personal contact of the Lord of Life with a supernatural power of evil from whose grip He has come to deliver His brethren. In St. John this note is specially strong and clear. Thus 12^{31}, 'Now shall the prince of this world be cast out'; 14^{30}, 'The prince of this world cometh and hath nothing in me' ('nothing that falls under his power,' Westcott, *in loc.*); 16^{11}, 'The prince of this world is judged.' We note the likeness between these passages in St. John and Eph 2^2 6^{12}. The whole tone of them is in complete contrast to the received ideas of our Lord's time. There the devil is represented as the enemy of man rather than of God. Here it is a direct conflict waged by God to conquer the enemy of good, to recover the Kingdom, and therefore to set men free from thraldom.

Does it mean that those ancient intuitions, those dim fears of bygone ages, have been groundless, imaginary, false, or does it mean that, like law the schoolmaster, they were meant to lead to the great Healer and Conqueror, the Christ of God? For it is to be remarked with special care that while our Lord completely contradicts the primitive false notions of God as a tyrant who rules in blood, He as distinctly seems to emphasize and reaffirm the truth of those primitive convictions which personified evil and gave that personified power a large share in the happenings of human life. St. Lk 12^5 is His most impressive warning: 'Fear him who after he hath killed hath power (*ἐξουσίαν*) to cast into Gehenna.' And it is in absolute contrast to His teaching about the Father's thought of men which comes in the immediate context, 'Fear not, ye are of more value than many sparrows.'[1]

WHITSUNDAY.

Temptation.

'Tempted.'—Lk 4^2.

1. Temptation or probation appears to be not an occasional but an integral and inseparable element in human action. It is the struggle experienced in acting fully up to our make, the painful struggle to be loyal to what we know to be best. In our action as purposeful, reasoning, moral, and responsible we seek ends and means which we fully approve. In the choice of means, when once an end is fixed, there is a process of narrowing of option enforced by our knowledge of the end, of laws and conditions which rule our choice, and of the conduciveness of means considered. Because we are reasoning and moral, our make forces us—

[1] J. R. Pridie, *The Spiritual Gifts.*

if we are completely loyal to it—to choose the best means. When the process converges on the means so approved, our self-committal to our end enforces our adoption of that means and no other; what is best becomes for us the sole means open to us. The earlier stages may be comparatively rapid and easy. The intensity of the struggle increases as the range of option is narrowed, when the persistent sifting of means at last drives us to pass judgment on the most desirable of the *rejicienda* and reject it.

(1) The issues of such action through struggle are manifold. The agent himself is profoundly affected. His qualities thus brought into play are strengthened or weakened for future action according as they are exercised or repressed. To have been true to what is acknowledged *in foro conscientiæ* as the highest is the pledge and the strength of being so again. Courage and discrimination are developed. Principles to which appeal is made as embodying the best, if bowed to, receive an enhanced, a more binding authority; they remain to rule. The discerning of an effective means and the sanctioning of it at real cost, confirm the agent in loyalty to his end; his persistence in pursuing it is more assured. Common experience illustrates the fact that steadfastness in adherence to both an end and an adopted means depends largely on the agony through which both have been determined.

(2) But the moral effect on the agent, great as it is, is not the whole issue of such struggle. The action—the use of the means and the attainment of the end—must not be lost sight of. It is an issue that enables us to judge clearly both an end and a means determined on. Often an agent himself can only long after the struggle articulately express what his decisions have been; and still more often to others it is the sequel alone which interprets the crisis, and reveals the choice made.

Thus a temptation can never be divorced from the course of a life. It is woven into the very texture of life's continuity. It is a temptation because we are what we are *at the time*. It is the conditions of the crisis which make a moment, a decision critical; mature years, with the mature ends and character which they bring, make what would be a sore temptation to youth, free from real agony. It is thus the whole setting of a life which brings temptation. So temptation is never clean detached from the past or the future of the tempted; for there is no such thing as a human experience which has not its roots in the past and its fruit in the sequel. Nor does temptation come to men sitting absolutely still, vacuous or inert: it is the experience of an agent. For by our make we act towards ends by means, and we reason and act as moral and responsible; and while all such action involves temptation, so conversely all conception of temptation involves such action. It follows that, for a really adequate knowledge of a temptation, insight into the whole life, and particularly into its immediate conditions, is indispensable. The whole setting must be known—the framework—for a true interpretation of such a crisis.

2. In the many narratives of temptations in Scripture the interpretative element is predominant. Temptation is in Scripture a religious term; the tempted is viewed as related to God; and his experience is interpreted rather than merely analysed or described. Human knowledge of the highest, either in ends or means, is interpreted as being the voice of God in or to us. The laws which rule action are interpreted as expressions of His will. To obey Him: to disregard them is interpreted as defiance of Him and as obedience to Satan, for that which is lower than the highest is interpreted as the will set against God. In these narratives the issue, as interpreted in them, is usually the effect left on the tempted—his tried virtue or purification (as in the cases of Job and David), or his weakened loyalty to the will of God as an agent afterwards (as with Saul), his attachment to God and serviceableness as an agent of His purposes (as with Abraham or Joseph), or his detachment and rejection as unserviceable (as Saul or Judas). And this interpretation of temptation and its issue dictates the presentation of it as a whole. As belonging to the make of man, and as the divinely ordered method of progress towards tried virtue it is regarded as the will and act of God, as a perfect means to a good end; and we are called on to welcome it, to count it all joy when we fall into manifold temptations. Such probation produces 'patience,' and leads to our being 'perfect and entire, lacking in nothing.' So treated, temptation becomes actually one of the good gifts and perfect boons bestowed by the Creator who is Himself unchangeably good. The Lord Himself was made perfect so, and we now reap the blessing of the discipline through which

He passed. Thus we may with an almost fierce exultation and humble hope enter into temptation. God proves to bless and to use; and temptation is not beyond human power of endurance supported by grace. On the other hand, as involving facing the dread will opposed to God and as possibly ending in a falling away to it, it is perilous and awful. We are taught to pray that it may not prove our master: *Bring us not unto temptation* as unto a snare from which we do not escape (cf. 1 Co 10[13]), *but deliver us from the evil one.*[1]

[1] H. J. C. Knight, *The Temptation of our Lord.*

The Angel of God, or God the King?

By the Reverend T. Nicklin, M.A., Warden, Hulme Hall, Manchester.

It is a commonplace to-day that, at one stage in the development of the Hebrew Revelation, the title 'Baal' was, without hesitation or offence, applied to Yahweh, while in later days the title became restricted to certain heathen deities, and the traces of the earlier Hebrew use were covered over by such means as substituting 'Bosheth' (abomination, idol) for Baal.

Some time back, it occurred to me to inquire whether, in a similar way, at one stage in the Hebrew development Melech (=King) did not come into use as a variant or synonym for Yahweh, and whether traces of this use might still survive, concealed in the Sacred Scriptures by replacing it with Malach (=Messenger, Angel). The late Principal W. H. Bennett, to whom I communicated the idea two or three months before his death, encouraged me to prosecute the search, and it is the results of this investigation which are here presented for consideration and criticism.

I.

The conception of Yahweh as a King, the King of His people, was certainly familiar to Hebrew Psalmists or Prophets. 'The Lord is King' is the beginning of three Psalms, and the same phrase occurs twice elsewhere. Besides this, the identification of God with the King of heaven, of all the earth, and of the Psalmist is found some score of times in the Psalms. The second Isaiah speaks of Yahweh as the King of Israel (44[6]), and Zephaniah has the same title (3[15]). Isaiah, in the famous vision at the time of his call, says that his 'eyes have seen the King, the Lord of hosts' (6[5]). It is unnecessary to multiply instances. No one will be unaware that 'King' is constantly used by way of apposition. The question, which needs further investigation, is whether in narrative 'the King' was ever used by itself as a title for Yahweh.

It is notorious that the title was used by other nations, *e.g.* the Ammonites. It will be noticed that the Rabbinic tradition has given to the name the vowels of Bosheth, so that for Melech they read Molech when it is a heathen god.

II.

Are there any traces still remaining of a non-heathen use of the title Melech for Yahweh, expunged by later readers because of the heathen associations of the name? Many readers still remember the somewhat puzzling, or at any rate curious, way in which the story of Gideon's call is narrated, so that now the Lord and now His angel is represented as speaking to him. We have only to consider the following skeleton of vv.[12-20] in Jg 6 to feel the force of the suggestion that for 'the angel of the Lord' the original text was '*the Lord the King*': 'and the angel of the Lord appeared unto him . . . and the Lord looked upon him, and said . . . and he said unto him . . . and the Lord said unto him . . . and he said unto him . . . Depart not hence I pray thee, until I come unto thee . . . and he said, I will tarry until thou come again, . . . and the angel of God said unto him . . .'

In Gn 48[15. 16] we have, 'The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil.' Here it is natural to suspect the true reading to be 'the King.'

In Ec 5[1. 2. 6], if the Authorized Version and

the Revisers' text were accepted, we shall have 'Keep thy foot when thou goest to the house of God. . . . Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God . . . for God is in heaven, and thou upon earth. . . . Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel that it was an error, . . . wherefore God should be angry at thy voice.' Here it would be natural to read 'the King,' but there is little doubt that the marginal rendering of the Revisers is correct, and that the priest is God's messenger, as in Mal 2^{7}. As will be seen later, this is consonant with the generally accepted dating of Koheleth and with the evidence here presented of the title Melech.

In Hos $12^{3.4.5}$, we have of Jacob: 'In his manhood he had power with God: yea, he had power over the angel and prevailed: he wept and made supplication unto Him: he found Him at Bethel . . . even the Lord, the God of hosts.' Again, why not 'the King'?

In Gn 21^{17}, 'God heard the voice of the lad . . . and the angel of God called to Hagar out of heaven.' It is at least worth considering whether the original text was 'and God the King called.' So too in 31^{11}, where we read, 'The angel of God said unto him. . . . I am the God of Bethel.'

We may now content ourselves with quoting other passages:

Gn $16^{7.9.10.11.13}$, 'The angel of the Lord said unto her, . . . she called the name of the Lord that spake unto her. . . .'

Jg $13^{9.13.15.16.17.18.20.21.22}$, 'The angel of God came. . . . The angel of the Lord said, . . . Manoah said unto his wife, We shall surely die, because we have seen God.'

Ex $3^{2.4}$, 'The angel of the Lord appeared unto him in a flame of fire. . . . God called unto him out of the midst of the bush.'

In all these passages, the present text as it stands goes to corroborate the suggestion we are considering, that at one period in the Hebrew history Melech was an orthodox title for Yahweh. There are numerous other passages in which, if we were to accept the soundness of this suggestion, it is natural to surmise that under our present Biblical text there is lying an older text, more or less altered and refined by the substitution of Angel for King, but it does not seem to be worth while to set out with the intention of reconstructing the hypothetical original.

One celebrated verse in the Psalms may, however, be mentioned. In 8^{5}, the LXX and Syriac have 'Thou hast made him but little lower than the angels,' where the Hebrew rightly translated says 'God.' It may be suggested that angels is not a wrong translation of *Elohim*, but that anciently the Hebrew contained the word Melech.

A curiously interesting parallelism is to be found in 2 S 24^{20}, 'And Araunah looked forth and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king with his face to the ground'; and 1 Ch $21^{20.21}$, 'And Ornan turned back, and saw the angel; and his four sons that were with him hid themselves. . . . Ornan looked and saw David . . . and bowed himself to David with his face to the ground.' Here we seem to get the Chronicler reading the authority on which he is working as if he had spoken of 'Angel' instead of 'King.'

III.

It will be noticed that the books in which, without alteration of the text, there is symptom of an original 'King' instead of the present 'Angel,' are those which analytic criticism has declared to be built upon earlier works than the Priestly books subsequently intermingled with them. This consideration points to the probability, if not the certainty, that we owe it to the Scribes of the Captivity that the title Melech has been worked over and eliminated. The rarity of the title in the Prophets suggests further that they had discouraged its use. This is what we might have expected, and is analogous to what we know of the employment of the title 'Baal.' It is interesting to observe that the Psalms in which the title 'King' is applied to God are not to be found in those strata of the Psalter which scholars have classified as belonging to the latest collections. It is fair to infer, therefore, that in books written or revised during or after the Captivity, and, perhaps we might say, from the time of Uzziah, 'the angel of God' is the original expression used by the writer. There is no question in those later writings of any old title 'Melech' for God. As was pointed out above, this consideration helps to determine the right translation in the passage quoted from Ecclesiastes.

Entre Nous.

THREE TEXTS.

1 Tim. vi. 7.

We must learn yet to estimate men by the fortune they take with them, not by the fortune they leave behind.[1]

---

2 Tim. i. 12.

The instance that the scientific man prizes most highly is that which places his hypothesis under the severest test: no instance can either prove or disprove, either effectively expose falsity or ratify truth, except the instance he calls 'crucial.' It is the crucial instance also that expands the application and deepens the significance of the hypothesis. And the same results follow in regard to religious faith. The words 'I know Whom I have believed,' when they are uttered by one who has walked hand in hand with his own pettiness and ill-doing, carry a strange convincing and relieving power.[2]

---

1 Thess. v. 21.

'Hold fast that which is good.' Lucas could not respect that which he did not prove. I think that is all. 'Prove *all* things, ALL THINGS. Hold fast that which is *good*.' He quoted the little poem about 'Audrey' so often that I at last copied it down and here it is:

Audrey knoweth naught of books,
Naught to captivate the wise,
But the soul of goodness looks
Through the quiet of her eyes.
She can bake and she can knit,
Cunningly she yields the broom,
All her pleasure is to sit
In a neatly ordered room.

Touchstone shaping a career
Shines at each exclusive house:
'Such a clever man, my dear,
Tied to just a country mouse.
Married ere he dreamed of us,
Ere he knew what gifts we had,
Strange that fate should yoke him thus
And very, very, very sad.'

Touchstone, let them mark it well,
When the social round is trod;
Tired of dame and demoiselle,
Goes home softly, praising God.

I think it must have been published in the *Spectator*, and it pleased Lucas by its simplicity.[3]

SOME TOPICS.

The Feeding of the Five Thousand.

It is one of the most agreeable exercises of the unbeliever in miracle to explain the Feeding of the Five Thousand as a natural occurrence. The ways are many, and you cannot call one of them more incredible than another. The latest is Mr. Vivian MacMunn's:

'It used to be the fashion with rationalizing critics to explain the feedings of the four or five thousand by saying that our Lord had induced the disciples to share their provisions with fifty or a hundred outsiders. By the disciples the rationalists meant the twelve. Nothing could be flatter or more futile than the explanation as it was proposed; but if for the twelve we substitute the whole body of the Galilean followers, several hundreds in number, and by the multitudes we understand the crowds of pilgrims flocking to the great Healer from all parts of the land; and if we then go on to picture our Lord insisting that the first group should allow the second a share in the food provided for the common meals, we can see how the number of persons fed, though not miraculously, from time to time might amount in the aggregate to many thousands, and we can account for the tradition of the feeding as the crystallization of a practice into an episode.'

A Coincidence.

Undoubtedly one must allow for coincidences. This is a world in which queer things are wont to happen, in which remarkable coincidences occur. May I refer, by way of illustration, to an incident which recently came to my knowledge in this exceedingly, one is tempted to say excessively, regular portion of the universe? A young man calling one evening upon friends found them in

[1] Sir Henry Jones, *A Faith that Enquires*, 11.
[2] *Ibid.* 12.
[3] *George Lloyd Hodgkin*, 198.

much perturbation over the loss of a ticket to the Cambridge symphony concerts. It had been lent them by a neighbour for a single performance and must be returned promptly for the owner's use at the next concert, but it could not be found. Jokingly, the young man said, 'I'll tell you where it is, it's in the programme which you brought home from the last concert.' 'But,' was the reply, 'we don't know where that is, either.' 'Why,' said the visitor, 'it has fallen down behind the table in your front entry.' A member of the family ran into the front hall and returned in a moment with the programme in her hand. 'Well,' she said to the young man, 'you were right about that, the programme was where you said we should find it, but since you are so wise where in the programme is the ticket?' 'Opposite page six,' was the confident reply. The pamphlet was opened at once, and sure enough opposite the very page which he had designated the long sought ticket was found. Now the young man was not at the concert, had not visited the house for several weeks, did not see the programme behind the hall table when he entered, and as for the number of the page, that was a pure guess. Barring a general familiarity with the ways of concert goers, such as putting a ticket in a programme, throwing the latter upon a hall table on entering the house, etc., the whole business was sheer coincidence—but it would have made the reputation of a medium! It is beyond question that such coincidences have played a rôle in more serious situations and we must allow for them, but even so not all the well authenticated facts seem explicable in this way.[1]

The Ideal.

'Though the ideal is not the deed, the deed that is not first an ideal known and valued and chosen cannot have any spiritual worth.'[2]

The Beyond.

'There seems to be in every least fact a baffling "beyond"; although, in truth, the "beyond" means *room to press forward*, and is an invitation to come still nearer the fact.'[3]

Religion and Life.

'I must confess that religion loses its value for me if its presence and power are not made good everywhere in man's daily behaviour, in the social powers which play within him and around him, and even in the natural world which is also bone of his bone and flesh of his flesh. It must not merely be present, as one thing amongst many: it must be their truest meaning and highest worth. This religious faith, or view, or hypothesis, is, I believe, that in the light of which alone the universe is left a cosmos and not a chaos, and man's life therein a growing splendour and not a farce too tragical for tears.'[4]

Spiritualism.

'One might easily prefer to become extinct than to live on as an immortal fool.'[5]

Communion with God.

'When religious men speak of communion with God as of the familiar intercourse of friend with friend, of son with father, and plead the incredibility that such intercourse can be terminated by death, I would not for a moment question their testimony or controvert their argument; only to such an experience as they relate I, personally, am still a stranger.'[6]

Death's Die-ableness.

'All along father has been showing us the live-ableness of life; now he is showing us the die-ableness of death.'[7]

An Old English Marriage Benediction.

'The God of Heaven so join you now that you may rejoice and be glad of one another all your life; and when He who doth now join you shall separate you again, may He stablish you with the assurance that He hath but borrowed one of you for a time to make both more perfect in the life everlasting.'[8]

The Little Things.

'Someone said here last week: "It is the little things that take the most courage." I wonder if I agree?'[9]

[1] W. W. Fenn, *Immortality and Theism*, p. 9.
[2] Sir Henry Jones, *A Faith that Enquires*, 14.
[3] *Ibid.* 17.
[4] *Ibid.* 41.
[5] W. W. Fenn, *Immortality and Theism*, p. 17.
[6] *Ibid.* 33.
[7] *George Lloyd Hodgkin*, 43.
[8] Quoted in *ibid.* 44.
[9] *Ibid.* 131.

For Doubts.

This is from John Allen's Diary, date Feb. 7, 1830—'After Chapel [in Cambridge—they were undergraduates together] Thackeray came up. He expressed some doubts of Christ being God; we read over St. Matthew together, and he was convinced. Went to bed very late, but I hope the day was not spent in vain.'[1]

The Chief of Sinners.

Why did not Jesus call Himself the chief of sinners? The saint always does. John Allen of Cambridge was the wonder of his friends for uprightness of life, yet he enters in his Diary: 'Determined by God's help to reform my life. "O my God, cure me of my extreme indolence. Teach me to know myself; cure my vanity." Surely there never was one so wicked as I.'[2]

A Sturdy Beggar.

'One nobleman had promised a subscription towards the building of a church, but when the time came for its payment the money was not forthcoming. The Archdeacon wrote for it; receiving no reply, he wrote again and again with no effect. He then called, and, after being kept waiting, was admitted to an interview. On the man's refusing to pay his subscription, Allen said, "As I hold your promise, I shall put your lordship into the county court." A cheque for the amount was then written. The Archdeacon took it, and, saying solemnly, "God loves a cheerful giver. He has no regard for offerings extorted by fear," tore it up, threw it into the fire, left the room and went from the house. The money was afterwards sent to him with an apology and was then gratefully accepted.'[3]

Speaking Good.

Lord Grimthorpe was a frequent visitor at Prees, Archdeacon Allen's country parish. He writes: 'Allen was very good company when I was walking with him among his cottages and in his house. He was a lover and sayer of humorous things, which owed some of their force to his peculiar voice between a laugh and a lamentation. While we were walking I once asked him, "What does that young Hill do?" He stopped and struck his stick on the ground as his manner was, and said, "Well, he kills rats."'[4]

Vergilian Mottoes.

In his *Sortes Vergilianae* Professor Slater quotes some of the mottoes of great schools and great institutions which have been found in Vergil's half-lines — 'those tiny "jets" of incomparable speech in which, ever and anon, he gives utterance to the great thoughts, the "eternal verities" with which we tend to associate his work.' 'Apart from the "Lest we forget" of Liverpool's "Deus nobis haec otia fecit,' there is the motto of Harrow, "Stet Fortuna Domus!" The prosperity of the House—may it always be our bulwark! The motto of the Clan Macmillan, "Miseris succurrere disco," My task—the succour of the oppressed. The motto of the old Bath College, "Possunt, quia posse videntur," They can,—because they think they can. The motto of Clifton College, Earl Haig's old school—"Spiritus intus alit," "the soul of the place—the life-blood of us all." The creative word—the master phrase—the soul of a community.'[5]

NEW POETRY.

Katherine Moher.

There are many war poems in *Remembering*, by Katherine Moher (Blackwell; 2s. 6d. net). And it is mostly the bitterness of loss, the mother's loss; for there is little hope of reunion.

The Question.

Is there no life beyond this golden air,
No light beyond this shine on flower and tree;
And is earth's beauty but a phantasy
Woven by men to keep them from despair?
As ivy hides impenetrable stone
We hide with dreams our walls, and vainly trust
That a transcendence gilds our mortal dust,
That songs transcendent rise beyond our moan.
We close our eyes with dreams, and fondly feign
A gate through Beauty to Eternity;
O piteous dream, our mortal walls stand fast,
The mirage of Eternity is vain,
The phosphorescence of mortality
Our only light, and truth, and end at last.

Does that satisfy? Apparently not.

[1] *John Allen and his Friends*, 3.
[2] *Ibid.* 6. [3] *Ibid.* 137.
[4] *Ibid.* 203. [5] P. 8.

Time and Space.

What do I ask of time?
  One magic hour to roam
In the pale splendour not of Earth
  Where dreams are all at home.

What do I ask of space?
  A druid solitude—
The slow flow of a dreaming stream
  Deep in a haunted wood.

What do I ask of life?
  O hear thy captive's plea
One window—open to the East
  That dreams may come to me.

What do I ask of Death?
  Death who has all to give—
My dreams—transformed to energies
  Wherein my soul may live.

John Bolus.

It is the rarest of achievements for a poet to be at once poetical and scientific. This combined art of Mr. Bolus's *Shires and Spires* (Grant Richards; 3s. 6d.) is up to date scientifically, that is to say, psychologically, and yet it is true art both in form and in substance.

Possibilities.

As one who perilously o'er the brink
  Of highest precipice looks down afraid
  To depth on depth, where vision seems to fade
And lose itself, and instinct bids him shrink
From death's dark offer, lest he come to think
  The call too forceful to be disobeyed,
  Lest resolution fail of wonted aid,
And reason at the fount of madness drink;
E'en thus an everyday philosopher,
  Probing the deeper chasms of his mind,
Discovers unimagined powers astir,
  Amidst a territory undefined:
Faint growths, untaught to ripen earlier
  Than in the eternity which lurks behind.

It is with his sonnets that Mr. Bolus is most successful. There is an equally poetical and more religious sonnet on the famous picture 'The Light of the World.'

C. D. Locock.

Thirty-two Passages from the Iliad have been rendered in English rhymed verse by C. D. Locock (Allen & Unwin; 4s. 6d. net). It is a Homeric Anthology, and must be so encouraged that the Odyssey shall follow. What example may we offer? This is the arming of Achilles—at least that part which describes the armour. Has any one suggested that St. Paul had read it?

So the great gifts formed by the tireless art
Of the lame God he took; and first around
His legs the greaves of pliant tin he bound,
Fitted with silver ankle-plates, and hung
Upon his breast the breastplate. Next he slung
Around his giant shoulders the great blade
Studded with gleaming silver. Thus arrayed
He took Hephæstus' glorious shield, and bright
The far-flung radiance from that orb of light
Shone like the moon's. And as when o'er the
  sea
The fisherman, bore on unwillingly
By stormy winds, far from his home, descries
The watch-fire burning on the hill where lies
Some lonely farm,—so to the high heaven
  shone
Achilles' graven shield. Last he set on
The crested helmet with the fine-wrought hair
Woven by Hephæstus of pure gold; and fair,
Even as a star, it gleamed about the crest,
Fluttering i' the wind. Then he essayed to test
The fitting of the armour, for he deemed
His limbs might be impeded; but it seemed
As wings to him, and lightly bore along
The Shepherd of the people. Last the strong
Great lance of Peleus, that no man on earth
Save he alone might brandish, he drew forth
From out its socket—the famed ashen spear
By Cheiron given to his father dear,
Grown on some Pelian mountain-top to be
The death of many warriors.

Tukaram.

How little done, how much to do! Was that what Rhodes said? How little learnt, how much to learn! That is what every one says who touches the religion of India. Here is a large handsome volume on Tukaram alone. And you say, who was Tukaram? Besides, there is the wealth of thought, suggestive fructive thought in Tukaram; and the wealth of real religious life. How overwhelming it is as new matter for memory, but how wonderful it is as revelation of God. The authors of this book on *The Life and Teaching of Tukaram* (Madras Christian Literature Society for India) are Mr. J. Nelson Fraser, M.A., formerly of the Indian Education Department, and Mr. J. F. Edwards, who wrote the article on Tukaram for the ENCYCLOPÆDIA OF RELIGION AND ETHICS.

Upon Tukaram's philosophy of life or his religious experience it is impossible even to enter. We must rest satisfied with the quotation of one of his hymns:

WITHIN MY HEART.[1]

I know no way by which
My faith thy feet can reach
Nor e'er depart.
How, how can I attain
That thou, O Lord, shalt reign
Within my heart?

Lord, I beseech thee, hear
And grant to faith sincere,
My heart within,
Thy gracious face to see,
Driving afar from me
Deceit and sin.

O come, I, Tukā, pray,
And ever with me stay,
Mine, mine to be.
Thy mighty hand outstretch
And save a fallen wretch,
Yea, even me.

[1] Translated from Tukaram, *P.M.S.*, p. 62.

Mary E. Boyle.

Daisies and Apple Trees is the title (Stirling: Mackay; 2s. 6d.).

The little book is illustrated by Mildred R. Lamb. And the problem is, whether is better, the poetry or the pictures? We cannot show the pictures. But we can sample the poetry.

MUMMY'S ROOM.

Oh! Mummy's room smells lovely sweet,
A refuge sort of place,
Peep into cupboards for a treat
You'll find clothes trimmed with lace.

When Daddy is away at sea,
We each take turns to sleep
In mummy's room, at early tea
Into her bed we creep.

It's very safe in Mummy's room.
She lets us hold her hands
When we see monsters in the gloom
'Cos Mummy understands.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Is it possible to find some middle term to describe our Lord? Some term that will show Him not merely man and not wholly God? Would 'Son of God' do? Thomas said, 'My Lord and my God': may we say, 'My Lord and my Son of God'?

Some such term the DEAN OF CARLISLE is evidently in need of. He does not believe that Jesus was God, and he does not believe that He was merely man. If he believed that He was merely man he would be a Unitarian. But a Unitarian he is not. Most emphatically he declares himself no Unitarian. 'If there are any people calling themselves Unitarians who feel they could with sincerity use such language of Christ, [as he himself is prepared to use] then of course they are not really Unitarians.'

Under the title of *Jesus Human and Divine* (Melrose; 3s. 6d. net), Dr. RASHDALL has published three sermons in which he vindicates himself from the charges made against him by the newspapers. The charges were made on the basis of reports of his Cambridge address. These reports appear to have been untrue, and sometimes unfair. And the charges which were based upon them repeated the untruth and doubled the unfairness. He defends himself indignantly.

And he does well to be indignant. But if there were any honest and accurate men among his reporters and editors he does not help them much. He does not tell them how it can be that Jesus of Nazareth was more than man and less than God. The Apostle Paul had evidently a firm belief in Beings of a middle order between God and man. But the DEAN OF CARLISLE does not share that belief. What will he have us call this Man who was divine as no other man is divine? Where will he send us to find Him?

During the War, and for some little time after it, the belief was freely expressed that the willing sacrifice of a man's life for his country cancelled past shortcoming, whether of faith or of morals, and opened the gate of heaven. The assurance gave much comfort to parents and friends. Then some zealous evangelical called it salvation by heroism, and the comfort of it came to an end. For how does salvation by heroism differ from salvation by works? And we know that by the works of the law shall no flesh be justified in God's sight.

Is that the end, then? It is not. Dr. Edward LYTTELTON has raised the question again in his *Letters on Education*, noticed on another page. He has raised it unintentionally, even uncon-

sciously, but he has raised it. For the sole purpose of these letters is to prove that salvation is deliverance from self. Teach the children, he says, to get rid of their ego, to get rid of all reference to their own interests; teach them to turn their thoughts to God and to refer all their affairs to His will and approval, and you educate them. That is what he says. He could as certainly say, 'and you save them.'

But the men did that. What happened in October 1914? Dr. LYTTELTON asks the question. And answers: 'A million of our young men came forward cheerfully and gave themselves—all they had, all they were—gave themselves cheerfully, as any one could see—gave themselves heroically, as we afterwards saw, for their country.' Whatever self had been to them hitherto, it was nothing to them now. They counted not their lives dear unto them, that they might win—what? Clearly salvation, heaven. And clearly they won it.

Dr. John Watson had much wrestling in his day with this matter. He threw his understanding of it at last into the story of Mr. Saunderson's housekeeper. 'Mr. Saunderson had a housekeeper whose name was Mrs. Pitillo, and he tells us of her gifts in the following strain:—

'"She had the episcopal faculty in quite a conspicuous degree, and was, I have often thought, a woman of sound judgment.

'"We were not able at all times to see eye to eye, as she had an unfortunate tendency to meddle with my books and papers, and to arrange them after an artificial fashion. This she called tidying, and in its most extreme form, cleaning. With all her excellences, there was also in her what I have noticed in most women, a flavour of guile, and on one occasion, when I was making a brief journey through Holland and France in search of comely editions of the Fathers, she had the books carried out into the garden and dusted. It was the space of two years before I regained mastery of my library again, and unto this day I cannot lay my hands on the Service-book of King Henry VIII., which I had in the second edition, or Rutherford's 'Lex Rex.' It does not become me, however, to reflect on the efforts of that worthy woman, and, if any one could be saved by good works, her place is assured. I was with her before she died, and her last words to me were, 'Tell Jean tae dust yir bukes ance in sax months, and for ony sake keep ae chair for sittin' on.' It was not perhaps the testimony one would have desired in the circumstances, but yet, Mr. Carmichael, I have often thought that there was a spirit of—of unselfishness, in fact, that showed the working of grace."'

That is Dr. Watson. But Dr. Watson was not an evangelical? Very well. Was Dr. Alexander Whyte an evangelical? One day, in his pulpit in Edinburgh, Dr. Whyte was expounding the parable of the Good Samaritan. Suddenly he stopped. With a flash of his eye—that glare they knew, and called it so—he swept the congregation before him. 'But,' he said. Now notice what he said.

The text was, 'Go, and do thou likewise.' It was the Lord's last word to the lawyer who stood up and tempted Him. 'But,' said Dr. Whyte, 'some lawyer here, willing to justify himself, will stand up to tempt me, and will demand of me whether I mean to deny all my late sermons on the Romans? And to teach to-night that this Samaritan was justified before God simply because of this good deed of his? I quite admit that both our Lord and His Apostle sometimes teach economically, and paradoxically, and one-sidedly even, on occasion. All the same,—go you and do you as this good Samaritan did. And if death and judgment overtake you walking beside your mule on the way to the inn at Jericho: or if your Lord summons you to give in your account when you are up smoothing the pillow of a half-dead enemy of yours; I would far rather take your chance of eternal life than if death and judgment overtook you still debating, however Calvinistically, about your evangelical duty. Yes: Go at once to-night and do likewise.'

Is not that salvation by heroism? If not, it only lacks the hero. But, you say, surely evangelicalism demands faith—faith in God, faith in Christ. Surely it does. And it shall have it.

Had your million of heroes in October 1914 no faith? Why did they offer themselves? Says Dr. LYTTELTON: 'Any stranger would surely have expected us to deride these fellows as a swarm of lunatics. Did we? We did not; and if anyone showed the least inclination to disparage their conduct in the slightest degree we loaded him with unmeasured vituperation.' For the offering they made was made in faith.

It was faith in king, in country, in their homes, in father or mother, in wife, in children. But that is faith in God. That is faith in Christ. 'Inasmuch as ye did it unto one of these, ye did it unto me.' Not, ye did it just as if ye were doing it unto Me. Ye did it unto Me.

For He is one with His brethren. He is identified with them. He and they are inseparable. He is in them. They are in Him. Boundaries are banished. Physical barriers are swept off. Faith in wife and child, though they are so near to self, is faith in Christ. For it is not self; it is the denial of self. It sends a man into the firing line, where there is no room for self to be.

Messrs. Macmillan have issued the second volume of that elaborate work on the Acts of the Apostles which is edited by Professor F. J. Foakes JACKSON, D.D., and Professor Kirsopp LAKE, and which itself is part of a still larger work entitled *The Beginnings of Christianity*. This volume includes the second part of the Prolegomena to Acts and the Criticism (24s. net).

It is a composite production, curiously composite. For not only are nine different writers' work in it, in addition to that of the Editors themselves, but there are three appendixes, all (somewhat remotely) bearing on the matters discussed, one of them an insurmountable surprise. The Editors tell the story of Margaret Catchpole and occupy twenty pages with it.

One of the writers is Professor F. C. BURKITT. It is he that expresses most unreservedly the purpose for which the book is written. That purpose is to estimate the historical value of the Acts of the Apostles. He divides the book into two parts. The historical value of the second part he probably rates higher than that of the first part. It is of the first twelve chapters that he gives his opinion.

He asks the question: 'What reason, then, have we for trusting the narrative of the first twelve chapters of Acts? Or rather, what measure of credence ought we to give them?' And he answers, 'Roughly, this: we should give them much the same measure of credence that we give to the story of the visit of Jesus to Jerusalem as related in Luke, as compared with the story in Mark. It seems to me that this measure of credence may be compared with that which we give to Shakespeare's *Henry V.* as compared with Hall's *Chronicle*. Shakespeare's play is very much more than a work of fancy. If we knew nothing about the great Lancastrian except what we get from Shakespeare, we should still have a great deal of solid information. We should know the outlines of the history and the heroic story of Agincourt. We should also have a not unhistorical picture of the character of the heroic king, drawn for us by a great literary genius. Something of this is what we have in the Lucan writings. In the Gospel we can partially control the author's tale, for we possess one of his sources. In the Acts we are almost entirely dependent on what he has chosen to tell us.'

Four authors discuss the identity of the editor (not author, you observe) of the Third Gospel and the Acts. The result is unexpected. One of the

authors is Mr. C. W. Emmet. Now he would be a hardy unbeliever who would accuse Mr. Emmet of giving the case away to the traditionalist. Yet Mr. Emmet finds the Acts and the Epistles in agreement, and not substantially only, but even in detail. And Herr Windisch, who is appointed to answer him, does not weaken the force of one of his arguments.

But the essay of deepest interest has been contributed by the Editors themselves. It goes by the title of 'The Internal Evidence of Acts.' It is long and loose. The whole volume gives the impression of indifference to space and time. But as the end approaches we find ourselves among matters of utmost importance.

There is, first of all, a comparison between the three Synoptists in respect of their primary purpose. Mark, we are told, had the single object of persuading his readers that Jesus was the Messiah, 'in spite of the fact that Jesus himself had not proclaimed this openly.' Matthew accepts the position of Mark, but goes a step further. He seeks to prove that Jesus gave a new Law, a Law which He intended should not merely supplement but take the place of the Law of Moses. Luke also accepts the position of Mark, and also goes beyond it. His special contribution is the claim that the Christian community is a Church, and the evidence that was required to support that claim.

More striking than that, more striking to the Editors as well as to us, is the discovery, if it is a discovery, that the theology of Acts and the theology of Paul represent separate lines of development.

They announce it as a discovery. For hitherto even the most radical critics have been under the influence of the tradition that Luke was a disciple of Paul, and so have searched for traces of Paulinism in Acts. But 'Acts and Paul are singularly independent of each other, for sometimes one and sometimes the other seems to be the more advanced, and there is no satisfactory evidence that either borrows from the other.'

They find three sets of facts which go to prove the truth of this discovery. First, the word 'Christ' is used differently. In Acts it is a title; in Paul it has become a name. Next, there is little or no soteriology in Acts. The crucifixion is simply a Jewish crime, its value for reconciliation has not been reached. And, thirdly, 'the interpretation of the Servant of the Lord in Isaiah as a reference to the Messiah is markedly characteristic of Luke but is not found in Paul, although one would have supposed that, had he known it, Paul would certainly have made use of it to support his soteriological arguments.'

Does all that signify that the Acts is earlier than the Pauline Epistles? It seems to point that way. But the Editors will not have it. They hasten to say that the only conclusion we can come to is that Luke and Paul represent two lines of development in Christian thought.

But the most striking comparison with the writings of Luke is not offered by any book in the New Testament. It is offered by the Apostles' Creed.

Taking the Third Gospel and the Acts together, the Editors find certain articles of belief and set them forth in this way:

'(1) God, as
  (*a*) the Creator of the World, and
  (*b*) the Father of the Lord and of his People.
(2) Jesus, the Christ, as
  (*a*) the Son of God, born of the Holy Spirit and the Virgin Mary;
  (*b*) the Lord,
    who suffered under Pontius Pilate and Herod, died, was buried, rose again on the third day, ascended

into Heaven, sits at God's right hand, and is coming to judge the world.
(3) The Holy Spirit.
(4) The Church.
(5) Baptism, and the Apostolic Laying on of hands.
(6) The Forgiveness of Sins.
(7) The Resurrection of the Dead.'

The likeness to the Apostles' Creed is evident enough. But it becomes still more evident if the remarks of K. Holl to the Berlin Academy in January 1919 are taken into account. Holl points out that the second article of the Creed begins with a double description of Jesus Christ as 'the only-begotten Son of God' and 'our Lord,' and that then this double description is explained by two paragraphs, each beginning with the article—'who was born (*τὸν γεννηθέντα*) of the Holy Ghost and the Virgin Mary,' and 'who was crucified' (*τὸν . . . σταυρωθέντα*). This is in closest correspondence with the doctrine of Luke, who alone treats the Divine Sonship of Jesus as beginning with His birth of the Holy Spirit and the Virgin Mary.

There are thus two types of doctrine in the documents which have been preserved. And now 'the problem which is opened up for the Church historian is to distinguish, so far as possible, the traces of that type of Christianity which is represented by the Synoptic Gospels, Acts, and the Apostles' Creed, from that other great line of thought, ultimately triumphant, which is represented by the later epistles of St. Paul, by the Fourth Gospel, and by the Alexandrian School of theology, and found final expression in the Nicene Creed.'

It is surprising to see how completely in a single generation the centre of interest has changed from the Old Testament to the New. Careful observers tell us that in the United States of America a great upheaval is at hand over the Old Testament. In Great Britain we are clean past that. We are occupied now with the more vital problems of the New.

And the focus of interest is the Fourth Gospel. The intensity of interest in the Fourth Gospel is manifest in many ways. Some men are giving themselves to a discussion of its structure, some to an investigation of its contents, some to the keener question of its authorship. But for the moment the most absorbing interest of all is the study of its sources.

To that interest the latest contribution has been made by Dr. C. F. Burney, Oriel Professor of the Interpretation of Holy Scripture in the University of Oxford. It is no less than an attempt to prove that the Fourth Gospel was written in Aramaic.

Professor Burney does not say that the Greek we have is simply the translation of an Aramaic original. What he says, and what he believes he can prove, is that an Aramaic original underlies the present Greek Gospel. He believes he can prove that there was a Gospel written in Aramaic, which was translated into Greek, with freedom on the part of the translator, and with some faults. He believes he can prove that that Aramaic Gospel was substantially the Gospel which we now call 'according to St. John.'

His book is entitled *The Aramaic Origin of the Fourth Gospel* (Oxford: at the Clarendon Press; 16s. net). To do its distinguished author justice the book must be read. All that can be attempted here is to touch at one or two of the places where he seems to make persuasive points.

His work on the Prologue is based on an article contributed by Dr. C. J. Ball to The Expository Times for November 1909. But he has worked through the literature of the subject for himself, and in particular has missed no scrap of linguistic worth thrown up by the papyri or ostraka. Above all, he has rigidly refused to accept as evidence of

translation from the Aramaic words or phrases which may be traced to the Septuagint. He has remembered that the Septuagint diction is Hebraic —a different thing from an Aramaic diction.

Look first at the notes on the Prologue. In v.[5] we read: 'And the light shineth in darkness; and the darkness comprehended it not.' That is the Authorized Version. The Revised Version has 'apprehended,' with 'overcame' in the margin, and a reference to Jn 12^{35}, 'Walk while ye have the light, that darkness overtake you not' —the same Greek word. The Greek word is *κατέλαβεν*. Now if this Greek word were turned into Aramaic, it would be represented there by a word which is very like another word meaning 'to darken.' Take it that the Greek translator mistook the one word for the other. We have then the excellent sense: 'The light shineth in the darkness, and the darkness obscured it not.' The sense 'obscure,' adds Dr. BURNEY, equally suits Jn 12^{35}: 'that darkness shroud you not.'

In v.[14] we read: 'And the Word was made flesh, and dwelt among us.' The Greek verb translated 'dwelt' is *ἐσκήνωσεν*, tented, tabernacled (RVm.), from *σκηνή*, 'a tent.' It is a curious verb to use. Dr. BURNEY believes that it was suggested to the Greek translator by its resemblance to the Semitic root *s-k-n*, which appears in the Hebrew *Shekinah* and in the Aramaic *Shekinta*. The Aramaic word is freely used in the Targums. Hebrew passages which represent Yahweh as dwelling, or causing His name to dwell, in the midst of Israel, are represented in the Targums by the phrase, 'He caused His Shekinta to dwell' there.

Let us pass from the Prologue. More striking are certain mistranslations found in other parts of the Gospel. Take 7^{38}: 'He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.' What does it mean? Westcott says the thought is the distribution of the blessing in fuller measure by its recipient. It may be so. But where is the scripture? It has not been found. Try the Aramaic.

In Aramaic the word for 'belly' is closely similar to the word for 'fountain.' Suppose that the one was mistaken for the other. We find the scripture then, for Joel speaks of a fountain that 'shall come forth of the house of the Lord, and shall water the valley of Shittim' (3^{18}). Is there any difficulty in rivers of water flowing out of a fountain? Dr. BURNEY changes the punctuation. This is his translation:

'He that thirsteth, let him come unto Me;
And let him drink that believeth in Me.

As the Scripture hath said, Rivers shall flow forth from the fountain of living waters.'

Take a last example. In 8^{56} we read: 'Your father Abraham rejoiced to see my day: and he saw it, and was glad.' The Greek is 'rejoiced *in order that he might see*' (*ἵνα ἴδῃ*)—a plainly impossible construction, and yet the word used (*ἵνα*) cannot be translated otherwise than 'in order that.' And then there is the tautology. If Abraham rejoiced to see, to say that he saw and was glad is to say the same thing over again.

Try the Aramaic. The verb meaning 'to rejoice' also means 'to long for.' In that meaning it is not found in W. Aramaic, but it occurs in Syriac. Its construction would naturally be with *ἵνα*. Whereupon we have the excellent meaning: 'Your father Abraham longed to see my day: and he saw it, and was glad.'

Every man has his own working theory of the Person of Christ. He has it chiefly from tradition. But he does not simply swallow the terms in which the men who were before him embodied their belief. He does not play at the children's game of shut your eyes and open your mouth. He considers what the traditional interpretation means

for him. He considers it in the light (or darkness) of other men's theories. Above all he considers it in the light of Scripture.

John Huntley SKRINE has his theory. Dr. SKRINE is a scholar. He has been Fellow of an Oxford College and Bampton Lecturer. He is a Doctor of Divinity. Above all he is himself. To an unusually close acquaintance with the mind of his fathers he adds an unusually independent mind of his own. This is not the first time that he has surprised us by his originality. But this is the greatest surprise.

For, so far as we know, it is the first time in the history of theology that the theory of the Person of Christ worked out by Dr. SKRINE has been suggested. He would himself know if it had been suggested before. He does not hint that it has been. He has worked it out by himself alone, using the materials that were ready to his hand in the Gospels.

What are these materials? They are certain facts about a certain person, Jesus of Nazareth, whose life's story is told by four historians. It is not necessary that Dr. SKRINE should accept every one of these facts as historically reliable. It is enough if there are reliable facts to form a judgment on—a judgment of the Person whose story they relate. For it is with the Person, and the Person only, that he has to do.

There are such facts. Dr. SKRINE has formed his judgment. This man, Jesus of Nazareth, differed from other men. He differed from other men in this that in Him dwelt the fulness of the Godhead. That is a Pauline phrase, but it is expressive and it is true. Nevertheless keep to your historians. What they say is that all the powers of God filled all the vessel of His manhood, so that He was one with God in vital union. There was nothing that God could do for a man that was not done for Him. There was nothing that a man could receive from God that was not received by Him. That is how they represent Him, as they knew Him or were informed of Him. That is the portrait they draw of Him. It is consistent and it is credible. We see and believe it.

Then, when the time came, this man was received into the Godhead. Not His manhood. There is no such thing as manhood. There are only men. This one man, this man alone—for no other of the sons of men has ever had the fulness of God residing in him—this man was, when the time came, taken up into God. He was taken up as a man, and now exists, both God and man, the living, omnipresent, all-helpful Lord Jesus Christ.

When did the time come? It came when He ascended. Before He ascended He rose from the dead. And it is just this matter of the rising again from the dead that is the test of Dr. SKRINE's original theory.

He accepts the test. One chapter of his book —we have not named it, by the way. Its title is *The Gospel of the Manhood* (Skeffingtons; 5s. net). One chapter of his book is occupied with the Resurrection.

Jesus rose from the dead. Not in the body. The body of Jesus did not rise. But He Himself rose. For the body is not an inseparable part of the personality. Jesus Himself rose from the dead, leaving His body behind Him. He appeared to His followers. He was taken up into God. He ever liveth to be the giver of life.

Two questions. What became of His body? And how can that be said to rise again which never was laid down?

Dr. SKRINE cannot answer the first question, though he tries to answer it. His words are these: 'I offer no solution of the problem which the narrative presents as to what happened to the

body, though my expectation is that it will be solved, if ever, by one of two alternatives: either the tradition was mistaken and the body was disposed of in some unknown but natural manner, or else the same creative power which had brought into being the mortal frame withdrew it into nothingness. If the latter is the fact, there would be to ask why such special intervention of Deity was needed? I do not know what other reason suggests itself than that the witnesses, in the then state of psychologic knowledge, would have found it harder to accept the assurance of Jesus, "It is I Myself," if they had been sure that all the while Jesus was lying a corpse in Joseph's vault. They might have still believed that they were seeing but a ghost. This speculation will probably not seem very substantial, but I put it forward as the only conjecture I am able myself to form.'

The other question he takes no notice of.

Thirty Years' Progress in Assyriology.

By C. J. Gadd, B.A., British Museum, London.

Thirty years represent not much less than half the total life of Assyriology, which is thus among the youngest of the sciences, and shows a tendency to rapid growth thoroughly in accordance with its age. What directions this progress has taken will be summarily indicated in the following survey of its principal departments. It would, of course, be impossible, in dealing with so immense a body of material, to trace the history of work accomplished, and it is proposed, therefore, to outline rather the position attained as the result of that work, omitting entirely, since completeness would be impossible and selection invidious, any reference to the many brilliant men who have laboured so fruitfully in this field.

I. Excavations and Archæology.

The year 1890 found three major explorations in progress on Mesopotamian sites. The oldest of these was also the most fruitful, and the remarkable discoveries at Tall Loh, the ancient Lagash, remain unsurpassed in interest, whether historical or archæological. Here it must be sufficient to say that they revealed a new and splendid art, especially notable in sculpture, as well as a long chapter of the earliest history. The remains were almost exclusively of the early Sumerian age, and they have since formed the canon by which similar objects from other sites have been judged and classified. But their particular importance resided in this, that they established, once for all, the position of the Sumerian race in early Babylonian history, and called at once into brilliant life a people whose very existence had been hitherto only a dark inference from the relics of their strange language. From the moment that the first inscribed statue of Gudea, or the Stele of the Vultures, came to light, the obstinate 'Sumerian question' was answered—against its raiser. And, further, it was now realized for the first time that the arts and culture of the later Babylonians stood in the direct tradition from this early people, among whom they were already in their full bloom. In the early third millennium B.C. the inhabitants of Lagash were already past masters in building, metal-work, and, above all, sculpture, both in relief and in the round, while in the beautiful craft of the gem-engraver they had attained a perfection never again to be equalled. From the stone heads discovered there emerged the physical characteristics of the race, which were strongly marked in the face, and the Sumerian type is now familiar, though the knowledge has not thrown much light upon the difficult question of the racial affinities of this people.

Meanwhile, in four expeditions, from 1888 onwards, an American mission excavated the ruins of the ancient Nippur, particularly those of the celebrated E-kur, or temple of Enlil, the most important shrine in ancient Babylonia. The construction of this temple was found to date back to Naram-Sin and Shar-gali-sharri, kings of Agade, but even below this level a deep bed of accumulated ruins served to indicate a much greater antiquity of the site. From a purely archæological

standpoint the results of the digging were not so interesting as might have been hoped, but this was amply compensated by the discovery of a great mass of literary material, of which, however, this is not the place to speak. Babylon itself has been worked upon systematically by German excavators since 1899, up to the outbreak of the late war. Very high hopes were naturally entertained of so famous a site, but it cannot be denied that they have been largely disappointed. Nebuchadnezzar II., in the sixth century B C., had been so thoroughly the Augustus of his city that he left little belonging to earlier ages, and his own splendours, which dazzled the eyes of Herodotus and Ctesias, have themselves so sadly faded that Babylon is indeed little but the 'shadow of a great name.' Nevertheless, it is not all disappointment; the magnitude of the city and its buildings, its walls and quays, its spacious planning, above all, its remarkable Sacred Way, paved with stone, leading between high walls, sculptured with lions in brickwork relief and coloured glaze, until it passes under the imposing Ishtar Gate with its façade of bulls and dragons depicted in the same striking technique—all these are still worthy remains of that royal capital which was once 'adorned as none other city that we wot of.'

If the enthusiasm of the German explorers had received something of a check at Babylon, it was to find a magnificent reward in another place. In 1903, operations were begun on the mound of Kalat Shargat, the ancient city of Ashur, and the site has, since then, yielded a rich and continuous stream of monuments, which have thrown an entirely new light upon the early history of the kingdom. But, apart from these, the architectural remains of temples and palaces, of the remarkable quay-wall of Adad-nirari I. (1300 B.C.), and of the city fortifications were in themselves no mean recompense for the labour expended in their excavation. A very important discovery, though rather of historical than archæological interest, was that of two parallel rows of stone monuments, found practically *in situ*, and running roughly east and west across an open square in the city. These were the memorials of men who had held the *limmu* office, or eponymate, including, of course, the kings themselves, who were distinguished from the commoners by having their monuments placed together in the northern row. In the lowest strata there came to light statues and fragments, in the characteristic early Sumerian style of sculpture and dress, and it is significant that another such statuette has been found lower down the Tigris in the neighbourhood of Samarra.

Space forbids more than a passing reference to some highly interesting finds at Tall Halaf in the extreme north of Mesopotamia on the Habur River. This place is now known to be the site of Guzana, that Gozan to which Sargon sent Israelite prisoners after the fall of Samaria; it has yielded the figure of a veiled goddess and a number of stone reliefs in the curious mixed style of art found at Sinjirli and (later) at Carchemish, which is doubtless predominantly Aramæan, though tinged with Hittite influences. But we must now leave Mesopotamia itself, and glance at two other widely separated regions, both of which have now definitely entered the range of our survey. First of these is the ancient Elam, where Susa, the capital city, has been explored since 1897 by a French mission with brilliant results. It is strange indeed that this foreign city should have given us some of the finest specimens of purely Babylonian art and culture. For Naram-Sin's stele of victory, Manishtusu's obelisk, and Hammurabi's laws we are indebted to the somewhat undiscriminating taste of one Shutruk-Nahhunte, who obtained them as the spoil of a successful foray. This implies, of course, that at Sûsa Babylonian influence is more in evidence than any purely native art. But the Elamites at least learned well, and have some highly creditable achievements in stone and metal work. They showed most originality in their seals (which at first imitated those of Babylonia neither in shape nor in design), and in their pottery, which flourished in its most perfect attainment in the earliest days of the city. There is an evident connexion between the geometrical and naturalistic designs on the early seals and on the best painted pottery. It is in this respect that Susa presents the greatest contrast with purely Babylonian sites, upon which the pottery is usually plain and uninteresting, though very early red and black sherds have been found at Ashur, and recently a quantity of such fragments, with black naturalistic designs on a plain ground, have been found in the British Museum excavations at Eridu and in the small mound called Tall al-Ubaid; comparison with the early Susian pottery is suggested at once. It is possible that such ware would be found in other Babylonian mounds, if digging were carried down

to a sufficient depth, which has very seldom been done hitherto.

One other site, far removed from the last, must be noticed before this brief survey ends. Boghaz-Keui is a modern village in Cappadocia, lying in the bend of the Halys, east of Angora; but above it stand the remains of the city of Hatti, once the heart of the Hittite empire, in the fourteenth and thirteenth centuries B.C. This fact was revealed by the discoveries made in 1906 and 1907, when the cuneiform records, which almost immediately came to light, disclosed to the explorer that he had chanced upon a far more important prize than that which he had set out to seek. These same records proved to add a whole new wing, as it were, to the history of Western Asia in ancient times, and incidentally a new language to those which already existed for the more discomfiture of Assyriologists. But of these things and of the connexion of the Hittite use of cuneiform with the 'Cappadocian' traders of Cæsarea, this is not the place to speak. Boghaz-Keui was not merely the site of a royal archive; it was in itself a city of imposing proportions, with temple, palace, and fortifications complete, and all of stone, at least in their lower courses. The city wall was of enormous strength, with its outer and inner facing of stone filled in with rubble, the whole surmounted by towers and pierced with gates, each side of which was formed by huge incurving monoliths, with more than a slight suggestion of Mycenæ. In front of this wall there ran also, in the weaker places, an outwork of lighter build. Sculptured lions, forming part of a water-trough in the temple courtyard, and others which flanked the entrance of the southern gate, together with a fine life-sized relief of a king at the east gate, were characteristic products of the sculptural art found at many other places in the Hittite country, from which we can obtain an excellent notion of the national dress, with its pointed cap and upturned shoes, of the form and worship of the gods, and of the physical type of the people.

II. History.

In no department that we shall have to survey has our progress been so rapid, and withal so definitive, as in that of history. This, of course, is not always the case with ancient studies, in illustration of which it would be possible to quote Crete, and even Egypt. Assyriologists, on the other hand, are fortunate enough to be able to follow a virtually unbroken thread from the latest times to the earliest (historically speaking) in Western Asia. Latest to earliest—that is the natural order of recovery by the spade. A thread, too, it is indeed, and occasionally a slender one, but even a thread can unpuzzle a labyrinth. Let it be said at once, therefore, that the study of that portion of history which may roughly be defined as derived from cuneiform sources has been at once progressive and centrifugal; progressive, that is, ever further into the past (if the apparent paradox be permissible), and centrifugal in the sense that it now yields a picture of much more than the mere centre from which the cuneiform script radiated. Babylonia and Assyria were not one in descent any more than in politics; the latter was not merely an upstart younger brother of the former. But, more than this, the land of the two rivers was surrounded by neighbours, mostly alien in race, whose own history could not fail to have a profound effect upon that of the two nations. The great event of more recent historical study has been the entrance of these mighty forces from the circumference. To this phenomenon even the remarkable extension of our knowledge concerning the early period of internal development must take second place. In order to give due importance to both of these features it will perhaps be most perspicuous, and most conformable to the limits of space, to make a very summary sketch of the early period as a whole, rather than to attempt a geographical arrangement.

The years about 3000 B.C. form a convenient beginning for the definite history of Babylonia, or rather of Sumer, for it is there that the past first becomes articulate. Perhaps, indeed, before that time, for we now have lists of dynasties and kings which profess to extend back even to the Deluge. But in those days the gods still walked on earth, and Etana, Lugal-banda, Tammuz, and Gilgamesh himself, shepherds or hunters as they were among men, ruled from their cities of Kish or Erech for their hundreds of years, alternately with many mortal kings of more than patriarchal longevity. The picture is fancifully coloured, but the drawing is accurate enough, and represents Sumer as it was yet to be for many centuries—a congeries of city-states in a condition of perpetual warfare, each under its own governor, contesting the 'kingship,'

which passed from city to city according as each was able, for the time, to assert its supremacy over the others. Eleven of these 'cities of kingship' were reckoned by the scribes before the rule passed finally to Babylon. These include most of the ancient centres of Sumer itself, but, what is more remarkable, the 'lands' have already intruded themselves, and four out of the eleven names are those of foreign cities—Awan and Hamàzi in Elam, Mari on the middle Euphrates, and the 'horde' of Gutians, who were simply north-eastern hill tribes. Of the very early dynasties we have no monuments,—writing was probably not yet invented,—but gradually the rise and fall of cities begins to make its way into light independent of the king-lists, as when Enshakushanna of Erech relates his own defeat of Kish under Enbi-Ishtar. A succeeding rule of Adab is also attested by inscriptions; then the power goes to Mari, under the suzerainty of which we may place the brilliant local line of kings inaugurated by Ur-Nina at Lagash. It is a curious freak of chance that this bypath of Sumerian history should be so brilliantly illumined while the main road passes by, only just discernible in the gloom. But the ways join in Urukagina, the last king of Lagash, who was overthrown by Lugal-zaggisi, king of Erech and of all the land. A great conqueror his own inscriptions proclaim him to be, but he was defeated in his turn by an even greater, the celebrated Sargon of Agade. About this man, as about the recent recovery of his true place and importance in history, a fascinating account might be written, if space permitted. But of his date and of his exploits something must be said. It appears certain that we must adopt what seemed at first a too-heroic remedy, and accuse Nabonidus' scribe of exactly a thousand years' error in his date of 3750 B.C. for Naram-Sin, the great-grandson of Sargon. It had always seemed improbable, from the time that the early Babylonians and their art began to be known, and, in face of the lists, it is out of the question. Decreased by a thousand—and the difference is only that of a single wedge in cuneiform—the date agrees excellently with all the evidence, and is doubtless authentic, so that we may confidently mark 2750 B.C. as the *floruit* of Naram-Sin. As to the achievements of Sargon and his dynasty, we are not on such sure ground. From his own inscriptions we know that, after reducing all Babylonia, he marched up to the Lebanon, to the 'silver mountains' of the Taurus, and to the Syrian coast. It is clear also that he fought, like his successors, in Elam. But some very far-reaching claims have recently been made, involving the whole of Asia Minor, and even the distant island of Crete! It is by no means certain, however, that the evidence adduced will bear so great a weight. A similar doubt attaches to the conquests of Naram-Sin, and here again the difficulties are mainly those of geographical identification. The assumption that Magan was some part of Egypt may yet prove to have started inquirers on some very false scents.

Of the long domination of the tribes from across the Tigris, known as Gutians, nothing need be said, for scarce anything is known. It is clear that their rule was ineffective and sporadic, or the almost complete independence of Gudea at Lagash would have been impossible. They were evidently loose-knit and predatory hordes ('the host of Gutium had no king,' says the list), and their oppression was finally ended by one Utu-hegal of Erech, who has left us quite a heroic narrative of the last clash. But Erech was not to be the real inheritor of their kingdom, which was reserved rather for the great Third Dynasty of Ur. It would be impossible here to do justice to the power of these kings and to the unparalleled prosperity which the land enjoyed under their sway. But it is at this point that two new forces come into view, and change, for the first time known to history, the whole subsequent orientation of Babylonia's external policy.

The kingdom of Elam has recently been revealed to us by the excavations of Susa. Its inhabitants first appear as the makers of a fine painted pottery and the users of a script clearly distinguished from, yet probably related with, that of the Sumerians, which, however, was destined to disappear early in their history. Speculation as to the race, or even the language, of the Elamites is at present a step in the dark. But they appear first in history at the time of the Agade kings, whose empire clearly extended over Elam, as may be gathered from much scattered evidence. In those days, and for long afterwards, Elam was completely subservient to the reigning power in Sumer and Akkad, and this condition still held during the Ur Dynasty, though the date-lists make it clear that Shulgi and his successors had much hard fighting to do there. So much so, in fact, that their attention was turned

exclusively eastwards, while on the west, after the reign of Ur-Nammu, they maintained a pure defensive. And it is remarkable that henceforth this remained the policy of Babylonia until its very latest days. Never was she free from periodical conflict with Elam, till Elam was annihilated by Ashurbanipal; never did she march again up the Euphrates until the Medes had annihilated Assyria. And this brings us at once to the other Babylonian frontier henceforth to be vital—the northern.

The suzerainty of Bur-Sin I. of Ur was acknowledged, far beyond the limits of Sumer, by one Zariku, governor of a city as yet obscure, but destined to so brilliant a future, the city of Ashur. Of the earlier history of this town we know no more than the names of two rulers, Ushpia and Kikia, who are designated as its first builders, and of the race of the Assyrians, beyond the fact that they were purely Semitic, nothing very precise can be made out. But there is solid ground for holding that their connexions are entirely with the west, despite the Biblical tradition of colonization from Babylon. At this same time of the Ur Dynasty, the city of Ashur was in close commercial relations with a group of Semitic traders, mostly bearing Assyrian names, settled in the neighbourhood of Cæsaræa Mazaca, beyond the Taurus, whose business records, disclosing an extensive trade in metals and woven stuffs, have been recovered in such a multitude from Kala Tepe and along the Habur. The activities of this settlement seem to have been very short-lived, but the race continued to live on in those regions, and was still known to Herodotus and other Greek writers as that of the White Syrians. There is, however, nothing to show that this outpost of Semites was in any way subject to Ashur, itself making at this time so humble a début in history. But this early bond with the west is a symptom of all subsequent Assyrian policy; all her effort is directed to the lands from which she drew the commodities essential to her welfare, and any interruption of these routes is the signal for her decline until connexion can be re-established. We have further glimpses of early Assyrian kings in their recently discovered monuments, and in a notice which brings Ilushuma into connexion with Sumu-abum, the first of Hammurabi's line in Babylon. It is evident that Assyria was now strongly in the ascendant, and there is some reason to believe that Sargon I. (to be sharply distinguished, of course, from Sargon of Agade, on the one hand, and the more familiar Sargon II. of Assyria, on the other) was a great conqueror; a seal impression bearing his name has been found on one of the Cappadocian tablets already mentioned. But, if so, his empire must have been evanescent, for soon after there ruled over Assyria a king with the name of Rim-Sin, and there is considerable probability that he was none other than Hammurabi's great rival, Rim-Sin of Larsa. Various successors, mentioned in the almost complete lists of Assyrian rulers which we now possess, are otherwise unknown.

Henceforth, apart from their internecine quarrels, the foreign horizons of Babylonia and Assyria respectively extended in opposite directions. The former was to find her problems continually in the eastern and south-eastern hills; invaded by wild Kassites, she was to see the rise of Elam to an independent and formidable kingdom to which she remained for many years a constant prey, while the line of monarchs, inaugurated by Humbanumena, achieved the summit of Elamite power. Assyria, on the other hand, looked ever west and north, often with anxious eyes. For her rise had been premature, and for many years she stood in peril of stifling almost at birth. One of the most striking results of recent research has been the revelation of the great masses of non-Semitic population which stretched across from Cilicia to the Caucasus, and which must inevitably have surged over any less virile nation than the Assyrians, whose survival and subsequent domination appear as one of the marvels of history when viewed in the midst of these sinister clouds. It is no slight test of the progress of ancient studies to reflect that the celebrated Amarnah letters were discovered only just before the time which this survey embraces. Since then an astonishing commentary has been added to these already astonishing documents by that remarkable combination of insight and pure luck which led to the finding of the Hittite archives at Boghaz-Keui, to the unveiling of a whole new civilization and of an ancient world-power. What were the precise relations of the Hittites, the Mitannians, the Urartians, and the people of smaller neighbouring kingdoms cannot as yet be settled with precision. It is, at any rate, unlikely that Indo-European elements, though undoubtedly present, were more than an admixture in the whole mass. It is best, at present, to consider all these kingdoms as political rather than

racial entities, whose wax and wane was continual but did not affect anything more than the precise direction of the policy of Assyria. For instance, in the middle of the second millennium, Ashur was clearly under the domination of Hanigalbat, a kingdom lying east of the middle of the Taurus range, whereas later it was Mitanni and the Hittite power itself, or, later still, the Urartians of Armenia, who constituted the danger. Into the internal and mutual affairs of all these it is impossible here to enter, though the history of the Hittite kings who succeeded Shubbiluliuma, their relations with their neighbours, even with the Egypt of Rameses II., are all set forth at large in their treaties with these states, documents which surely form as notable a corpus of international law as any age could produce. With so advanced a civilization had Assyria to deal in her early days, and at first she was unequal to the task. But, after Ashur-uballiṭ and his third successor, Adad-nirari I., had finally asserted the superiority of the growing state, Assyria never looked back, despite sporadic periods of partial decline, and, if she finally fell, we shall not impute it to lack of virtue in her people or policy in her rulers, if we consider what a world it was that she had so long been bearing upon her shoulders.

Literature.

THE CAMBRIDGE MEDIEVAL HISTORY.

It is with peculiar gratification that we receive the third volume of *The Cambridge Medieval History* (Cambridge: at the University Press; 50s. net). Between the second and third volumes came the War, and Dr. Whitney's apology for the delay is readily accepted. The fear was that the War would end the enterprise. And that fear was greatly strengthened by the death of the principal Editor, Professor H. M. Gwatkin. But here it is, and not in any sense unworthy of the first or the second volume. Dr. Gwatkin's place has been filled by Dr. J. R. Tanner and Mr. C. W. Previté-Orton.

What is it that makes the Medieval History a greater book than the Modern? It *is* greater: we cannot conceive a denial. We had given the credit to the superb genius of its Chief Editor. And we are not yet convinced that we did mistake. For he is here in person still, and when not in person, in spirit. To set up a standard is half the accomplishment. What would the Tabernacle have been without the pattern showed in the Mount?

But the work was not only more grandly conceived; it has been, we think, more greatly executed. There is firmer individual footing; closer co-operation also; above all, there is an attainment to readableness throughout which the earlier work never reached. That must be the doing of the Editors. For let it be understood that an Editor can always secure grammatical English, and even good style, without sacrificing one jot of his contributors' originality.

This volume deals with Germany and the Western Empire. The authors are Professor Réné Poupardin, Professor Louis Halphen, Mr. C. W. Previté-Orton, Mr. Austin Lane Poole, Mr. Edwin H. Holthouse, Miss Caroline M. Ryley, Professor Allen Mawer, Mr. William John Corbett, Dr. Rafael Altamira, Sir Paul Vinogradoff, Dr. Montague Rhodes James, and Professor W. R. Lethaby.

To Sir Paul Vinogradoff has been entrusted that most difficult subject, Feudalism. We think we can detect advance in intelligibility beyond Maitland, advance also in esteem. 'The lord was a monarch in the manor, but a monarch fettered by a customary constitution and by contractual rights. He was often strong enough to break through these customs and agreements, to act in an arbitrary way, to indulge in cruelty and violence. But in the great majority of cases feelings and caprice gave way to reasonable considerations. A reasonable lord could not afford to disregard the standards of fairness and justice which were set up by immemorial custom, and a knowledge of the actual conditions of life. A mean line had to be struck between the claims of the rulers and the interests of the subjects, and along this mean line by-laws were framed and customs grew up which protected the tenantry even though it was forsaken by the king's judges. This unwritten constitution was safeguarded not only by the apprehension that its infringement might scatter the rustic population on

whose labour the well-being of the lord and his retainers after all depended, but also by the necessity of keeping within bounds the power of the manorial staff of which the lord had to avail himself. This staff comprised the *stewards* and *seneschals* who had to act as overseers of the whole, to preside in the manorial courts, to keep accounts, to represent the lord on all occasions; the *reeves* who, though chosen by the villagers, acted as a kind of middlemen between them and the lord and had to take the lead in the organisation of all the rural services; the *beadles* and *radknights* or *radmen* who had to serve summonses and to carry orders; the various warders, such as the hayward, who had to superintend hedges, the woodward for pastures and wood, the sower and the thresher; the *graves* of moors and dykes, who had to look after canals, ditches and drainage; the *ploughmen and herdsmen*, employed for the use of the domanial plough-teams and herds. All these *ministri* had to be kept in check by a well-advised landlord, and one of the most efficient checks on them was provided by the formation of *manorial custom*. It was in the interest of the lord himself to strengthen the customary order which prevented grasping stewards and serjeants from ruining the peasantry by extortions and arbitrary rule. This led to the great *enrolments* of custom as to holdings and services, of which many have come down to us from the twelfth, thirteenth and fourteenth centuries; they were a safeguard for the interests both of the tenants and of the lord.'

But we need not quote. It is not by extracts that this work is to be judged. Let us note that one of the most useful as well as interesting of its chapters is the Introduction, by Professor J. P. Whitney. The maps are, as formerly, in a separate case.

FERRERO.

Signor Guglielmo Ferrero is the modern Gibbon. He has written a history in five volumes on the greatness and decline of Rome. He has style and he has scholarship. And he is courageous enough to write ancient history and make it a model for to-day. A recent book of his on *The Ruin of the Ancient Civilization and the Triumph of Christianity* has been translated by the Hon. Lady Whitehead (Putman; 12s. 6d.).

Signor Ferrero finds more than one cause for the fall of Rome, but he finds one cause more corrosive than all the rest. It is the fact that Rome could not make up its mind between an absolute monarchy and a free democracy. Trying to combine both methods of government it failed and fell.

Then comes the moral. 'The nations have not yet realized the political results produced by the World War, quite independent of the will and the plans of the men who seemed to guide its movements. Men still reason as if it were only the day after the Treaty of Utrecht. They have seen and still see only conquerors and vanquished, as if there had taken place a mere transfer of power and prestige from certain Powers to certain other Powers. They have not yet perceived that in the month of March, 1917, one of the two political principles on which rested the whole system of social order in Europe received its first formidable blow when the revolution in Russia broke out; that it received another blow, this time a decisive and mortal one, in the month of November, 1918, when the Empire of the Hapsburgs and that of the Hohenzollerns tottered and fell. They do not see that the overthrow of the monarchical system in Europe and the discrediting of the theory of rule by divine right, is an event of enormous importance; that it completes a political crisis begun two centuries ago; and that Europe is again in danger as in the third century of finding herself without any assured principle of authority.'

What, then, would Signor Ferrero have us do? That is just what he does not tell us. He shows us very clearly the danger of the division of authority between sovereign and people, but he shows us just as clearly the danger of resting authority either upon the will of the people alone, or upon the will of the ruler alone. He sees danger ahead whatever way he turns. He leaves the Powers to solve the problem of government in Europe after the upheaval of the War, for to him the problem seems insoluble.

THE SCOTTISH COMMUNION OFFICE.

The Scottish Communion Office, 1764, with Introduction, History of the Office, Notes and Appendices, by John Dowden, D.D., LL.D., sometime Bishop of Edinburgh. New edition, seen through the Press by H. A. Wilson (Oxford: at the Clarendon Press; 14s. net).

'The first edition of this work, published in 1884, has for a good many years been "out of print, and scarce." The author had been for some time

making preparation for a new edition, and his work had been practically completed, when in 1908 the desire which he has expressed (see p. 98) for a renewed attempt at a revision of the Scottish Liturgy was fulfilled. It was natural that he should then have delayed any further steps towards publication till the question of revision should be settled; and its conclusion was not reached till nearly two years after his death.

'The need for a new edition of the book may be said to have become more apparent in the course of the discussions concerning the proposed revision: and arrangements were made for the publication of the late Bishop's work by the Delegates of the Clarendon Press. The book was, as its author had left it, almost in readiness for printing: but some delay was necessary for the revision of Appendix C; and before the work of printing could be taken in hand, the war of 1914 had begun: it was still delayed by the war and its results when the editor to whose care the material had been committed was removed by death.

'Thus the book appears after repeated delays, and under less competent care than it would have had if it had been issued either in 1908 or in 1914.'

The only dissent from these words is in respect to the last sentence. No one could be, no one is or has been, more competent to edit and issue such a work as this than Mr. Wilson. Long ago he edited the Gelasian Sacramentary and sprang into the first rank of liturgical scholars. He has spent his life since then on the same study. This volume, so finely produced by the Oxford Press, is the last word of scholarship on the Scottish Communion Office.

The Abingdon Press of New York, enterprising in many ways, is especially so in the department of Education. The latest in their list of publications is an astonishing array of pamphlets, thirty-seven in number, from 24 to 64 pages each, and all offering instruction to the teacher of the infant school or to the parent in the home. The topics have a range which itself is something of an education. They run from so simple a subject as 'The Nation's Challenge to the Home' to so serious a subject as 'Thumb-sucking.' They include 'The Education of the Baby until it is One Year Old,' 'The Problems of Fighting,' 'The Dramatic Instinct in Children,' 'The Use of Dolls in Child-Training.'

For the earliest of introductions that treat of the New Psychology, by all means choose *The Machinery of the Mind*, by Violet M. Firth (Allen & Unwin; 3s. 6d. net). It is a perfect triumph of simplicity and science.

We have just named an elementary introduction to the New Psychology. The book in which to follow up the study is *The New Psychology in its Relation to Life*, by Mr. A. G. Tansley (Allen & Unwin; 10s. 6d. net). Published in June 1920, it reached its fifth edition in March 1922—a pretty conclusive proof of the interest in its subject and of the value of the book. The fifth edition has been revised and enlarged.

There is in the city of Boston, America, the Boston Vocation Bureau. It was started in 1908 by Professor Frank Parsons. Its business is not so much to find occupations for grown lads, as to train lads for their occupations. Professor Parsons believes not only that boys and girls should be educated, but that they should be educated from the very beginning for the particular work in life for which God has called them. And how do you know for what work God has called them? By their aptitudes. Terrible stories are told of boys who manifested an aptitude for electrical engineering, fitting up a whole installation in their homes before they were sent to a public school, and who were sent there to learn Latin and Greek. It is all worked out systematically, scientifically, in a book with the title of *The Find Yourself Idea*, published at the Association Press, New York ($1.40). The author is Mr. Clarence C. Robinson, Secretary for Employed Boys International Committee of Young Men's Christian Associations.

Two excellent evangelical sermons by the Rev. William Kirk Bryce, of Bromley, Kent, have been published as a single pamphlet. The title is *What is True Christianity?* They are published by the author.

The Hon. Edward Lyttelton, M.A., D.D., D.C.L., late Headmaster of Eton, has written and published a volume of *Letters on Education* (Cambridge: at the University Press; 5s. net). We wish we could persuade every one of our own readers to read the volume. We have been most unusually moved by it ourselves. What is the

theme? Well, it is the one and only theme, if we would be followers of the Lamb. For it is 'Seek ye first the Kingdom of God,' and with such emphasis on *first* as arrests us there. There is no second. First the will of God and all else left alone. First touch with Him, and self dethroned. That is the aim of education. There is no other. But how tame and bare it is when set forth so. Read the book.

If there is not much for the advanced student of Dante in the three essays which have been published under the title of *Dante: Poet and Apostle* (Chicago: at the University Press; $1.25), there is enough for the beginner, and it is right well fitted to give the beginner an appetite. 'The Years of Preparation,' 'Dante as Apostle,' 'The Divine Comedy as Poetry'—those are the titles. The author is a well-trained Dante enthusiast, Ernest Hatch Wilkins, Ph.D., Litt.D., Professor of Romance Languages in the University of Chicago.

Messrs. Constable have reissued Mr. A. Clutton-Brock's *Studies in Christianity* (4s. 6d.).

Messrs. Hodder & Stoughton have published a volume of sermons on Prayer by Dr. Alexander Whyte. The title is *Lord, Teach us to Pray* (7s. 6d. net). It will be received as a gift from the dead, and with affectionate reverence. More appropriate gift could not have been given.

A wonderful power of appeal to the mind of the common people has Dr. J. Paterson-Smyth. He chooses the popular subject, he speaks the popular word on it. He does both unerringly every time. This time it is in a small book with the unerringly popular title of *On the Rim of the World* (Hodder & Stoughton; 3s. 6d. net). 'Comfort ye, comfort ye my people,' said God to the ancient prophet. This is the modern prophet of comfort.

Few men have the ear of the intelligent student of Scripture more emphatically than Professor A. S. Peake. His latest volume is a collection of papers on *The Nature of Scripture* (Hodder & Stoughton; 6s. net), every one of them marked by the simplicity of utterance, clarity of thought, and profundity of scholarship which together have given Dr. Peake authority and eminence.

The last paper in the volume discusses the place of the Gospel in the preaching of to-day. 'I prefer,' says Professor Peake, 'to regard the Gospel as Christocentric rather than Staurocentric, if I may coin the term, understanding, of course, that any truly Christocentric theology will attach a very high significance to the Cross.' All the same, he considers that the Church was entitled to develop its theology on Christological lines, and not only entitled, but bound to do so. 'In making its theology Christocentric it obeyed an inevitable impulse which had been communicated to it by its experience of its Founder and was sanctioned by His teaching.'

With the modern demand, 'we must get to God,' he has no sympathy whatever, if it means that we may pass by Christ. 'It ought to be inconceivable that a Christian service should take place in which Christ should be excluded from the hymns sung by the congregation. From such services, when it has been my misfortune to attend them, I have gone away chilled. The great theistic hymns have their place in our worship: but the hymns which move us most profoundly are the hymns which are definitely Christian.'

Messrs. Macmillan have under issue Professor R. G. Moulton's *The Modern Reader's Bible for Schools*. It is an abridged edition of the well-known book. The Old Testament volume is ready (12s.).

It is thirty years since C. H. Spurgeon died, but his sermons seem to be living yet. Out of the unpublished manuscripts twenty sermons have been selected—twenty 'gospel' sermons, as they are superfluously called on the title-page—and have been published with the title of *Able to the Uttermost* (Marshall Brothers; 5s.). To some Spurgeon never appealed, but they were few. To the vast multitude his appeal, even on the printed page, was very strong. That strong appeal is present now as ever.

The best Life of Christ in existence is that which was written by the four Evangelists, Matthew, Mark, Luke, and John. The next best is that which adheres most closely to them. All imaginative working up is intolerable to those who are familiar with the Gospels themselves. In *The Story of the Passion* (Murray; 7s. 6d. net) the

Very Rev. Henry Wace, D.D., Dean of Canterbury, has not deviated one hair's-breadth from the original narratives. Hence the entire acceptability of his book. And what a persuasive story it is! How good to read, but also how good to move to right living! We hear all through the very words our Lord addressed to the lawyer: 'This do, and thou shalt live.' For here 'believe' and 'do' are interchangeable.

For many years Dr. A. E. Garvie has given himself to the Sunday-school teacher. And his original gifts of sympathy and discernment have been made more by experience. In *The Old Testament in the Sunday School* (Pilgrim Press; 2s. 6d. net) he is supremely helpful. Not for the immediate daily need—give us this day our daily anecdote—does he write, but for the mind that will be ready at all times. Let the teacher 'get up' this book and a foundation is laid for all future daily portions to build upon.

After Miss Firth's little book, referred to previously, by all means choose *The Hidden Self and its Mental Processes*, by Mr. H. Ernest Hunt (Rider; 4s. 6d. net). One could begin with Mr. Hunt, but Miss Firth will break the ground a little. It is not a long book, but it is astonishing how much Mr. Hunt gets into it, and just as astonishing is it how clear he makes the most complicated matters. Even psycho-analysis becomes intelligible in his hands, and the difference between Freud and Jung quite manifest. More than all that, the book, though it deals so fully with matters of sex, is entirely unobjectionable, and not only unobjectionable but distinctly favourable to religion and morals. Mr. Hunt has a sense of responsibility both to God and to man. We commend this book unreservedly and most heartily.

The English Catalogue of Books for 1921 is out (Office of the Publishers' Circular). It contains the authors' names, titles, size, pages, and price of every book published in the United Kingdom that year, and every new edition, with the exact month of publication. The particular book wanted, if the author's name is forgotten, may be found under its own title. It is thus both an author and a subject index. If a man cannot attain immortality otherwise, he publishes a book. Does it not sell? Never mind; it is recorded in the English Catalogue, and that is immortality.

But, besides the double index, the Catalogue contains a list of learned Societies, two lists of Publishers (United Kingdom and United States), and an analysis of the books published throughout the year.

The analysis shows that 11,004 books were published in 1920, and 11,026 in 1921. Religion is up by nearly a hundred—679 in 1920, 775 in 1921. After fiction will any one guess the most popular subject?

What did Jesus mean when He said to Peter, first 'Feed my lambs,' and then 'Feed my sheep'? In particular, Who are the lambs?

Provost H. Erskine Hill does not think they are children. He will allow a possible and preliminary reference to infants and sucklings. 'But,' he says, 'it is only in a limited sense that the distinction which the Master draws between His "lambs" and His "sheep" can be so applied. His standard of maturity is not physical but spiritual, and spiritual development is measured by the capacity for self-sacrifice.

'In God's great human family there are some who are becoming more and more "fellow-workers" with Him. These correspond to the elder children moving on towards real companionship. But there are others who are spiritually undeveloped—His dearly-loved little ones, who need constant guidance and watchful care, the ignorant and the unintelligent, the savage and the hooligan. "Make allowance," He seems to say, "for their backwardness, make provision for their need. Feed My lambs."'

Provost Hill has written a devotional exposition of the last chapter of St. John's Gospel. The title is *The Master Teacher* (Skeffingtons; 2s. 6d. net).

It is no surprise to find Professor S. H. Hooke's book on *Christ and the Kingdom of God* already in a new edition (S.C.M.; 4s. net). For it is one of the two most creative books of its size within memory, the other being Hogg's 'Christ's Message of the Kingdom.' To the new edition there is prefixed a chapter on the Synoptic Problem, and there is affixed a note on the title 'Son of Man.'

In the interpretation of Jesus to modern men,

even to modern young men, a distinguished place is likely to be taken by a book on *The Authority of Jesus*, written by the Rev. R. Winboult Harding, B.D. (S.C.M.; 5s.). The subject is clearly central and determining; the treatment is open-hearted and adequate. In touch with the latest results of scholarship, not even neglecting the peculiarities of scholarship which can never yield results, Mr. Harding is at the same time quite conscious of the value of that Christian tradition of Christ handed down from generation to generation which has given Him His authority over men and marks Him to-day as the only force unquestionably making for righteousness throughout the world.

In describing the disposition of our Lord he does not find it necessary to draw very largely upon his imagination. He sees the danger of doing so as well as the needlessness of it. Careful study of what we are actually told in the Gospels of His early life is enough. He is just as much opposed to the notion that the idea of the Cross came upon Jesus as a complete surprise and only when He stood at the foot of it. In short, he is convinced that the humanizing of the history of our Lord has been carried much too far in some recent volumes, the popularity of which is no proof that they are not pernicious. The authority of Jesus is a greater fact than His gentleness, greater even than that idea of His goodness which some have been offering us as His supreme claim to our admiration, and which ought to be called 'goodiness' instead. His authority came certainly from His character, but His character included the power of raising the dead and casting out devils. Yes, and a greater power than that, the power of forgiving a sinner his sins.

The Rev. A. E. J. Rawlinson, B.D., is Student and Tutor of Christ Church, Oxford. He is also a favourite lecturer in connexion with the Student Christian Movement. In response to an invitation from the committee of the Cambridge branch of that Movement he delivered a course of lectures in the Lent Term of 1922 at Cambridge, the subjects being chosen for him by the Secretary. These lectures are now published under the title of *Studies in Historical Christianity* (S.C.M.; 4s. net).

Two things are arresting. One, that Mr. Rawlinson is less of a modernist than was supposed. His first book seemed to leave Jesus at the Cross. This book carries Him to glory. There is no doubt that Christ is 'in some sense God.'

The other thing is that he is more of a sacramentalist than was realized. The first lecture is on Catholicism, the second on Episcopacy, the third on the Sacraments. The first and second lectures are noticeable only in that the Episcopacy advocated is, unexpectedly and no doubt unintentionally, Presbyterianism. In the third lecture he quotes that *enfant terrible* Professor Kirsopp Lake, and says: 'I think Professor Kirsopp Lake is right when he remarks that the controversial appeal of Protestant theologians in support of their views about sacraments to primitive Christianity has failed, and that "the Catholic doctrine is much more nearly primitive than the Protestant." When, however, he adds that "the Catholic advocate, in winning his case, has proved still more: the type of doctrine which he defends is not only primitive, but pre-Christian," the statement needs qualification.'

Now whatever is to be said about Dr. Lake's notion of the Protestant theologian, there is no doubt what must be said about his reference to the Catholic advocate. It is substantiated by Mr. Rawlinson himself, whose doctrine of the Sacraments is simply pagan animism.

The Rev. A. T. Cadoux, B.A., D.D., has published a volume of *Essays in Christian Thinking* (Swarthmore Press; 6s. 6d. net). His aim is not to throw a bundle of miscellaneous papers at our heads, but in a series of chapters to tell us what the truth is, as he conceives it, on the whole connected range of theology. 'Essays in Thinking' is a good title, for Dr. Cadoux is a thinker. And he has courage. The central thought of his book, the thought which determines all that goes before and all that follows after it, is the limitation of God. God cannot do what He would like to do—that is the explanation of all the evil and of all the attempts made to remove it, including the Cross of Christ. If you do not agree, Dr. Cadoux will not be dismayed. St. Paul does not agree, and yet he holds to his opinion. St. Paul 'shared with many of his age a belief in the unlimited nature of God's power with its corollary that man is morally predetermined, but where he brings this tenet into direct touch with

man's moral life his argument is reversed by the figure he uses. "Hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour?" (Rom. ix. 21). Precisely, but only in so far as he has no one but himself to blame for the dishonour of the second lump. And since, in dealing with his own moral life, Paul never seeks to escape the burden of responsibility by an appeal to God's unlimited power, we must suppose that his doctrine of the latter belonged rather to the traditional theology of his day than to the experience by which he made a living contribution to Christian thought.'

Was Mark the Gardener of Gethsemane?

By Edmund D. Jones, M.A., Headmaster, County School, Barmouth, N. Wales.

Various conjectures have been made about the identity of the 'young man . . . having a linen cloth cast about him,' mentioned in Mk $14^{51.52}$. Some commentators base their conjectures on an attempt to answer the question, How came it about that this young man was present in his night attire? and accordingly they make one or other of the following suggestions: (*a*) that the young man was the owner of Gethsemane; (*b*) that he was Lazarus; (*c*) that he was a member of the family at whose house Jesus had eaten the Passover. Undoubtedly the first is the most natural suggestion, but they all fail to give an adequate explanation of the insertion of such a seemingly trivial incident in Mark's narrative. Other commentators have therefore approached the problem by endeavouring to answer the question, Why was this incident recorded by Mark? And they argue that only by assuming that the young man was Mark himself can a satisfactory reason be given for any mention of such an insignificant occurrence in such a tragic scene. And in confirmation of this is the fact that only Mark mentions it. It has also been pointed out[1] that the theory that the young man was Mark would explain how our Lord's prayer in His Agony came to be reported—it was Mark himself who heard it. But this theory still leaves unanswered the question—which the first-mentioned class of commentators attacked—How came it about that the young man was in the garden clothed in his sleeping garment? Until we have an answer to the *two* questions there can be no satisfactory solution of the problem. Now, it seems to me that the most natural explanation is that *Mark was the gardener of Gethsemane.* Indeed we may go even nearer to the first suggestion mentioned above, and say that he was the son of the owner—for it is generally held that the *sindon* was not worn by the lower classes, and we know (from Ac 12^{12-14}) that Mark's mother, Mary, was a matron of some position. It is also a natural inference from the same passage that Mary was a friend of Jesus and His disciples. If Mary owned the garden we can understand how it was that 'Jesus ofttimes resorted thither with his disciples' (Jn 18^{2}).

[1] In a paper read before the local Baptist Association at Barmouth by the Rev. J. Williams Hughes, B.A., B.D.

Now I believe it is possible to adduce from the Gospel of Mark internal evidence to confirm my suggestion that he was a gardener. It will be found that he employs words and expressions that reveal an intimate knowledge of plant life and garden operations; and when we compare his language with that of parallel passages in the other Gospels we are at once struck by its greater exactness. The following points seem particularly noteworthy:

(i) In his account of the Parable of the Wicked Husbandmen, Mark says: 'digged *a pit* for the winepress' (12^{1})—ὑπολήνιον, a word used only here in the N.T. Matthew has merely the less accurate 'digged a winepress' (21^{33}).

(ii) In his account of the Feeding of the Five Thousand, Mark uses the technical expression πρασιαί—'garden beds' (6^{40}), translated in R.V. 'in ranks.' This word again occurs only here in the N.T. Commentators generally suggest that this picturesque detail is to be attributed to 'the impressionable Peter.' Surely it is more likely to be an added touch of vividness by Mark—a term familiar to a gardener rather than to a fisherman!

(iii) In their account of the Parable of the

Mustard Seed, Matthew and Luke (Mt $13^{31.32}$, Lk $13^{18.19}$) describe the seed as 'becoming a tree' (δένδρον). As the mustard plant is only a herb—an *annual*—this expression is now allowed to be an 'exaggeration.' Mark does not employ this inaccurate expression, but uses instead the words 'putteth out great branches'—κλάδους μεγάλους—perhaps more correctly translated 'large twigs.'

Matthew and Luke again describe the birds of the heaven as 'lodging *in* the branches thereof.' Mark, on the other hand, says: 'can lodge *under the shadow* thereof'—a much more suitable expression for a herb. And Mark is careful not to say that birds do actually lodge under its shadow, but only that it is possible (δύνασθαι) for them to do so.

(iv) In the account of the Withering of the Fig-tree (11^{13}) only Mark makes the significant explanation, 'for it was not the season of figs.' And in describing the condition of the tree after it had withered, he alone adds, 'from the roots': as a gardener Mark knew that an accidental injury might have caused a partial withering, but here the life of the tree had entirely passed out of it.

(v) In his account of the Triumphal Entry (11^{1-11}) only Mark uses the technical term στιβάδας—'layers of leaves' (11^{8}). Matthew has only the ordinary word for 'twigs'—κλάδους.

It is also noteworthy that the four parables recorded by Mark all deal with the life of the garden and the fields. The parable peculiar to Mark—the Seed growing secretly—takes the place of the domestic parable of the Leaven, given in Matthew. And the exactness of the language of Mark in this parable is very striking—the seed 'sprouting and *lengthening*'; the three stages of growth—'first the blade, then the ear, then the full corn in the ear'; and the fruit 'permitting' the husbandman to 'put forth the sickle.' It is hard to believe that Mark received from Peter the parable in this concise form where almost every word is charged with suggestive detail.

I believe that the cumulative effect of these citations goes far to prove that Mark's occupation was gardening, and to confirm the theory that I have propounded.

We may now try to reconstruct the scene in the Garden. When Jesus and His disciples went to Gethsemane, Mark was already there, passing the night, as the custom was, in the watch-tower. He did not know that Jesus would be coming there, and when he heard voices in the garden he immediately arose in his night garment to see what was taking place. And he came across Jesus, and overheard His words of anguish. It may be, indeed, that he even tried to console Him, and that his appearance in a white garment caused those of the disciples who had remained on the confines of the garden—farther away than Peter, James, and John (Mt 26^{36})—to imagine him to be an angel. (This would explain the origin of the interpolated verse about the angel in Lk 22^{43}.) When soon afterwards the crowd led by Judas entered the garden, Mark hastened to remonstrate with them for their intrusion, but they began to jeer at him and rough-handle him, so that he was fain to escape naked to the watch-tower.

The Raising of Lazarus.

By Edward Grubb, M.A., Letchworth.

Is the narrative in the eleventh chapter of John a story of fact, or is it a piece of deliberate fiction? Quite obviously the author intended it to be taken as history, for in the next chapter 'Lazarus, whom he raised from the dead,' is introduced again, and in a very matter-of-fact way; and the miracle is represented as the chief cause of the temporary popularity of Jesus at Jerusalem, and of the determination of the chief priests to put Him to death (Jn 11^{46}–12^{19}). But those critics who conclude that the story is unbelievable have weighty arguments on their side.

1. In the first place, the modern conception of the miracles of Jesus (which in fact goes back at least to Augustine), that they were 'not contrary to nature, but only to what is known of nature,' seems to fail us altogether when it is a case of believing that a man was restored to life when so completely dead that his body had begun to decay. (It is true that this supposition of the anxious

Martha is not explicitly endorsed by the writer, but he seems to have reported it with the aim of bringing out to the utmost the astounding character of the miracle.) Belief in such an occurrence is only consistent with the doctrine which represents miracles as infractions of the ultimate laws of nature—a theory which I for one find myself quite unable to hold.

2. The most serious evidential objection to the reality of the occurrence is, of course, the silence of the Synoptists. Mark's omission of it might possibly be explained by the absence, at the time, of his informant, Peter (see Burkitt, *Gospel History*, pp. 96, 97); and the first Gospel was mainly dependent on Mark for its narrative of events. But the silence of Luke, who claims to have 'traced the course of all things accurately from the first,' and whose Gospel is now by most critics given a high place as history, is a graver difficulty. If the miracle really occurred, it would seem that Luke must have heard about it; and if it held the important place in determining the events that followed, which it has in the Fourth Gospel, he could hardly, as a careful historian, have omitted to mention it.

3. The raising of Lazarus does not stand alone, but may be regarded as an extreme instance of the tendency of the fourth evangelist to deal very freely with his material, whether this consists of events or discourses. Every careful student now agrees that his Gospel is not to be put side by side with the Synoptic narratives, but should be regarded as an *interpretation* of the person and teaching of Jesus rather than as a bare narrative: the happy phrase of Clement of Alexandria, 'a spiritual Gospel,' is felt to describe it accurately. The presence of a rather subtle and elaborate symbolism, underlying his choice of subjects and his method of dealing with them must be admitted; and symbolism is found here—the story must be read as illustrating the great saying, 'I am the resurrection and the life.' Further, the fact that he transfers to the beginning of our Lord's ministry the expulsion of the money-changers from the temple, which Mark and Luke represent as mainly determining the authorities 'to destroy him,' leaves a gap in the sequence of events. It is plausible to suggest that he has filled the gap by the invention of this resounding miracle.

On the other hand, the negative conclusion, to which many serious students feel themselves driven, is itself attended with grave difficulties. Chief among these, perhaps, are the realistic details which are by no means what we should expect were the author simply romancing. The realism of the story so impressed Ernest Renan that, rejecting as he did the possibility of miracles, he yet came to the grotesque conclusion that Lazarus really came from the tomb at the bidding of Jesus, but that it was a bogus miracle got up by the family at Bethany to further (as they thought) the purposes of Jesus—to which, in a moment of weakness, He lent Himself.[1]

As has been said above, we inevitably tend to classify a narrative such as this in the light of our impression of the whole book in which it occurs. And it is not easy to hold steadily, in view of all the facts, the impression that this book is one of pure romance. On some points of history, such as our Lord's ministry at Jerusalem, and the date of His crucifixion, it seems to give us real facts, the truth of which is testified to by fragmentary references in the Synoptics themselves, though contrary to the views they seem to have held. And the details which occur in many of the Johannine narratives, even after full allowance is made for the author's love of symbolism, are most simply and readily explained as due to some one's recollection—his own or that of his informant. Personally, I find it very difficult to believe that he would deliberately invent a story of such importance as that of the raising of Lazarus, and try to pass it off as fact. Of course, if that is the only conclusion to which the evidence leads us, we must accept it, whatever surrender of cherished convictions this involves, and however sorrowfully it may lower our sense of the religious value of the book and the spiritual sustenance it has brought us. But I do not think we are driven to this issue. In the Lazarus story, especially, it may be there is a middle path by which we may avoid the

[1] *Life of Jesus* (English translation, 1863), pp. 250, 251. 'Tired of the cold reception which the Kingdom of God found in the capital, the friends of Jesus wished for a great miracle which should strike powerfully the incredulity of the Hierosolymites. The resurrection of a man known at Jerusalem appeared to them most likely to carry conviction. . . . We must remember that in this dull and impure city of Jerusalem, Jesus was no longer himself. Not by any fault of his own, but by that of others, his conscience had lost something of its original purity. Desperate, and driven to extremity, he was no longer his own master. His mission overwhelmed him, and he yielded to the torrent,' etc.

difficulties of either extreme. Perhaps it is based on something that did really occur, but which the author has characteristically idealized—telling it in his own way, to make it yield thoughts about Jesus and His work which he believed were true. The objection that this does not get over the omission of the story by the Synoptists is not perhaps fatal. The silence of Mark (and also of Luke, supposing an early date for his Gospel can be accepted, say during the sixties or seventies of the first century) may possibly be due in part to the reluctance of the Bethany family to be brought into public notice during their lifetime.

If we take the story as it stands, we see that it is so reported as to give the impression that Jesus knew from the first moment when He received the news of the sickness of Lazarus that He would raise him from the dead, and so would manifest the 'glory' of His Father (Jn 11^4). But incidents are recorded which, if we read carefully between the lines, seem capable of a different and certainly more natural explanation. Jesus began by telling the disciples that 'this sickness is not unto death'—by which, surely, He may have meant exactly what He said, that He thought it would not prove fatal. He remained 'two days in the place where he was'; then, having apparently received an inward intimation that the illness had after all ended in death, He proposed, fully knowing the risk, to go at once into Judea. The reason given for this shows almost certainly that the explanation of His delay is that He had not been sure what the Divine will was. 'If a man walk in the night, he stumbleth, because the light is not in him.' He then told His disciples what He had inwardly discerned—breaking the death gently to them under the figure of sleep, and afterwards stating it in plain terms.

When He reached the neighbourhood of Bethany the information came that Lazarus had died four days before. There is evidence, I understand, of a notion among the Jews that the departed soul lingered near the body for four days; so that if He had thought it might be God's will that He should restore His friend to life, He may now have feared that it was too late to do so. The behaviour of the two bereaved sisters is strikingly consistent with their characters as depicted in the brief passage Lk 10^{38-42}, but, so far as I can see, there is no trace of borrowing. The restless Martha jumped up at once to go to Jesus, while Mary the dreamer 'still sat in the house.' The conversation of Jesus with Martha appears to be idealized so as to bring out with the greatest force the statement 'I am the resurrection and the life,' and to suggest that belief in Jesus as the Son of God is the great essential. Then Martha returned to her sister with the news that Jesus wanted her. It was from her that He had received special sympathy and understanding, and He needed now again to receive as well as to give it. Why did He remain at that distance from the place, instead of going at once to Mary? No cause for the further delay is suggested; but if His path had been obscure before, is it not reasonable to suppose that the information about the date of the death had brought back His doubts? This, it seems to me, is the only adequate explanation of the terrible agitation that followed. Jesus *ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν*. He shook all over, and groaned inwardly (the word by its derivation suggests snorting like an excited horse), and finally broke down in sobs. The evangelist puts this down to sympathy with the sorrow of Mary and her friends; but if he correctly represents Jesus as fully knowing that He would shortly raise Lazarus to life, what need was there for such intense sympathy? Another explanation[1] is that He was indignant at their unbelief (the word *ἐμβριμάομαι* expresses indignation in Mk 14^5 and elsewhere), but this appears equally unsatisfactory. Surely He would not be angry with them for not expecting such a miracle as the raising to life of one who had been dead four days!

Neither of the extreme views of the narrative—first that it is all fact, and second that it is all fiction—gives any acceptable explanation of the almost unbearable stress and strain through which the soul of Jesus is represented as passing. On the first view there was no need for it; on the second it is about the last thing that a romance writer would have invented. He would surely have made Jesus thoroughly master of the situation—perfectly calm and self-possessed. What the writer has done, it seems to me, is to record facts without having rightly understood their mean-

[1] See article 'Notes on Jn 11,' in THE EXPOSITORY TIMES, Dec. 1920, by Rev. A. Henderson, D.D. (pp. 123 ff.). The writer sees (correctly, as I think) that Jesus delayed to go to Bethany because 'He was waiting for light,' but he does not carry the suggestion through.

ing.[1] The real explanation, I venture to suggest, is that Jesus was seeking with the most intense earnestness to know His Father's will, which had not yet been fully revealed to Him. To go forward 'in the night' would be not only to 'stumble,' it would be to 'tempt the Lord thy God'; and to fail in the effort would bring utter disaster and final ruin on all He had lived for.

The agitation of Jesus is represented as continuing until He reached the tomb. Then, the stone having been removed at His bidding, in spite of Martha's anxious protest, He '*lifted up his eyes*, and said, Father, I thank thee that thou heardest me.' In answer to His agonizing prayer, the light had come to Him at last, and He saw clearly what He was to do. He called Lazarus from the tomb, and Lazarus came.

I think this story must be based on fact, because of the uninventible details it contains; and, with such reading between the lines as is here suggested, it seems possible to understand (more or less) what happened.[2] I do not myself suppose that Martha's fears about the opening of the tomb were justified. I do not take it that Lazarus was so completely 'dead' as to be beyond the possibility of resuscitation if the right methods could have been employed. There are death-like trances which may last for many days; and I imagine the few cases in which Jesus is reported to have raised the dead to life were of this character. The patients were probably beyond the power of any medical skill or methods available in those days, and would, I suppose, soon have succumbed completely if Jesus had not intervened with a supernormal control of matter by spirit. These 'miracles' I take to have been simply an extension to persons apparently dead of His ordinary works of healing, and to have been wrought in the same way. The fewness of the reported cases suggests that He never attempted to restore the dead indiscriminately, and only did so when He had an inward intimation that it was the Divine will for Him to act.

The most satisfying view of the Fourth Gospel as a whole appears to be that its records are based on fact, but that the facts are idealized and interpreted in accordance with the deep spiritual purpose of the writer. Used with care, the religious purpose being always kept in mind, its records may be found to supplement and even usefully to correct the Synoptic account. It has often been pointed out, for instance, that there is a hiatus in the Synoptic story of the events leading up to the crucifixion: nothing is recorded by Mark which adequately accounts for the enthusiasm of the people at the triumphal entry into Jerusalem (Mk 11^{8-10}). Such a mighty work as the raising of Lazarus, even if somewhat less 'mighty' than the fourth evangelist has made it appear, seems to fill the gap.

[1] Other instances of apparent misunderstanding of things recorded are in Jn 2^{21}, 'He spake of the temple of his body,' and 12^{33}, 'this he said, signifying by what manner of death he should die.' The presence of these apparent misapprehensions tells strongly against the romance theory of the book.

[2] For a similar view of the problem see *Cambridge Biblical Essays*, 'The Historical Value of the Fourth Gospel,' by A. E. Brooke, esp. pp. 312–316.

In the Study.

Virginibus Puerisque.

Upside Down.

'These that have turned the world upside down.'—Ac 17^{6}.

The other month Mr. Horace Hutchinson, who writes about all kinds of interesting things like golf and fishing, told a story of a magpie. It seems he has a brother who is fond of gardening: and one day he was planting out his geraniums, if I remember it aright—a whole heap of them, bed on bed. It's tiring work, and no doubt he grew hot and stiff: but at last it was finished, and he rose up and straightened his sore cramped back, and looked at his work with pride and went indoors. A magpie had been watching, and now it hopped forward and looked at the neat beds, thought, evidently, there was something wrong, took each geranium and with a sharp tug pulled it out, planted it upside down, with its roots in the air and its leaves in the hole; and then, sitting with its head on one side, looked again at this new rearrangement of it all, as if it were saying to itself, 'Ah! now that's a good deal better!'

Yet it's usually a mistake to turn things upside down. The plants were really better when the other way. Nearly always it's a great mistake. The other day when you went into the sitting-room it was, most of us thought, quite neat and nice. But you and your brothers hadn't been there five minutes when it looked very different. The table-cloth was on the floor, the cushions were anywhere except upon the chairs, the chair backs (isn't that the proper name for them? you know the things with sewing that get all rumply whenever you sit down), well, you had rolled them into crumpled balls. It was rather a different room from what you found. You may have thought it nicer. Certainly it was all upside down. But when mother came in she just stood in the door and glared with a look that meant she would like to turn you upside down, and give you a good spanking. Ah! but that's a mistake too, usually, that kind of turning upside down. It nearly always is. Or the proper way is lessons first, and then games. You must get out in daylight of course. But, on the whole, and after that, lessons first, then games.

That's the right side up, and the other way is a mistake. You get interested in the cricket or the football and forget how time is flying; stay out far longer than you meant. 'Is it really?' you say to the boy with the watch, 'and I promised to be home an hour and a half ago,' and off you sprint. But you're hot and sticky and uncomfy: must have a wash up, and that takes time; and change your collar, and your stud tumbles down your back and you have half to undress to get it, and that takes more time: and in the end you have to scamper through your lessons just to be able to say you did learn them. But there's trouble next day at school. The geraniums really were better the right end up. It should be lessons on Friday night and then the whole week-end to yourself. Make it the other way and it spoils things, knowing you always have them there still to be done, and you're so apt to forget about them far too long.

All decent boys and girls ought to get sleepy about half-past seven or eight, and waken about half-past seven eager for anything, with no sleep in their eyes or heads. But turn it upside down, coax and wheedle mother to let you sit on. It seems fine—but next morning they waken you before you seem to have slept at all: and all the buttons are too big for the button-holes, and you get cross, and the quicker you try to be, the slower you become. You're late for breakfast, there's trouble over that; and late for school, trouble again; and your books were just here; 'Mother, where are they?' and when all the house has searched you remember you put them elsewhere. And you know you left your cap upon this peg; 'Mother, where is it?' And by and by it's found behind the door where you kicked it when you were playing footer with it. And it's all horrid and upset, just because you turned things upside down. Sleepy at 7.30, and awake at 7.30 in the morning: that's the right way of it. It's seldom wise to turn things upside down.

But there are some things that must be turned upside down. The world, for instance. Paul looked out at it and saw that every one was thinking of fame and riches and little of kindness and unselfishness. That's wrong way up, he thought; we must transpose it, make it think first of kindness and unselfishness and little of fame and riches. There was once a Wesleyan preacher whose sermon had three parts: (1) The world is wrong side up; (2) the world must be put right side up; (3) we are the men to do it. So thought Paul, and set about it

And there's another thing, and that's your life. It's wrong end up. You think first of yourself and only then of other people. It ought to be the other way. If only one can go, you want to go. That's living upside down, like the geranium with its roots in the air. You ought to think first about other folk, what the wee ones would like, not always what yourself would like; what mother would want you to do, not always just what you would choose. Turn it right round and upside down and it will be far better. I think the magpie had a good idea, though it didn't work it out too cleverly or at a proper time. It's usually a mistake to turn things upside down, but sometimes you must do it.

Light.

'For thou wilt light my candle' (R.V. 'lamp').—Ps 18^{28}.

There is a wonderful meaning in a little light, dear children, if we look at it not only with our eyes but with our minds open. It does not matter what it is. It may be of oil, or of wax, or gas, or electricity; it may be a torch, or a lamp, or a candle, or just a little taper. That does not matter. All depends upon how we look at it.

What does light stand for in the Bible?

1. It stands for rejoicing; you recollect what

happened when Haman's plans for crushing the Jews were overthrown, and Mordecai and Esther saved their people from destruction, how they celebrated their deliverance? The Jews, says the Bible, had light, and joy, and gladness, and honour. Light and gladness always go together among us. And you recall, of course, what we do after some great victory, or on Coronation Day, or the King's Birthday. There is always a grand illumination after dark, and all the chief streets and buildings, and many of the little ones too, blaze out in light; for light means rejoicing.

2. Then, again, light stands for welcome. If you have a friend or relation coming to see you, you light up an extra candle or two or an extra jet of gas, to show that you are glad to have them with you again. It is more cheery and encouraging; one feels that instinctively.

I have read of a poor old widow whose son once left his home in a fit of anger and ill-temper. But the mother, who had already forgiven him—as is the way of mothers—before he had well crossed the threshold, but who never knew where he had gone to, always expected him back again. Not knowing whether it might not be night when he returned, always before she went to sleep o' nights she put a lighted lamp in the window, so that should he perchance return in the dark he might know the old cottage again, and read in that steadily burning light that threw its rays out into the dark night a sign that he was welcome and expected.

Do you remember what Christina Rossetti makes the Prodigal Son say?—

Does that lamp still burn in my father's house
  Which he kindled the night I came away?
I turned once beneath the cedar boughs
  And marked it gleam with a golden ray—
Did he think to light me home some day?

3. And then, again, light stands for guidance and caution. All round our coast, and especially in the more dangerous parts, there are beacons dotted about; and each has its own way of signalling, which the mariners understand, and as the ships pass to and fro in the dark, the seamen can tell exactly where they are, and keep far away, especially in stormy weather, from the rocks or sandbanks on which otherwise they might founder. Those lights never fail to warn them and to direct them aright, and the same thing of course applies to railway signals.

4. And once more, light stands for hope and promise. When Columbus set out on his voyage to discover a new world, in which he believed, though neither he nor any man in Europe had ever seen it, he had to pass through a terrible time of discouragement. He had been beating about for many weeks upon the Atlantic; and his crew were getting mutinous, and they wanted to force him to return. He was thinking of the jeers and jests with which he would be received if he came back with his task unfinished. Then one night as he was peering over the bows of the vessel he saw what appeared to him a tiny speck of light; his heart beat high, he could hardly trust his eyes. He called his companions to give their opinion, and they too thought they saw the light. And though it soon disappeared the brave mariner kept on his course through the unknown seas, and when morning broke they found they were really drawing near to land. That light—perhaps from some humble fisherman's hut—was the first gleam of the New World. To it, and the promise it gave and the hope it kindled, we owe, in a certain sense, the discovery of America—a discovery that has done more than anything else during the last 400 years for the progress of the whole human race. So the light is what is called a symbol of hope and promise.

5. Light also stands for safety. In olden times when the street had no lamps, and of course no electric light, people who were out at night carried lanterns with them to secure them against attacks. When they had lights they felt safe. Some little children, however, are very foolish to be afraid of the dark. Their mothers and fathers are watching over them, they never need be afraid. Mother and father go to sleep too. But then there is God. He is always awake; He never sleeps. He puts His watch-lights in the sky, the moon and stars, just as by day He sends the sunshine. Why, the sun is always shining somewhere! Sometimes here, sometimes in Australia, but it never goes out. So all the world is safe, because there is light everywhere.

Can you quote Whittier's lines?—

A tender child of summers three,
  Seeking her little bed at night,
Paused on the dark stair timidly:
'O, Mother, take my hand,' said she,
  'And then the dark will all be light.'

We older children, grope our way
From dark behind to dark before;
And only when our hand we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

6. And light is a symbol of something more. Those of you who have learned English history, and have got as far as the reign of Queen Mary, will remember how people were in those days burnt because there was some little difference between their religious belief and that of those who held power for the time being. Of course, nowadays, we should be ashamed to hurt other people because they don't believe as we do. But it was different then. Now when two good men, Bishops Latimer and Ridley, were led to the stake at Oxford, Latimer greeted the other with the words: 'Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God's grace in England as (I trust) shall never be put out.' So the light stands as a memorial of martyrs, of good and great men who gave up their lives for what they believed true, and thus have left to succeeding ages the bright light of their noble example that will never, never be extinguished.

The Christian Year.

Trinity Sunday.

God's Anxiety.

'Casting all your care upon him; for he careth for you.'—1 P 5[7].

These words of the Apostle are very familiar to all of us. They are often quoted by us to our friends, and we do so with the hope that they will be of comfort and strength to them. Yet again and again when they occur to us in our own necessities they do not seem to have the same effect upon us that we hope they have upon others. Part of the reason no doubt lies in the fact that as we have them before us, they do not suggest just the same close and intimate meaning which the writer intended, and this result is due to a certain imperfection or limitation in the translation. It may be that when the translation was made the English words had a somewhat different meaning for the minds of the readers from what they have now, but if we follow the Greek closely and give the corresponding meaning which the words now would have they undoubtedly gain in strength and have a stronger appeal in them. If we were to read them somewhat as follows we would see the difference. 'Throwing all your anxieties upon Him; for He is anxious about you' *or* 'for you.'

We do not think of God in this way. We never think of Him as having that deep, personal and individual interest in our lives which is put before us when we think of those closest to us as worrying about us, or having us on their minds, or being anxious for us because they see we are troubled and distressed either in mind or in body. Yet this is just what the writer had in mind, and this is the way he thought of God and why there is that sense of intimate and real affection and concern in His mind for His children who have so many troubles and disappointments, anxieties and worries which wear down the strength and take away the swift and glad consciousness of the greatness of living.

In Luther's *Table Talk*, a book which tells us more of the inner spirit of a man than any other book which was ever written, he says: 'I expect more goodness from Kate my wife, from Philip Melanchthon, and from other friends than from my sweet and blessed Saviour Christ Jesus; and yet I know for certain, that neither she nor any other person on earth, will or can suffer that for me which He has suffered; why then should I be afraid of Him? This, my foolish weakness, grieves me very much.' It is not often we hear any one speak so frankly, and yet he tells only what perhaps most of us are as sure of as he. Our words do not have behind them that actuality which comes from a deep and personal experience or consciousness. So it is also with God.

1. Most of us do not think of God in this tender, familiar way that Peter did. We never think of Him as worrying about us or caring really enough to worry about us. To us He is something mysterious, awful, unimaginable, and remote. There is nothing *near* about Him; that is, near in a personal and spiritual sense. We think of Him as a great, living, energizing power which overshadows and overwhelms the whole of life. He is behind and before, but He is not after all near to us in the same way even that Jesus Christ is. He, we feel quite sure, was deeply familiar with the actual experiences, the poor human foibles and weaknesses, the sins and failures, the disappointments and despairs, the hard trials and the silent sorrows,

all the vast, minute and ever-changing and ever-shifting thoughts, hopes, dreams and sadness of this strange and complex life of ours. He is not only familiar with it, we are sure, but we have also a pathetic feeling and hope that He cares and sympathizes with us in so far as the actual knowledge of the actual facts of life is concerned. This is what has kept Him always through all the ages the one single person to whom all the plain, simple, silent people of the world have turned with such a sure confidence in His affection. But it has not, for the most of us at least, been at all this way with God. We are puzzled and weary with the search for what He really is and how He really feels.

2. Now if one really felt that God cared just as much as Jesus Christ, and cared in just the same personal, minute way, how utterly different it would be. It would make a difference in so many strange ways that it would be quite impossible to tell them all, but it is easy to see how great the change would be. If it was really true to us we would feel that God was worrying about us at all times when we were not just what He wanted us to be. If we were hard and brutal and selfish and mean, and what we call cantankerous, not even in any way speaking of the things people call sins, but just those common facts which make life hard and human nature not fine and interesting or true; if we thought that this all really distressed Him as we are sure it must have always distressed Jesus when He saw the insincerity, the brutality, the wretched and gross selfishness, then it does make a difference. No one in the best part of his soul really wants to pain or distress his friends. Many people for the sake of others have suffered a good deal of self-denial. This because one feels that it would worry and distress them. Now, if one really felt that God cared in just this way one might go with a quite different feeling and tell Him all these things, make a clean breast of it, put the matter before Him just as one feels sure one would put the matter, whatever it was, before Jesus Christ. And in doing so one might be quite certain that it would meet with His soothing and sympathetic interest.

If you have a son or daughter and you see that they are keeping something from you, though you feel reasonably sure that you know, you have a feeling something akin to what we are told here God feels toward us. He cares, really cares, is anxious about us, worries about us, if you want to use the word, and does so because most of all He sees that we are not quite sure of Him, perhaps, as again and again it happens, are not sure of Him at all. There is a wide dreary space between the soul of the child and the soul of the parent and nothing can bridge it or seems able to do so. Of course all this is quite childish. It does not in the least agree with the common notions which we have got together from our reading and study or experience. There is nothing scientific or philosophical about it. These both teach some wonderful, some deep and splendid things about what God has done and how vast and mysterious His creation is, but they do not say after all any of the things which Jesus Christ says, nor do most of them resemble Jesus Christ any more than the rest of us do. And the God about which they tell us is not the same, or at least it is not the same side which Jesus so wonderfully speaks of. There is none of that gracious yearning tenderness. There is none of that immediate feeling of a Father quite near and always waiting and wanting a fuller and closer relation with His children. Now this was the God Luther found through Jesus Christ, and this was the God that lifted him up and made him the mighty man that changed the world or helped to change it. He was so sure that God cared, that He looked at and after each of His children, that he was quite prepared to leave everything to Him. If things went wrong, if men were brutal and selfish and did shocking things he was deeply stirred, but he knew somehow and sometime men would learn how much they could trust Him and how great the need is always that they should trust Him.[1]

First Sunday after Trinity.

Faith in Jesus Christ.

'Believe on the Lord Jesus Christ, and thou shalt be saved.'—Ac 16[31].

Faith is the constant experience of the life of God in the soul, a sense of relationship with the eternal. It is the conviction that God is, that He is with us, that He is with us to lead and help and heal. The God in whom we believe is the God we see in Jesus Christ; therefore faith is belief in Jesus Christ. Faith, then, is an experience. It is

[1] S. Means, *Parish Sermons*.

the misfortune of Christian history that this has not always been emphasized. A few choice spirits in the early Christian days lived in union with God and attempted to report their experience. The generations that followed took that report, formulated it into a system of belief, and substituted the statement for the experience itself. Then Christianity gradually became a body out of which the life had gone. Yet down across the centuries comes the first apostles' testimony. 'Believe on the Lord Jesus Christ, and thou shalt be saved.'

1. This faith saves from the limitations of finitude. Thereby the range of life is increased both extensively and intensively. Man is no longer shut in by the boundaries of time. He is a sharer of the life of the eternal. Death cannot harm him. He has that within him that transcends the power of change and death. Not only so, but through faith he finds a vocation that gives to his life a meaning and worth that are inestimable. Henceforth the goal of endeavour is that he shall measure toward the standard of Him in whom God dwelt complete. Character, as Jesus realized it, becomes a value to be sought after supremely. 'What shall it profit a man, if he gain the world, and lose his soul? Or what shall a man give in exchange for his soul?'

And here we come upon the second term of Jesus' gospel. Life is so constituted that no one can win his soul alone. Man, as a child of God, is the member of a family, and wins the opportunity to a larger life in the service of his fellows. 'He that loseth his life shall save it.' Union with God is fellowship in work. Each shares with all in the divine purpose of creating a kingdom of individuals who will be partners in a life permeated and controlled by the divine will. The ministry of Jesus was the inauguration of that kingdom; it was also the evidence that ages of labour and sacrifice would be necessary for its consummation. To win the kingdom Jesus must die; to become one with Him in the life of God His followers become sharers with Him in a process of redemption realized through the ministry of the Cross.

2. This faith saves from the hurts and ills of time. It has been said that the unchristian conduct of society to-day does not instance the failure of Christianity, for no serious attempt has yet been made to apply the principles of Jesus to social relations. This same claim might be made regarding one aspect at least of the life of the individual. The mass of men and women are weighed down and their happiness marred by fear and anxiety, prompted largely by ills of their own making. This should not be. Life in God is greater than all these things and need not fear because of them. Fear is the great enemy of man, and fear is only another name for lack of faith. Jesus often wept in the presence of anxiety and heartache, but His tears were tears of sympathy for the failure of faith. It was so difficult for His followers to learn the lesson He came to teach, that they could rise above life's ills. To His disciples He said: 'Have faith in God . . . If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.'

We have poorly learned this lesson too. The haggard aspects of life—its pain, sorrow, misfortune, and disease—fill our souls with fear, when all that is needed is the venture of faith to prove that life is friendly and essentially trustworthy. Trust in God, with a clear sense of his aim for life, banishes fear as the morning sun scatters the dark. Who can separate us from the love of God? Can tribulation, or distress, or persecution, or trial, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, for through them the real treasures of life are won. He that has found God has found a source of contentment; there is no fear for him who realizes that the eternal God is our refuge, and underneath are the everlasting arms.

3. This faith saves from the guilt and power of sin. Sin is primarily separation from God. It is indifference to and rebellion against the will of God. It is following the momentary peculiar interest, as opposed to the appeal of a larger good. To be saved from sin a man must be drawn away from obedience to narrow self-interest into devotion to the law of the larger life. He becomes ready to sacrifice present impulse to reason, the gratification of the moment to future realization, individual gain to the welfare of the common life. Faith accomplishes this change. As the act of coming into conscious union with God, faith begins a process of transformation in character that is destined to terminate in righteousness. The will is the spring of action. When the will becomes right it tends to righten the whole life.

Sin may have wrought permanent physical injury, but a change of will has in it the promise of rebirth in character. Not only so, but the life of God in the soul makes available to man the resources of the Infinite. The will of man is energized and made capable of an attainment otherwise impossible. Jesus stated this fact under the allegory of the vine and the branches. 'Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.' Jesus is the world's Redeemer, for it is through Him that man is drawn away from his sin into union with the eternal. He has taught man to hate sin. He banished the cloud of guilt from the human soul when He said, 'It is not the will of your Father . . . that one of these little ones should perish.' He struck new courage into man's heart when He declared that God is ever labouring and suffering for His wayward children's sake. Through faith in Him souls have gone from darkness to light, from the power of sin and death to the power of the Spirit and life. Dead unto sin, they have become alive unto God through Jesus Christ.

I may not be able to satisfy my understanding concerning the marvels recorded in the Gospels about Jesus, but this I know when I come into His presence I see one who has made God known to me; I see one who reveals to me what a man ought to be; I learn that my life may be lived in union with the Eternal, and that when thus lived it wins a power that enables it to rise above trouble, sorrow, death, and sin. This is enough. I bow before Him and lift up my prayer that He will give me faith to follow Him and grace to become day by day more like Him.[1]

SECOND SUNDAY AFTER TRINITY.

The Vine.

'I am the true vine.'—Jn 15[1].

As He approached that Valley of Death which each one of us must at last pass through alone, Jesus had a great desire for one hour of quiet companionship with His friends. From one of His secret followers in Jerusalem He borrowed an upper chamber that He and His disciples might, as a family, take their last meal together undisturbed. He made one final effort to recover Judas Iscariot from his crime, but in vain, and, unable longer to endure the traitor's presence, bade him go and fulfil his design. Then with characteristic self-devotion He set Himself to prepare His disciples for the tragedy of the morrow. He told them that He was about to die, and used His unfailing courage to impart courage to them. You will leave Me, He said, to face this hour alone; yet I shall not be alone, for the Father will be with Me. I shall seem to leave you alone; yet you will not be alone, for the Father will give you the strength-giving Spirit He has given to Me, and that Spirit will abide with you for ever. You will not see Him, but you will know Him, because He will be in you as He has been in Me. You will think Me dead, but I shall not be dead. I will come to you, and you will share My imperishable life with Me. And My Father will come, and we will dwell with you and bring peace to you. And then He gives in a simple and to them familiar figure His interpretation of the Israel of the future, borrowing the figure from the Hebrew Psalmists, one of whom had, in the Exile, sung of the vine which Jehovah had planted:

Thou broughtest a vine out of Egypt:
Thou didst drive out the nations, and plantedst it.

To this cry of the seemingly deserted Israel, Isaiah's use of the same figure furnishes a reply: 'Let me sing for my well beloved a song of my beloved touching his vineyard.'

In the days preceding the Last Supper, Jesus had recalled to the multitudes in the temple this ancient figure and had compelled from the people their condemnation of the rulers of Israel: 'The Lord of the Vineyard,' they had said, 'will destroy those wicked men and will let out his vineyard unto other husbandmen who will render him the fruits in their season.' And Jesus had commended their verdict: 'The kingdom of God,' He said, 'shall be taken from you and given to a nation bringing forth the fruits thereof.' Now, speaking to His disciples to revive their hopes and inspire their courage, He recalled to their minds the familiar Parable of the Vineyard, and gave to it a prophetic interpretation.

This is the fullest description which Jesus has left to the world of His ideal for that Brotherhood to which He has committed the completion of His commission. The members have organized

[1] H. B. Williams, *Fundamentals of Faith in the Light of Modern Thought.*

themselves into different worshipping congregations separated by the variety of their theological opinions, expressed in creeds, and the variety of their tastes and temperaments expressed in rituals. These Christian organizations are sometimes treated in religious writing as though they were one and are called the Church, or the Holy Catholic Church; but the Christian Brotherhood out of which they have all grown is more than the Church or all the Churches combined. It is founded not on agreement in opinion, that is, on a creed; not on agreement in forms of worship, that is, on a ritual; not on agreement in the form of organization, that is, neither on a hereditary priesthood nor on a democratic congregation, nor even on love for a sacred but long since buried Messiah: but on love and loyalty to a living Messiah, for ever incarnate in the hearts and lives of His disciples, in a more intimate companionship and with a far wider and mightier influence than when He trod the earth with the few score of faithful friends whom He gathered about him.

This prophetic parable, giving Christ's interpretation of what the Christian Brotherhood should be, interprets and is interpreted by the history of the Christianity. The little seed has become a great tree. The little band of twelve has grown to such proportion that it is counted by millions. The Brotherhood that had no purse nor scrip, nor even so much as two changes of raiment apiece when they went forth on their travels, is now endowed with a wonderful equipment. There are no edifices in the world more splendid than some of the edifices which this Brotherhood has constructed. There are no schools of learning better than those which this Brotherhood has endowed. It has spread over the globe, so that to-day there is scarcely any language in which the praise of their Leader is not sung; scarcely any community in which His word is not proclaimed; scarcely any spot where men do not gather to honour His name, and to strengthen themselves the better to do His service. The influence from this band overruns its boundaries. Belief in the Leader, belief in a good God who rules the world, is no longer confined to the professed successors of these twelve. It is difficult to tell who are within the Brotherhood and who are without it, because the faith of the Christian Church has become the faith of the Christian community, and the principles of the Christian Church are, in some measure at least, accepted by those who do not profess to belong to it.

It is true that the prosperity and progress of the Church has been its peril. While it has been pushing its influence out into the world, the world has been pushing its influence into the Church. Deeds of avarice and cruelty have been strangely interwoven in the fabric of its history with deeds of unselfish devotion and self-sacrificing love. It has been both narrow-minded and large-hearted; both divided into petty sects quarrelling over forms of words and united in world-wide service by love for its Master. Whenever it has lost that love; whenever it has substituted an admiration of beauty for a reverence of goodness, emotional enjoyment for self-denying service, regulation of conduct for inspiration of the spirit, belief in a creed for faith in a Person, whatever its wealth, its political power, its prestige, whatever the beauty of its services, the regularity of its order, or the soundness of its theology, it has ceased to be a living Church, and has had pronounced against it the condemnation uttered nineteen centuries ago against its prototype: 'Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.'

Nevertheless, no organization has been so enduring, so world-wide in its influence, so beneficent in its service, so deathless in its vitality as the Christian Church. And wherever it has gone it has sown the seeds out of which have grown hospitals for the sick, asylums for the poor, schools for the ignorant, liberty supplanting despotism, a reverence of love supplanting the reverence of fear, and, growing clearer with the passing of time, divine ideals of courage, chivalry, charity, and brotherhood unknown before. It has been attacked by ruthless persecution from without, and by feuds and factions not less ruthless from within. Again and again its usefulness has seemed to come to an end, and it has seemed to die a death from which there could be no resurrection; again and again it has been entombed, the rock door of its tomb has been sealed and its enemies have declared its power ended; and again and again it has risen from the dead, cast off its grave clothes, and entered upon a new life.

In the first century Nero thought that he had killed the infant child, and three centuries later

the successor of Nero proclaimed Rome a Christian empire. In the Middle Ages the Christian Church had adopted not only the outer form but the persecuting spirit of pagan Rome, and the splendid cathedrals became its tomb and the jewelled robes of its priests became its grave clothes; yet all the while its deathless life inspired the Preaching Friars laying in England the foundations of England's future liberty, and the self-denying sisters of mercy and charity precursors of the Red Cross of the then distant future. In the eighteenth century the Protestant Church seemed dead in England. The cross was on the spires of the cathedral but not in the lives of the clergy; the preaching was an ethic as uninspiring as that of Confucius; the religion of Dean Swift was no more Christian than the infidelity of Bolingbroke; the most famous moral teacher of his time, Archdeacon Paley, defined virtue as 'doing good to mankind in obedience to the will of God and for the sake of everlasting happiness.' And yet out of this decadent Church issued the enthusiasm of Wesleyanism in England and of Moravianism on the Continent. The nineteenth century saw dogmatism within the Church, and agnosticism without unconsciously joining their forces to destroy the Church which was the only confessed defender of the truth and of the vitality of spiritual experience, and the century was called by friend and foe alike the 'age of scepticism.' And yet it is in this age of scepticism that the Christian Church has given birth to the Young Men's Christian Association, the Young Women's Christian Association, the Salvation Army, and the Red Cross, and their work has furnished the most luminous illustration the world has ever seen of the spirit of Him who laid down His life for us that we might lay down our lives for the brethren.[1]

Third Sunday after Trinity.

Ownership.

'The earth is the Lord's, and the fulness thereof.'—Ps 24[1].

This was the postulate that underlay all Jewish conceptions of property. Theories that used to obtain in Judea might not meet all the detailed requirements of our own times and civilization. Still our confidence in the structural principles of the Hebrew economy is such as to assure us that no system of social or political ethics out of consonance with them merits regard, or can permanently obtain. There is in ethics, as in physics, but one perpendicular. Plumb-lines are cosmic. Your little house will stand only as it is set in a true vertical with everlasting foundations. A valid administration of social and civil equity is a short line, but it is the little, hither end of the line which, in its infinite reach, makes out all the righteousness of God.

It is only of God, then, that ownership in its absolute sense is predicable. Everything else so designated can be approximation only, and imitation. God owns the world. After that it is only by accommodation of terms that I can say I own my house or my library. Unable to own things as against God, there is still opportunity for us to own them as against each other. Granted. But at the same time the absoluteness of divine ownership does break the back of all human ownership. We are not sure any more as to how much it actually means to own things as against each other; or whether it means anything. John owned his marbles as against Charles, but not as against his father; but that latter qualification took all the stiffening out of his ownership as against Charles. An idea that is absolute becomes nothing more than a caricature so soon as the attempt is made to work it under conditions. The features may some of them be preserved, but with the sacrifice of the identity.

1. The underlying postulate of Judaism, that the earth was in an absolute sense the Lord's, worked determinatively in all the dealings of the Jews with other people. Without originary title to Palestine they conceived that it became theirs by His arbitrary bestowment. God owned it, and made them His heirs. Whether there was any narrowness in their view of the case or not, it gave an assurance and an intensity to their operations that made them irresistible, and carried everything before them. The mere fact that they were settlers in Palestine constituted Hittites, Hivites, and Jebusites aggressors; and to drive them out or exterminate them was, consistently with their view of the case, a simple assertion of vested rights.

It is easy to appreciate this sentiment; easy also, perhaps, to feel some measure of sympathy with it. The remnants of that idea still lurk in

[1] L. Abbott, *What Christianity means to me.*

the mind of every man that calls God Father. In the filial relation is involved a proprietary claim. For a father to disinherit his child is against nature, and that is because the child is in a way joint-owner of his father's property, even before he has been distinctly pronounced his father's heir. I call God Father. The livelier my sense of filial relation to Him, the stronger and the more effective will be the hold upon me which this same idea will have, that there is nothing which He owns which I also have not at least some small property in Ownership goes with the blood; 'If children then heirs, heirs of God,' Paul writes. 'All things are yours'; 'Whether things present or things to come: all are yours.'

It is worth noticing with what immediate and practical effect this sentiment will operate on a small field. Suppose that I am hungry and can obtain nothing to eat, and have no means of earning it. What am I to do? Starve? I cannot, of course, state what my reader would do; but I can vouch for myself that I should not perish of inanition so long as I had the power to beg bread or to steal it. The loaf on my neighbour's shelf is, in a sense, not mine; but at the same time, in a sense it is mine, because it belongs in a truer sense to God than it does to my neighbour, and I call God Father. Solomon was contemplating just such a case when he wrote: 'Men do not despise a thief, if he steal to satisfy his soul when he is hungry.' Of course the law is not going to forgive him. There are times, nevertheless, when the eighth commandment, like the sixth, is more honoured in the breach than in the observance. Christ in the twelfth of Matthew distinctly enunciates the doctrine of 'blameless' transgression. The law is for the sake of man, and not man for the sake of the law.

2. When once the idea of God's fatherhood is admitted there enters under its patronage the correlative conception of man's brotherhood. In deepening the sense of our filial relation to God, the gospel has developed the sense of our fraternal relation to one another. To actualize and universalize the idea of the brotherhood of man is the supreme triumph of the gospel. The end towards which the Christian scheme looks is not the salvation of men but the redemption of society. It is society that constitutes the true integer and not the individual man. Society is the unit and every man a fraction. A large half of every individual subsists in his social relations. Almost the first thing that God's Word tells us about man is that it is a mistake for him to be alone; and the last consummating prospect that the same Word holds out before us is of regenerated society. 'A City come down from God.' That is the longest, largest hope that even inspiration can conceive; a condition in which the ideal of unity is fulfilled through the mutual membership which each man has in every other man.

We say that we are members of community, and that we *belong* to society. And that is exactly it: we do *belong* to society. It is very often surprising what an amount of unconscious truth there is in our commonest and most unstudied expressions, and how much sounder oftentimes our words are than our philosophy and our practice. For a slave to belong to a master means that he is subject to the will of that master. For man to belong to a corporation carries with it the idea that in all that relates to that corporation his individual choice and interest are no longer to control him, but that he submits himself to the collective choice and interest of the corporation; belongs to the corporation. A man says he 'belongs to a Church' without half realizing usually the full scope of his own admission. To belong to a Church means that in all that relates to the interests and aims of his Church he is no longer his own. Without doubt there is a great deal of 'belonging to the Church' that really denotes to the member himself nothing more than opportunity of access to the spiritual treasury of the Church—to all intents a kind of ecclesiastical communist, cherishing his connexion for the chance it gives him of holding his hand on the spigot of churchly conferment. Still the term by which he designates his relation is valid, and ought itself to teach him a wholesome lesson and hold him in that condition of subordination to the corporate purposes and interests of the Church which his own language so justly, though unconsciously, implies and confesses. The same kind of admission is tacitly made by any man who speaks of himself as belonging to a certain community, or to society, or to mankind. Nothing more is needed than that he should take the gauge of his own language and be in practice what he is in speech. He does belong to the community; and

that means that it behoves him to bridle himself with the general aims of community and saddle himself with its general interests.

3. The sense of brotherhood will prevent men from feeding on each other and making capital out of their necessities. Money-making is always a transaction between two parties, and when conducted in consonance with the Christian conception of property, each party will make account of the other's interests as well as his own. It seems to be considered that business is the art of getting whatever you can without any consideration of equivalents. Making money has taken the place of earning money. This matter is one that has no end to it. The question on the street is not one of value; but rather how much can I get for a thing if I am the seller, or how little can I get along with and pay for the same commodity if I am buyer. Values used to regulate prices; prices at present appear to determine values. And so the stockbrokers study 'quotations' and watch the 'tickers.'

Suppose that I want an article at my grocer's. It happens that he is the only one from whom I can obtain it, and that it is something I cannot get along without. The thing is worth, say, ten cents; but if he appreciates the circumstances he will quite likely charge me fifteen. That is, he will charge me the worth of the article and tax me fifty per cent. extra for the exigency. He loves me, and all that sort of thing; he 'brothers' me in the house of the Lord. It is not good form to gag and pinion me and deplete me burglariously; but if exigencies are snug enough to throttle me, and circumstances sufficiently expert to turn my pockets, he will appropriate the contents with a 'thank you,' call it trade, and invite me to come again. The element of reciprocal interest and reciprocal obligation comes into no kind of account with him. He will twist the screw upon me to the full limit of his courage. He has no conscience and no heart. I stand before him in the same posture that an oil well does to the company that is working it; with no other possible purpose to subserve but to be pumped—pumped dry. His is the true genius of a sucker, that will fasten itself to your arm and love you for the heart's blood it can drain from you. If his dealings with you are not precisely those of a cannibal, it is mostly only accident of birthplace. His methods are those of an old-fashioned Fijian, or wild man of Borneo, only treated to a 'wash' of civilization; so that his brutality is somewhat more refined and his ferocity more polite and ornamental.

Add an illustration along a little different line. Our ladies explore the shops and stores and are constitutional bargain hunters. There are many articles—often the production of sewing-women—which come within the range of their pursuit and needs, that are obtainable at ruinously low prices. In view of such purchases it is not uncommon to hear the lady buyer declare that she does not see how it is possible for the goods to be made and sold for any such money. That is an unconscious confession that she has paid for the goods less than they are worth; and if she understands at all the state of the case it is furthermore a confession that she has allowed herself to make capital out of the extremity of the poor sewing-women, who are paid hardly enough for their work to keep their wretched souls inside of their half-starved bodies. And not only that, but if they will think a little further, they will be reminded that possibly some of the garments of their own wardrobe, purchased so economically as to allow of larger indulgence in other elegancies of attire, were made by hands so scantily remunerated that the sewing-woman's own body had to be put in the market to eke out the miserable pittance; so that perhaps the lady reader of this very page sails up and down the avenues decked in velvet and fur that were paid for in part by her own money and in balance by the hire of the brothel.[1]

Fourth Sunday after Trinity.

The Purpose and the Power.

'The power that worketh in us.'—Eph 3^{20}.

Before we speak of the Power let us understand the occasion for it. Let us understand first what God is aiming at, next how far that aim is from its attainment, and then let us consider the Power at God's disposal for attaining it.

1. It is a tremendous claim which is made in the Epistle to the Ephesians. The old Greek thinkers had dared to dream that somewhere up in heaven, could we but rise above the mists which shut it from our sight, would be found the pattern and the plan of all that is working itself out in the underworld of earth. The writer of the

[1] C. H. Parkhurst in *The New Princeton Review*.

Epistle to the Ephesians claims that the dream has become a reality. To him, he declares, that which before had not been made known to the sons of men has now been wonderfully revealed. To his freed spirit has been granted access into 'the heavenly places'; to him has been disclosed the mystery of the Divine Will, 'the purpose of the ages' and the meaning of the world. And he has been pledged to no secrecy; he longs, yearns to communicate the matter, 'to make all men see,' as through his eyes, 'what is the dispensation of the mystery which from all ages hath been hid in God who created all things.'

(1) Do we ask after the ultimate goal, the end, the aim of the Eternal Purpose? What could be a plainer answer than this? 'That in the dispensation of the fulness of times he might gather together in one all things in Christ; the things which are in heaven and the things which are on earth.'

(2) Do we ask, again, to understand the way in which all this is being accomplished? the present working of the great design, with which it might be supposed that we in our measure could co-operate? Again the answer is given in unhesitating tones. The ideal of a Society is presented to our view; a Society which is to consist of elect representative elements, drawn from all portions of the human race, in order that it may exhibit the full life of the perfect man, and be 'the first fruits' and the pledge, as also the means and the instrument of the ever-increasing fulfilment of the purpose of the Creation and Redemption; that now 'might be known through the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.' Such is the ultimate goal and such the method by which it is being attained.

2. But when we turn from our vision of 'the pattern in the mount' to the sight of that which will meet our eyes in the plane of ordinary experience, we shall find the actual falling terribly far short of the heavenly ideal. Not to speak of 'the evil that is in the world,' we shall find in the Church which is to exhibit the type of the true life much, it will be well if sometimes we are not almost compelled to think everything, that is most contrary to its high vocation. We shall find low aims, unspiritual motives, miserable distractions, rivalries, misunderstandings, confusions. Sometimes it will seem as if there was not greater but even less power of perception and understanding in the Church than in the world. We shall be reminded of the old and bitter complaint, 'Who is blind, but my servant? or deaf, as my messenger that I sent?' The evil will appear everywhere prevalent, sometimes predominant, and, greater misery still, we shall find that 'the good with good is at cross purposes.' Yes, and most certain of all, we shall find that all which we see without has its likeness in our own hearts—that the evil and confusion are there also, mocking our hope from within.

What, then, if the awful doubt should come, whether after all we can be certain that there is any great purpose of good steadily working to an appointed end? In such hours most assuredly we shall feel our need of something more than words and promises; something by which to reassure ourselves and others; some solid and substantial proof, some guarantee, some sign if it might be, to support and strengthen faith. So faith asks for a sign. It shall be given, and most liberally. A twofold sign, 'in the heaven above, and on the earth beneath': a sign that may avail for the moments of silent thought and a sign that may be ours, within and around, in the very heart of work and conflict.

(1) First there is the sign in the heaven above. It is the presentation of an object to thought, a great accomplished fact upon which the mind can fix and steady itself. It is the sign of *the Christ risen*. He who lived on earth and died is now by God raised and glorified and set there in man's nature as proof and evidence of the certainty of man's destiny, as well as of the glory which is in store for the Church which is His Body. To Him the soul of the Christian may turn as the needle to the pole, and the effect of such a turning will be peace. As often as we can truly 'lift up our hearts unto the Lord' shall we know of a certainty that our redemption is no vain hope, shall we grow in the assurance that in spite of all seeming to the contrary it is moving onward, drawing nigh.

(2) And there is the sign in the earth beneath: which is given as the result and so in its turn as the further evidence of that glorification of the Christ. It is *the Spirit given*. Given to be the 'seal,' and 'the earnest': these are the expressions employed, as you will remember, in this Epistle. 'The Spirit of promise,' whose coming is according to promise: yes, and whose presence is itself the pledge and promise of all that the future is to bring. How absolute and habitual was the Apostle's re-

liance upon the assurance so given will be seen at once by a glance over the pages which contain his words. It is not much to say that every desire, every hope of his for those whom he is addressing will be found to be intimately bound up in his mind with the hope which he derives from his sense of the ever continued working of the Holy Spirit dwelling in the Church of Christ. With this strong conviction to support him he feels that he need set no limit to his prayers and expectations: or here is a 'mighty power' which is 'able to do exceeding abundantly above all' he or any may 'ask or think.'

3. We have found the Power. Does the apostle believe that the eyes of his readers may be enlightened to see afresh the vision of the possibilities of their calling in Christ Jesus? It is because he can invoke for them the aid of 'a Spirit of wisdom and understanding.' Does he confidently expect to see them raised and lifted into yet more intimate relation with the spiritual sphere? It is because he is sure that there is already at work in them a quickening resurrection power. Does he further dare to hope to see them knit together into a true and vital fellowship with all the Saints? It is because he is persuaded that there is a 'unity of the Spirit,' a great reconciling influence by which even Jew and Gentile may be brought into one family of the Father. Or again, is he urging upon them the necessity of a higher moral standard than that of their former heathen state? He points his appeal by recalling to their thoughts the presence of 'the Holy Spirit of God' within their souls. If they are to reach the richest joy of which their nature is capable, he tells them that they must 'be filled with the Spirit.' And he is confident that from 'the Spirit's calm excess' will follow not any sort of disorder, but the dutiful subjection and mutual subordination of Christian Service.

For St. Paul then the thought, the message of Christianity, would have been most incomplete without this third element, this indispensable witness to its truth. For him the great story of the Purpose of the Father, to be accomplished through the transforming of men into the likeness of the Perfection of the Son, would have wanted the most convincing attestation of its truth had it not been possible to appeal to unmistakable signs of the Power of the Holy Ghost. Here was the proof that all was not a dream of the fervid imagination. Here was that which could enable him to rejoice in a mission and ministry more exceeding glorious than that of the ancient lawgiver, inasmuch as it was a ministry 'not in word only but in power.'[1]

[1] A. W. Robinson, in *The Cambridge Review*.

Two Commentaries on the Apocalypse.

By the Rev. W. D. Niven, M.A., Causewayend United Free Church, Aberdeen.

To collect and read even all the noteworthy books that have been written explanatory of the Apocalypse would be a life-task. No book of Scripture has been found so mysterious, and probably in consequence none so fascinating. The Revelation at any rate has proved to be *facile princeps* as a stimulus to expositors. There is, however, no need to read all the long series of Commentaries. For successive generations of scholars have sifted and stored for their own age all that was best in the work of their predecessors. In our own day two commentaries have appeared which are necessary for any one who would be abreast of modern study of the Apocalypse, and master of all the best that has gone before. I do not mean that readers can afford to scrap all the former works on the subject; some of the older are excellent, and deserve not only respect but continued attention. But these two new books will for some considerable time hold a commanding and authoritative position.

One is English and Protestant,[1] the other is French-Swiss and Roman Catholic.[2] They have their resemblances and they have their differences, and one will do well to balance them against each

[1] *A Critical and Exegetical Commentary on the Revelation of St. John*, by R. H. Charles, D.Litt., D.D., 2 vols., pp. cxcii + 373, 497 ('Internat. Crit. Com.'). Edinburgh, 1920.

[2] *Saint Jean, l'Apocalypse.* Par le P. E.-B. Allo, des Frères Prêcheurs, Professeur à l'Université de Fribourg (Suisse), pp. cclxviii + 373 ('Études Bibliques,' Librairie V. Lecoffre). Paris, 1921.

other. The last word on the Apocalypse has not yet been said. It is certainly not said in either of these two. But in a judicious combination of the two we may find the last and best word that can be said meanwhile.

It was an unfortunate coincidence that both works were going through the press almost at the same time, so that one author had no opportunity to see the final results arrived at by the other. Dr. Charles's views on apocalyptic problems, however, were fairly well known before. Professor Allo knows them and from time to time refers to them, and in such a way that one may guess what he would have to say about some of the most striking positions occupied by Dr. Charles. Let it be noted here how fair both writers are in their statement of the views of others. It is very easy for any one discussing the theories of some expounders of the Apocalypse to be contemptuous. Of that there is no note here. It is also specially pleasing to find how cordially Professor Allo can acknowledge and commend the scholarship of Protestant commentators. Of, *e.g.*, Ramsay and Swete he has a very high opinion, characterizing the latter as 'commentateur profond, érudit et pieux.' 'Son ouvrage, qui pourrait presque être signé d'un catholique, est celui auquel nous devons le plus pour nôtre commentaire.'

In each case the Introduction, which is naturally the most interesting part, covers much the same ground and discusses the same problems, as indeed is inevitable. In each case the completed work represents many years of patient study. In each case, whether one accepts conclusions or not, one cannot but recognize that they are the fruits of honest thought. Both give what amounts to a grammar of the language. Both give a very complete and skilfully classified list of former works on the Apocalypse. It may be said generally that while Dr. Charles's views are radical, those of Professor Allo are conservative; but the radicalism is not 'subjectivism run wild,' nor is the conservatism mere traditionalism. Each adduces reasons for the faith that is in him. We may not find the reasons in either case always satisfying, but the reasons are there, and always deserve consideration.

Let us compare the Introductions on some points in detail. Perhaps the two most interesting questions that can be asked about the Apocalypse are—(1) Who was the author? (2) Is the book a unity?

i. First, then, as to authorship. According to Allo there is no solid ground for dissenting from the traditional view, the author was John the son of Zebedee, who wrote all the Johannine portions of N.T.

According to Charles, John the Apostle probably fell a martyr before A.D. 70, and wrote no part of N.T. Further, a distinction of authorship must be drawn between the Johannine Gospel and Epistles on the one hand and the Apocalypse on the other. Gospel and Epistles are by John the Elder, Revelation by another John—John the Prophet.

Let us ask first, are all the Johannine writings by one author? 'Yes,' answers Allo; 'No,' says Charles. The only serious objection to unity of authorship lies in the language. It is so serious that Charles finds it unnecessary to adduce any other argument. The vocabulary, idiom, and grammatical usages of the Apocalypse differ not only in marked but in startling degree from those of the Gospel and Epistles. That is obvious to the most superficial observer. Allo fully and frankly admits it. Yet in spite of it, he holds that the same man may quite well be the writer of both. He shows that apart from mere language there are discernible striking resemblances between the two groups of writings, and he gives an explanation of the linguistic differences. He shows that in spirit, doctrine, and certain peculiarities of style and composition, there are strong similarities, and that even in vocabulary and grammar the resemblances are more numerous than at the first glance one discovers. Charles himself recognizes those likenesses which, he says, necessitate the belief that there is some connexion between Gospel and Apocalypse; either the Seer is a disciple of the Elder, or both are disciples of one master.

The differences of vocabulary, etc., Allo would explain by the different circumstances of composition. To John, Greek remained a foreign tongue in which he was never quite at home. He was translating all the time. In exile, his soul thrilled and excited by inexpressible visions, he would not be likely to write so good Greek as he could in times of quiet leisure in a Greek atmosphere amid a Greek-speaking populace. Besides, for the better Greek of the Gospel we may be indebted to an amanuensis who polished the language, purified the idiom and corrected the grammar.

It will be seen that while Allo's problem is to account for the differences, Charles's problem is to

explain the resemblances. On the whole, I think that Allo is the more successful.

Next let us ask, supposing that there were only one writer of all Johannine Scriptures, was he the son of Zebedee? Once more Allo answers 'Yes,' and Charles says emphatically 'No.' The main and most interesting objection to the traditional view is that there is respectable evidence that John the Apostle was martyred before any of the documents in question by any probability could have been written. It is the gravest defect of Allo's work that while he mentions this objection more than once, he does not deal with it seriously. He seems to take it for granted that if it can be shown that we have only one John as author, this John may be forthwith identified with the Apostle. But what if he was slain before A.D. 70? There is a tradition to that effect. Allo apparently thinks it negligible. Charles is inclined, to say the least, to regard it as trustworthy. He adduces for it all the evidence known. Some of the evidence is valueless, some is ambiguous, none of it is quite conclusive. After all, the only clear statement that John the Apostle was martyred by the Jews occurs in a quotation from Papias found in Georgius Hamartolus (9th cent.), and in a 7th or 8th cent. Oxford MS. of an epitome of the Chronicle of Philip of Sidé (5th cent.), and this Papias-tradition has been rejected by such scholars as Zahn, Harnack, Armitage Robinson, Drummond, and Stanton. The whole question will be found very ably discussed by A. E. Brooke in *D.A.C.*, vol. i. p. 627. The statement adduced from Philip of Sidé is perhaps not so weighty as Brooke thinks; still, a very clear assertion of the testimony of Papias to the martyrdom of John is there, and it is difficult to explain it away. When we further reflect that the canonicity of the Apocalypse was the subject of keen controversy in the East, and that for centuries Eastern Churches did not accept it, it must be admitted that the son-of-Zebedee authorship is somewhat more problematical than Allo admits. No 'find' is so much to be desiderated as a recovery of Papias' work.

Charles's other arguments are, John the Seer describes himself not as an Apostle but as a prophet, and down to A.D. 180 no ecclesiastical writer mentions a residence of the Apostle in Asia Minor. Justin, who lived in Ephesus 135 A.D., has no reference to the Apostle's sojourn there. Neither point is conclusive. If an Apostle can describe himself as an Elder (1 P 5^{1}), there is no reason why an Elder should not call himself a Prophet. The argument from silence is so precarious that it should not be used. Justin, it is interesting to note, makes definite mention of only one N.T. book, and it is the Apocalypse, and he distinctly attributes it to John the Apostle.

ii. Second let us ask, is the Apocalypse, as we have it, from one hand? Charles and Allo are here at opposite poles. Allo makes a doubtful exception of one passage only (14^{14-20}) as of independent origin. Charles thinks that no less than a fifth part of the book is derived from various sources; these parts, however, being skilfully worked in, so as not to destroy real unity. But what is characteristic of Charles's view is his discovery of an 'editor' whose work is such as to necessitate language that is unusual in modern scholarship. To begin with, the editor is 'very unintelligent.' As Charles's wrath rises, the editor becomes 'a narrow ascetic,' and soon reaches 'the climax of his stupidity,' 'betrays a depth of stupidity all but incomprehensible,' and appears to be 'an arch heretic of the first century,' probably without knowing it, who, 'despite his abysmal stupidity and heresies, has achieved immortality by securing a covert in the great work which he has done so much to discredit and obscure.' In 20^{13} 'dishonesty has taken the place of incapacity. The editor has tampered with his master's text.' Finally, 'this shallow-brained fanatic and celibate, whose dogmatism varies directly with the narrowness of his understanding, has often stood between John and his readers for nearly 2000 years.'

Dr. Charles's work commands respect for many notable excellences, but it will be felt by many that this trouncing of the 'editor' is a blemish which makes an unpleasant impression. It is not certain after all that this editor is not a man of straw. One will grant to Charles the usual privilege of knocking him down, but surely he does not need to stamp upon him with such Whitechapel fury, or to howl such scholarly Billingsgate over his mangled remains. A less violent 'showing up' would be more effective.

Redactors have played such a convenient and overworked part in so many critical theories that some of us are rather tired and suspicious of them. Every Biblical scholar should have a large-print card above his desk—*Redactores non fingo.* What, after all, is the evidence for the activity of an

editor in the Apocalypse? As adduced by Dr. Charles, it is by no means of overwhelming weight. It is partly linguistic—he writes better Greek than John. But if we argue that the Apocalypse cannot be by the writer of the Fourth Gospel because of its bad Greek, and then argue that because the Greek in places is not so bad after all we have to assume an editor, we have the feeling that somewhere we are either begging a question or reasoning in a circle. The other great evidence, according to Charles, lies in what he takes to be dislocations, interpolations, etc., which often 'make chaos' of what he supposes John to have written or intended to write. To say the least, this is curious. We can conceive an editor trying to correct dislocations, that indeed is his function, we cannot picture one outside an asylum proceeding to 'make chaos' of what he found orderly arranged. Surely this is the strangest prank ever charged upon an editor that he should make the original work less intelligible than he found it, or throw new material together in haphazard fashion. Even an 'abysmally stupid' editor would know better than, in an attempt to make his author speak better Greek, make him speak nonsense; nor would he insert in a passage that was plain as it stood, words that make it an enigma. Yet such, according to Charles, was the task that this editor set himself, or at least accomplished. That glosses may creep into a text, that words may be mistaken or misplaced in a long process of transcription, is very easily understood. But an editorial activity of this kind is not very credible.

Some of Charles's evidence for a stupid interference with the text will be felt to be worthless. Take this: 'In 8^5 he (the editor) represents our author as saying, *βρονταὶ καὶ φωναὶ καὶ ἀστραπαί*. But our author knows well that the *ἀστραπαί* always precede the *βρονταί*, cf. 4^5 11^{19} 16^{18}. But apparently this editor neither knew this fact nor his master's usage.' It is sufficient to reply, '*Donner und Blitzen!*', which not only relieves one's feelings, but affords a complete answer to such a pedantic criticism.

Or take 20^{13}, the passage where 'incapacity has become dishonesty, and the editor has tampered with his master's text.' 'The sea can give up bodies, not souls. Yet the phrase "the dead" implies personalities, *i.e.* souls. Besides, the sea had already vanished, 20^{11}.' Charles therefore puts out 'sea,' and restores what he takes to be the original 'treasuries,' *i.e.* the common Jewish word for the abode of the souls of the righteous. This, he points out, counterbalances Hades, which in this book always denotes the abode of the souls of the wicked. But then Charles has nothing to say about 'Death.' Whose souls are given up by 'Death'? The editor, he says, substituted 'sea' in the interests of his doctrine of bodily resurrection. Many will think that there is exceedingly little convincing force in such argumentation. Charles is treating highly pitched poetry as though it were not merely sober but scientific prose.

His whole standpoint is vitiated by this. His criticism of the structure of the Apocalypse is purely literary. Now, as Allo would remind us, we are dealing not with a collection of documents, but with a series of 'visions'; and, apart from 'spiritual insight,' psychology must play a part in any attempt to grasp the situation, which is a necessary preliminary to any real exposition. It is not an evidence of an interfering and stupid editor, it is only what psychology leads us to expect, if we find that 'visions' more or less 'interfere' with one another; that, in place of that steady development of theme which Charles desiderates, there should be a series of flashes playing alternately on this and that topic; that a new great thought should be obtruding itself before its predecessor had been fully grasped, and that then there should be a re-emergence of the former. What, from a purely literary or logical standpoint may appear something of a hotch-potch, may perfectly well be psychologically a true representation of the process of 'visions.'

If with Allo we hold that the whole work (with one exceptional passage) is what it professes to be —a series of 'visions' experienced by one seer— there is no need for such an editor.

Hence we conclude with what we began, Charles should be read along with Allo or with Swete, whom Allo largely follows, and whose work is more accessible for English readers.

In works on Astronomy, while long discussions are introduced as to the sun-spots, little is said of the incalculable debt we all owe to the great luminary. So it is perhaps natural that, in writing on such works as these, one should spend himself mainly on what he finds doubtful or unsatisfying. After all, then, let it be gratefully admitted that such doubtful matters are but sun-spots. Dr. Charles has given us a magnificent fruit of his

twenty-odd years of study. He has enhanced English scholarship and laid all N.T. students under deep obligation. We rejoice likewise in Professor Allo's notable contribution to Roman Catholic exegetical and critical science. He demonstrates that it is a science and not a tradition, and that the results are well worth attention. Messrs. Clark and the Librairie V. Lecoffre, the respective publishers, deserve hearty congratulations.

Contributions and Comments.

Enoch and 2 Corinthians.

All students of the New Testament are aware that there is no book outside the Biblical Canon which has had so much influence upon the language and thought of the N.T. as the apocryphal Book of Enoch. It is quite superfluous to make over again the demonstration of the foregoing statement, but if we regard it as a fact about which every one can easily assure himself, we must also be prepared to find more traces of the book in Gospels, Epistles, and Apocalypse than have yet been pointed out. I propose to show that there is a passage in the Second Epistle to the Corinthians which will acquire luminosity (in the case to which we shall refer a much needed luminosity) by a comparison with a passage in the Book of Enoch. We have lately had an extraordinary stimulus to textual criticism in the renewed proofs which Harnack has given us of the dependence of Tertullian upon the actual Latin text of Marcion's New Testament. In the fourth and fifth books of Tertullian's treatise against Marcion, he is following Marcion step by step through his own 'Instrument': and, as Harnack points out, this raises the Latin text of the quotations made by Tertullian to the very front rank amongst our textual authorities. When Tertullian comes to the third chapter of 2 Co., with its account of the vail that Moses put upon his face to hide the irradiating splendour from the dazzled Israelites, he follows the Apostle in the demonstration that the vail which was once an external bar to vision has now become an internal vail, folded over the hearts of the Jews, who hear but do not understand. 'We are transfigured,' says he, 'in our contemplation of Christ by the same image by the glory, wherewith Moses was transfigured,' by the glory of the Lord into glory. Thus he sets forth the corporeal glory of Moses arising from his interview with the Lord, and the corporeal vail required by the inability of the people to look upon it, and he sets over this the spiritual glory in Christ, as from the Lord of Spirits ('Tanquam a domino, inquit, spirituum').

The last clause is that we are accustomed to read as follows:

> A.V., 'even as by the Spirit of the Lord';
> R.V., 'even as from the Lord the Spirit';

the Authorized Version informing us that the literal Greek is:

> 'even as of the Lord the Spirit.'

Now, without discussing the *crux interpretum* furnished by the passage in the existing Greek text, we are struck by the fact that Marcion has quite a different reading. According to him the glory of the illuminated believer is a glory *as if from the Lord of Spirits*. He read in 2 Co 3^{18}:

> καθάπερ ἀπὸ Κυρίου πνευμάτων.

We must not put this aside hastily, for, in the first place, Marcion's text has the right of way, when it cannot be shown to be influenced by his own peculiar views: and in the next place, the expression *the Lord of Spirits* is one of the most common terms in the Book of Enoch, where it occurs, according to Charles's enumeration, 104 times. Is it possible, then, that St. Paul (like St. Peter and St. Jude) is under the influence of Enoch? Is there any passage in Enoch which speaks of an illumination of the saints by glory from the Lord of Spirits? In En 38 we have an account of the judgments that are coming upon the ungodly: it is said of them that:

> They shall not be able to behold the face of the holy,
> For the Lord of Spirits has caused his light to appear
> On the face of the holy, righteous and elect.

Upon which Charles notes:

> His light transfigures His saints.

But this is precisely what the Apostle is saying in 2 Co., and even the reference to Moses is involved in the passage of Enoch in the words:

> They shall not be able to behold the face of the holy;

and here is the desired reference to the glory of the Lord of Spirits. Evidently, then, Marcion's text is the correct one, though it has no Greek attestation and no other Latin or Syriac attestation. It must be restored, and on the margin there must be added a reference to En 38.

RENDEL HARRIS.

Manchester.

A Manual Greek Lexicon of the New Testament.

PROFESSOR ABBOTT-SMITH'S *Manual Greek Lexicon of the New Testament*, recently published, supplies a much-felt need of our time. I do not know of any other Lexicon of the New Testament of so convenient a size, and at such a moderate cost, that compresses the same valuable material into the smallest possible space.

Professor Moulton examined part of the work in MS., and his commendation is of itself a sufficient guarantee of its usefulness to the working student.

A very interesting feature of the Lexicon is the constant reference to the usage of the Septuagint, the study of which has grown immensely of recent years, because the Vocabulary of this venerable version has a most important bearing on the diction of the New Testament. About 40 per cent. of the words of the Septuagint are to be found in this Lexicon alone. The Hebrew original for each word that occurs in the Septuagint is also given. One example out of many will illustrate what I mean. Take the rare word γλωσσόκομον.

† γλωσσόκομον, -ου, τό, vernac. form of cl. γλωσσοκομεῖον (γλῶσσα, κομέω), [in LXX for אֲרוֹן, 2 K 6^{11}, 2 Ch $24^{8.\ 10.\ 11}$*;]

1. = cl—εῖον (*v. supr.*), a case for holding the reeds or tongues of musical instruments.

2. As in LXX, π. (M.M., *s.v.*), a box, chest: Jn 12^{6} 13^{29} †.

This is surely concise enough, yet there is no obscurity. We find that the word γλωσσόκομον occurs twice in the N.T. and four times in the O.T., and that in the latter it is the translation of the Heb. אֲרוֹן, a chest or box. γλωσσόκομον is the vernacular form of the classical γλωσσοκομεῖον, and reference is also made to Moulton and Milligan's *Vocabulary of the Greek Testament*. The † or dagger at the beginning denotes that the word is not found in Greek writers of the Classical period; while the dagger at the end denotes that all the instances of the word's occurrence in the N.T. have been cited.

The asterisk * after the list of passages from 2 Kings and 2 Chronicles signifies that the word occurs nowhere else in the Septuagint. One could give many other examples, all showing the usefulness of the work, its combination of clearness and conciseness, its thorough up-to-dateness, and its full recognition of the supreme importance of the study of the vernacular Greek, the language of the New Testament.

JOHN KELLAS.

Rathen Parish Church.

Christ's Diagnosis of Disease at Bethesda.

ὁ Ἰησοῦς . . . λέγει αὐτῷ, θέλεις ὑγιὴς γενέσθαι.—JOHN 5^{6}.

'Jesus saith unto him, Wouldest thou be made whole?'—R.V.

'Do you want your health restored?'—MOFFATT.

'Do you wish to have health and strength?'—WEYMOUTH.

'Wouldst thou get well?'—CUNNINGTON.

THIS was the curious and abrupt inquiry with which Jesus introduced Himself to the invalid at Bethesda—surely the strangest question ever asked of a patient in a hospital? It violates the usual relationship between the patient and the physician. 'If thou wilt,' said the leper to Jesus, 'thou canst make me clean.'

Certainly Jesus, who was always saying unexpected things, never asked a more unexpected question. The words must have sounded rude and impertinent to those who lay in the next berths around the bath, waiting for its waters to bubble. Townsend, in his book on Europe

and Asia, points out that the West is pitiful and the East callous. But we think at first that this question is more than callous; it is cruel! and that the old man who lay sickly on his mattress grave might reasonably have replied: 'Young man, my presence here is a proof of my desire to be cured. Every one here knows that I am the father of the house, for I have been coming here since before you were born!'

But the patient did not so answer the question of Jesus. Instead of doing so, he rattled off an oft-repeated explanation of why his turn never came for healing, whilst countless others of this great brotherhood of the bandage had recovered. For Jesus by His first question had diagnosed the case correctly.

1. This man is the classic instance in the New Testament of one who suffered from the malady of not wanting, who came to the right place in the wrong spirit.

'Wilt thou be made whole?' *i.e.* 'hast thou the will? The question was suggested by the circumstances of the man's case. It might seem that he acquiesced in his condition, and was unwilling to make any vigorous effort to gain relief. The words of Jesus were fitted to awaken attention, hope, effort, in one who had fallen into apathy. Cf. Acts iii. 4' (Westcott).

The condition of cure, often in the case of physical, and always in the case of spiritual ailments, is willingness to be made whole.

> 'I doubt if the sorrowful gates of illness behold anything more entirely pitiable than the spectacle of a will upon crutches.'—*The Corner of Harley Street.*
>
> '"But you are hopeful? Yes or no." The doctor looked at Prince Aribert. "No!" he said shortly. "I am not. I am never hopeful when the patient is not on my side."'—Arnold Bennett, *The Grand Babylon Hotel.*
>
> 'She's made up her mind to die, and the doctor can't argue her out of the notion. Her heart is weak, and if it begins flutterin' it may stop for ever just because the poor old dear won't will it to go on wigglin'.'—H. A. Vachell, *Quinneys.*
>
> 'A chronicler relates that the body of St. Martin of Tours had in 887 been secretly transported to some remote hiding-place for fear of Danish invasion. When the time came for bringing it home again, there were in Touraine two impotent men who, thanks to their infirmity, gained large sums by begging. They were thrown into great terror by the tidings that the relics were brought back. St. Martin would certainly heal them and take away their means of livelihood.'—P. Sabatier, *Life of St. Francis.*

2. The impotent man may probably have been in such a morbid condition that not only was he reconciled to his disease and weakness, but was also actually proud of his condition. Such pride is not uncommon in the pervert, and is a worse thing than the malady of not wanting. To the Japanese there is beauty in a certain kind of blemish in the work of the potter—a beauty unintelligible to a European. There are those who, by taking thought, have tried to mend a fault which marred their character, and, having failed, appear to find a certain beauty and a cause of boasting in the blemish.

> 'There are people who look upon some disease, either of the body or of the soul, as the best and most precious thing in life. They nurse it all their lives, and only in it do they live at all. Though they suffer by it, yet they live upon it. They complain of it to other people, and by means of it attract to themselves the attention of their neighbours. They use it as a means of obtaining sympathy, and without it—they are nothing at all. Take away from them this disease, cure them, and they will be unhappy, because they are deprived of the only means of living—there they stand empty.'—Maxim Gorky, *Twenty-Six of Us and One Other.*
>
> 'They discuss their maladies at length, with egotistic enjoyment, sometimes in disgusting detail. Unfailingly, each wishes to persuade the rest that no one else can possibly have such extraordinary complications of cruel suffering. Here illness is a cause of pride and rivalry, a fantastic warrant for an odd self-respect, a sort of decoration in a way.'—A. I. Kupin, *A Sentimental Romance.*

John G. Morton.

St. Andrew's Presbyterian Church, Chatham.

Some Old Testament Notes and Queries.

I VENTURE to offer the following suggestions, dealing with a few O.T. passages, for the criticism of readers of THE EXPOSITORY TIMES.

Gn 6^{16}. We learn from the Icelandic Saga of Kormak that the luck of a house depended on the mete-yard. If the yard was too short, the luck was bad; if too long, good. Is it then grammatically possible to render these words, 'within a cubit shalt thou finish it'? that is, your error must not be more than a cubit. If so, we find here an attempt to secure the luck of the ark.

Gn 49^{24}. Here some authorities read בְּשֵׁם for מִשָּׁם—'by the name of' for 'from thence.' If we accept this reading, it would seem likely that we ought to regard the whole phrase—'By the name of the Keeper of the Stone of Israel'—as the editor's account of the original version of the Song: 'These are the words I found, but I have substituted the Mighty One of Israel for the Keeper of the Stone.' That a divinity was often conceived as residing in a stone might of course be proved by a hundred examples.

Gn $49^{4.\ 18}$. I have long thought that here we have instances of the transference of musical notes to the running text. If for the useless and almost ungrammatical עֲלָה we substitute סֶלָה, we get sense, and at the same time reduce the verse to normal limits. So, too, the whole of v.^{18} might well be taken as the suggestion of the tune to which this part of the song is to be sung. Similarly, in Ps 87^{7}, the hint was long ago given to me by a friend that the real meaning is simply 'Full orchestra and chorus: Tune, All my springs are in thee'; but I do not remember seeing this interpretation in a commentary.

Many scholars are inclined to assign Job 28, with its description of mining, to Zophar the Naamathite. It has struck me that if this view be accepted, we may see why Naamah is represented in Gn 4 as the sister of Tubal-Cain the iron-worker. If Naamah was a city famous for mining, we can understand both why Tubal-Cain should be connected with it and why Zophar should know so much of mining. Again, that Tubal-Cain is the son of Zillah (shadow) may point to the universally recognized connexion between the dwarfs (the regular miners) and darkness. Several of the Norse names for dwarfs are based on this connexion. That Tubal-Cain is a brother of Jubal reminds one of the marked fondness of the dwarfs for music.

Admitting the likelihood of frequent admissions of marginal notes into a MS. text, I cannot see why in Ps 22^{3} 'the words of my groaning' should not be taken as such a note. The phrase exactly describes the contents of vv.$^{2.\ 3}$. So too, in v.^{4}, 'the praises of Israel' is best taken as another marginal note, summarizing the verses that follow. In both these cases sense and metre are alike mended by throwing out these words.

In Sayce's *Hittites*, p. 22, the עַמּוֹ of Nu 22^{5} is treated as a proper name, equivalent to the 'Amma of the monuments: a city in the neighbourhood of Pethor. I should be glad to know if this identification commends itself to scholars; to translate עַמּוֹ, as 'his people,' seems very unsatisfactory.

E. E. KELLETT.

Leys School, Cambridge.

Entre Nous.

ACCIDY.

1. *What is accidy?* 'Accidy' is just an old-fashioned word for a certain kind of melancholy: and it is the fourth of the Seven Deadly Sins. This is a little startling. We are apt to think of it, especially when it occurs in ourselves, as a misfortune to be pitied and perhaps even (see Byron, *passim*) to be proud of. So we are surprised and indignant to find it classed by the Church as one of the Seven Deadly Sins. Yet there it is—ἀκηδία in the old Greek fathers, latinized as *accidia*,

in English, accidy, or if we prefer modern English, plain melancholy. It looks rather as if the Fathers of the Church had made a mistake. Perhaps. We know that they made some rather serious mistakes about the world: and some still more serious ones about God. But we are beginning to find out that though they did not express their knowledge in the terms we would use to-day, they made fewer mistakes about human nature than has often been supposed. Let us see now if they were mistaken here.

What does a modern philosopher like William James say about melancholy? He calls it 'an incapacity for joyous feeling, which may rise to positive and active anguish, a sort of psychical neuralgia wholly unknown to healthy life. Such anguish may partake of various characters, having sometimes more the quality of loathing; sometimes that of irritation and exasperation; or again of self-mistrust and self-despair; or of suspicion, anxiety, trepidation, fear. The patient may rebel or submit; may accuse himself, or accuse outside powers; and he may or he may not be tormented by the theoretical mystery of why he should so have to suffer.'[1]

These are the words of one of the giants of modern mental science. But if we go back eleven centuries we find St. John of Damascus describing the very same state as 'a sorrowfulness so weighing down the mind that there is no good it likes to do. It has attached to it as its inseparable comrade a distress and weariness of soul, and a sluggishness in all good works, which plunges the whole man into lazy languor, and works in him a constant bitterness.'[2] In short, to use a still earlier phrase, the man in this black condition 'despairs of all the labour which he has taken under the sun' and a 'horror of great darkness' falls upon him. This is 'the poisonous morbid mood of accidia'[3] which mediæval Christians found so tormenting, and regarded as a deadly sin.

Nowadays, especially since the Great War, we are quite aware that it exists, but few people seem to think it is blameworthy. Yet look at its consequences. From sadness such as this come forth (as St. Gregory says) 'malice, grudging, faint-heartedness, despair, torpor as to that which is commanded, and the straying of the mind after that which is forbidden.'[4] 'Sloth that will not suffer hardness or penance'; and 'wanhope, that is, despair of the mercy of God.' 'Then cometh somnolence, that is, sluggish slumbering, which maketh a man heavy and dull in body and in soul; negligence or recklessness that recketh of nothing, whether he do it well or badly; idleness, that is the gate of all harms; *tarditas*, as when a man is belated, or held back, before he will turn to God; slackness, that is, he that when he beginneth any good work, anon he will give it up and stop; a kind of coldness, that freezeth all the heart of a man; undevotion, through which a man is so dull that he may neither read nor sing in holy Church, nor labour with his hands in any good work; then waxeth he sluggish and sleepy, and soon will he be wroth, and soon is inclined to hate and to envy.'[5] Does it not seem possible that anything which brings about such ugly consequences is very close to sin? It is true that it is a misfortune, but is it not our own fault? Except in a few cases, where the mind is positively and chronically diseased, this is true. There are, indeed, some who are more naturally prone to such a state than others, but that only means that a greater or less effort is required according to the individual constitution. It is certain that by far the greater part of the suffering endured in this Valley of the Shadow of Death is avoidable, and that the majority of such sufferers accept as a doom those mental idiosyncrasies which ought to be taken only as a challenge.

2. *Who sin by accidy?* It differs from many other sins into which we are tempted to fall in that it is a sin or a malady, or both, to which as a rule it is the finer and more sensitive natures that are subject. It is Wordsworth who says,

> I lost
> All feeling of conviction, and, in fine,
> Sick, wearied out with contrarieties,
> Yielded up moral questions in despair.
> This was the crisis of that strong disease,
> This the soul's last and lowest ebb; I drooped,
> Deeming our blessèd reason of least use
> When wanted most.[6]

[1] W. James, *The Varieties of Religious Experience*, 147.
[2] *De Orth. Fid.*
[3] John Kelman.
[4] *Moralium Liber*, xxxi.
[5] Chaucer, *The Parson's Tale* (condensed).
[6] 'The Prelude,' bk. xi.

For this reason the sensitiveness of youth, especially youth with keen intellect and physical strength somewhat overtasked by growth and hard work, is particularly prone to it, as any sympathetic university or secondary-school teacher knows. The very presence of young enthusiasm makes depression darker when it comes spiritually with doubt, or physically with exhaustion. As the brightest flowers look the dismallest upon dark days, so the brightest natures are the gloomiest when things go very wrong. In the hour of their depression the recovery of belief in God seems impossible, the toil of life unbearable. The awful shadow of the unknown lies heaviest on these; they feel the darkness more, and question it more bitterly. When they sin against their Father, their remorse is so keen that sin seems unforgiveable. As kind as God seems when they are happy and excited, so severe does He seem when they are unhappy. Excessively in enthusiasm for work when all goes well, they are beyond just measure chilled when all goes ill. In the same way the poets (one of whose chief characteristics is unfailing youth) are full of it. The completest portrayal of it in fairly modern English literature is James Thomson's *City of Dreadful Night*, but there is a shorter, though very famous, description of it in Matthew Arnold's 'Summer Night':

Most men in a brazen prison live,
Where, in the sun's hot eye,
With heads bent o'er their toil, they languidly
Their lives to some unmeaning taskwork give,
Dreaming of nought beyond their prison-wall.
And as, year after year,
Fresh products of their barren labour fall
From their tired hands, and rest
Never yet comes more near,
Gloom settles slowly down over their breast.
And while they try to stem
The waves of mournful thought by which they are prest,
Death in their prison reaches them,
Unfreed, having seen nothing, still unblest.

And, surprisingly at first sight, others who feel it sorely are the great humorists, who are often the greatest melancholiacs. In all lofty imaginations there is a touch of sadness, and those who know the most of the value of life know best its brittleness. And these men, with their wit and their humour, their fun, their wide acquaintance with the finest breathings of the human heart, are also very sad men. The man who created Falstaff and ancient Pistol, Beatrice and Mercutio, wrote *Hamlet* and *King Lear*. Most surprising of all, not only is such a mood possible to a Christian, it is in its fullness peculiar to a Christian. There is a depth of darkness which, as Bunyan cleverly changes his text from Jeremiah to tell us 'no man (*but a Christian*) passes through.' Only those who have lived in the glory of God's face can imagine the full bitterness of the times when that face is hidden.

3. *What causes accidy?* What are the causes of this mysterious assault on the energy and integrity of fine minds? If we look into them a little, we shall begin to understand why it has been classed as a sin, alien, as all sin is, to the spirit of Christianity, for of its five chief causes, most are not very creditable, and all are founded on something that has gone wrong with 'the true man God designed.'[1]

A certain proportion of it we can safely dismiss as beginning in that not very noble quality, mere affectation. There are people, especially among those who like to think of themselves as possessing what they call the artistic temperament, who deliberately cultivate a certain amount of melancholy. They like to look in the glass and think how gracefully miserable they are. Like the gentleman in the old play, they say, in effect,

Welcome, folded arms, and fixed eyes,
A sigh that piercing mortifies,
A look that's fastened to the ground,
A tongue chained up, without a sound![2]

But they forget that pose is sometimes dangerous. If we stay too long in one position we cannot get out of it easily, and this is as true of the soul as it is of the arm or leg.

But if we turn to the sincere people we find that melancholy of this kind invariably means that something is wrong. Sometimes, indeed, the cause is merely physical: we are coming to realize

[1] Ibsen, *Peer Gynt*.
[2] Fletcher, 'Hence, all you vain delights.'

nowadays how close is the interaction of body and soul, and how intimately one may affect the other. We look on life through the veil of the physical self, and a change in the veil may deeply affect our outlook. A distinguished scholar used to say that 'he believed in the patience of the saints—except when the wind was in the east.' Closely akin to this type is the melancholy that is part of the natural reaction after a great effort, particularly mental or spiritual. The student knows it well after an examination, the artist after a great creative period, the religious convert only too often after the stress of his new emotions has died down; and the fervent preacher sometimes sees a gloomy universe on Monday. They do not realize it is merely that jaded nerves are distorting their power of perception, just as blue spectacles make us unable to see the full colour of things. Curiously enough, while a great effort may do this, the *absence* of effort, especially when it is habitual, has the same effect. Happiness means vitality, and you can only have vitality when the vital functions are exercised. God did not put us into the world to sit still. So if we do not use the faculties He gave us we cannot expect to have the unclouded outlook on life that comes of the harmonious exercise of our power. Now, this languor, even when it is partly induced by circumstances (it never can be wholly so) may also proceed from selfishness, which is a further cause. A merely self-centred life is bound to have a certain sluggishness of response to spiritual appeals—and no man who cannot so respond is happy: at best he can only drug himself out of thinking.

Physical unfitness, nervous weariness, laziness, selfishness—none of them are very pleasant things. There is a fifth beyond them, a very subtle one, that attacks directly only educated, fairly intellectual people, though through them it may take ill effect on people of less trained minds, as when a quick-witted but mentally untrained working man or a young student accepts the teaching of Nietzsche as a kind of gospel. This cause is intellectual self-centredness—the habit of mind of the man who sees his cosmos in himself, and so builds up an elaborate tower of theory without looking to see if it has real foundations. Stopford Brooke has well described the consequences in the sphere of religion, though in these days we see it also only too often in regard to social and economic problems. In religion, he says, 'they build up theories of theology and explain all things by their theories; but they do not take the pains to bring their theories face to face with the facts of spiritual life. Suddenly their theory is forced into contact with a spiritual fact—the revolt, for example, of the moral sense of men against the punishment of the innocent as an adequate satisfaction for the sin of the guilty—and then the whole theory breaks up into fragments, and they either cling blindly to it in passionate anger, or they are plunged into the despair of eternal night. They become fanatics or infidels. Their dark anger, and their melancholy hopelessness, are alike ignoble.'[1]

4. *What cures accidy?* On looking over the causes already enumerated we see that they all spring from some misuse of the self. A wrong *ideal* for the self causes the 'pose' of melancholy. Too much *regard* for the self causes selfishness and the intellectual egoism referred to in the last paragraph. And it is wrong *use* of the self to neglect its instrument the body or to overstrain or under-employ its energies. Therefore the primary thing is to get right on these points.

The first two remedies are simple and obvious. First, don't caress your disease. We should take Dr. Johnson's advice, 'Make it an invariable and obligatory law to yourself never to mention your own mental diseases. If you are never to speak of them, you will think of them but little; and if you think little of them they will molest you rarely.'[2] Then be quite sure that your body is not deceiving you into, quite literally, a jaundiced view of the Universe. Sydney Smith's famous advice, given in jest, may very well be taken in serious earnest. Our bodies are the temples of the Holy Ghost, and the instruments God has given us to see and work in His universe, and surely it is our bounden duty to keep them in working order.

To attend to these points will probably get rid of the accidia in about six cases out of ten, and so set you free to do what God made you for, whatever that is: we may take it in any case that it was not to mope in a corner. But there are the other cases, and for these the remedy is almost always to get away from oneself. There are several ways of doing this. A method which sometimes has almost dramatic success is to make that most

[1] *Christ in Modern Life*, 239.

[2] Boswell's *Life of Johnson*, ii. 440.

amazing and revolutionary discovery that there are other people in the world besides oneself. The fountains of compassion and sympathy and the desire to help are opened, and the soul is refreshed by them. When one has realized this, the next step is to take Keble's advice: 'When you find yourself, as I daresay you sometimes do, overpowered as it were by melancholy, the best way is to go out, and do something kind to somebody or other.' If this is not available (and there are very few occasions when it is not) one can at least fill the mind with something else than one's own concerns. To quote Dr. Johnson again: 'If I were in the country, and were distressed by that malady, I would force myself to take a book; and every time I did it I should find it the easier. Melancholy, indeed, should be diverted by every means but drinking.'

In the long-run it comes to two things. The first is to keep oneself alive to the perpetual miraculousness of life, in the spirit of Stevenson's appeal to 'The Celestial Surgeon':

> If I have faltered more or less
> In my great task of happiness;
> If I have moved among my race
> And shown no glorious morning face;
> If beams from happy human eyes
> Have moved me not; if morning skies,
> Books, and my food, and summer rain
> Knocked on my sullen heart in vain;—
> Lord, Thy most pointed pleasure take
> And stab my spirit broad awake;
> Or, Lord, if too obdurate I,
> Choose Thou, before that spirit die,
> A piercing pain, a killing sin,
> And to my dead heart run them in.

And with this must go the great grace that is called Fortitude—the grace that makes men undertake hard things by their own will wisely and reasonably. Perhaps the truest Fortitude may often be a less heroic, a more tame and business-like affair than we are apt to think. It may be exercised chiefly in doing very little things whose whole value lies in this, that, if one did not hope in God, one would not do them; in secretly dispelling moods which one would like to show; in saying nothing about one's lesser troubles and vexations; in seeing whether it may not be best to bear a burden before one tries to see whither one can shift it; in refusing for one's self excuses which one would not refuse for others. These, anyhow, are ways in which a man may every day be strengthening himself in the discipline of Fortitude, and then, if greater things are asked of him, he is not very likely to draw back from them. For this we need a quiet and sober Fortitude, somewhat like that which Botticelli painted, and Ruskin has described. Let us hear his description of her.

'What is chiefly notable in her is—that you would not, if you had to guess who she was, take her for Fortitude at all. Everybody else's Fortitudes announce themselves clearly and proudly. They have tower-like shields and lion-like helmets, and stand firm astride on their legs, and are confidently ready for all comers. But Botticelli's Fortitude is no match, it may be, for any that are coming. Worn, somewhat, and not a little weary, instead of standing ready for all comers, she is sitting, apparently in reverie, her fingers playing restlessly and idly—nay, I think, even nervously—about the hilt of her sword. For her battle is not to begin to-day; nor did it begin yesterday. Many a morn and eve have passed since it began—and now—is this to be the ending day of it? And if this—by what manner of end? That is what Sandro's Fortitude is thinking, and the playing fingers about the sword-hilt would fain let it fall, if it might be; and yet, how swiftly and gladly will they close on it, when the far-off trumpet blows, which she will hear through all her reverie!'[1]

A TEXT.

'Be fruitful, and multiply.'—Gen. i. 22.

'That command was, according to the old story, delivered to a world inhabited by eight people. It has been handed down to a world in which it has long been ridiculously out of place, and has

[1] *Mornings in Florence*, iii. 57.

become merely the excuse for criminal recklessness among a race which has chosen to forget that the command was qualified by a solemn admonition: "At the hand of man, even at the hand of every man's brother, will I require the life of man." The high birth-rate has meant a vast slaughter of infants; it has meant, moreover, a perpetual oppression of the workers, disease, starvation, and death among the adult population; it has meant, further, a bloodthirsty economic competition, militarism, warfare. It has meant that all civilization has from time to time become a thin crust over a volcano of revolution, and the human race has gone on lightly dancing there, striving to forget that ancient warning from a soul of things even deeper than the voice of Jehovah: "At the hand of man will I require the life of man." Men have recklessly followed the will-o'-the-wisp which represented mere multiplication of their inefficient selves as the ideal of progress, quantity before quality, the notion that in an orgy of universal procreation could consist the highest good of humanity.'

The words are strong: but it is not a tale of little meaning. It is the passionate appeal for birth control of a man who has a right, by long study of and devotion to sex problems, to make it—Mr. Havelock Ellis.

Mr. Ellis has published a volume of *Little Essays of Love and Virtue* (Black; 6s. net). They deal throughout with matters of sex relationship, and they deal with them plainly. But there is no evil. There is the most earnest and responsible will to save life—moral as well as physical—not to destroy it. In such chapters as those on 'The Love Rights of Women' and 'The Play-Function of Sex' there is even the most heart-searching matter for men and husbands.

SOME TOPICS.

Self-Culture.

The poison of self-culture—no matter how reasonable, how enlightened, how successful—is beyond all words deadly.[1]

[1] E. Lyttelton, *Letters on Education*, p. 14.

Patriotism.

It is a truism that patriotism has been lauded and preached and taught to children as a prime virtue: and that it means the desire for the welfare of our own nation; far stronger than the desire for the welfare of other nations, indeed excluding the latter completely. How has it worked? Devilishly—there is no other word for it. The nations, as civilization spread, became more and more united externally by commerce, that is, by growing identity of interests, but along with that and spurred by it they have been infected with the ego-centric spirit of competition, and the result is Pandemonium, or the rendering the whole of this interesting little planet of ours uninhabitable. Of course our way of pursuing self-interest, being British, seemed in our eyes to be on a higher plane than the German way, and doubtless it was more humane, but it was just as self-centred.[2]

Absence of Mind.

Not only did we 'build up the British Empire in a fit of absence of mind'—I heard John Seeley utter those pregnant words on the platform in 1880—but we had no notion, till Parkin and Chamberlain told us, what it was we had done. Thus we were saved from self-complacency by our native blindness; but to-day there is serious risk that our modern efforts to probe the situation will induce the 'swelled head.'[3]

The Spirit of India.

Rabindranath Tagore's new book, *Creative Unity* (Macmillan; 7s. 6d. net), is his best book. That is our deliberate opinion after much reading of his books. How is it best? In insight, in sanity, in religiousness, in revelation of that which it is always his aim to reveal—the spirit of India.

He says:

'The view of this world which India has taken

[2] *Ibid.* p. 16.

[3] *Ibid.* p. 48.

is summed up in one compound Sanskrit word, Sachidānanda. The meaning is that Reality, which is essentially one, has three phases. The first is Sat; it is the simple fact that things are, the fact which relates us to all things through the relationship of common existence. The second is Chit; it is the fact that we know, which relates us to all things through the relationship of knowledge. The third is Ananda: it is the fact that we enjoy, which unites us with all things through the relationship of love.'

But, more characteristically, he says:

'One day, in a small village in Bengal, an ascetic woman from the neighbourhood came to see me. She had the name "Sarva-khepi" given to her by the village people, the meaning of which is "the woman who is mad about all things." She fixed her star-like eyes upon my face and startled me with the question, "When are you coming to meet me underneath the trees?" Evidently she pitied me who lived (according to her) prisoned behind walls, banished away from the great meeting-place of the All, where she had her dwelling. Just at that moment my gardener came with his basket, and when the woman understood that the flowers in the vase on my table were going to be thrown away, to make place for the fresh ones, she looked pained and said to me, "You are always engaged reading and writing; you do not see." Then she took the discarded flowers in her palms, kissed them and touched them with her forehead, and reverently murmured to herself, "Beloved of my heart." I felt that this woman, in her direct vision of the infinite personality in the heart of all things, truly represented the spirit of India.'

NEW POETRY.

Claude Houghton.

Messrs. Daniel are the publishers of a series of plays for 'A People's Theatre.' Of one of the plays the title is *Judas*, and the author Claude Houghton (3s. 6d. net). It is a powerful play, most unexpectedly moving and even enlightening. Judas is, of course, the villain of the piece, but he is not by any means the villain we have been accustomed to call him. He is an idealist, but without patience. The Kingdom is too long in coming. Christ can bring it, but Judas must force His hand. The idea is not new, but neither Whately nor De Quincey worked it out more impressively than it is worked out here. Especially effective is the character of Ruth, Judas' fiancée. She believes in Jesus, but her love for Judas seems, for a time at least, to overwhelm that.

'Speak not of him.
I would he had not come. Bid him return
To the eternal highway of the heavens:
His love is not our love, his joy not ours—
How should we climb the summit of his hope
To view the smiling splendour of his kingdom?
He is beyond, without, above our reach,
Too fair for our mortality, too fine
For our gross passion: we are of the earth,
Kneaded by nature of earth's earthy clay,
Our passions wax and wane, as seasons pass
Into the years that spell our life and death,
Until our weariness finds peace at last
In earth again. The earth our portion is
As heaven is his birthright. Bid him go.
What shall he say to us, or we to him?
How shall we bear the burthen of his love?
How shall we be as gods? Bid him begone.
He robs our firmament of joy, to dower
An unseen midnight with a spectral glory,
Leaving all dark for us.'

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The newspapers, a few weeks ago, contained the report of the discovery in Rome of the bodies of S. Paul and S. Peter. The reports were evidently inaccurate in some details and might be wholly unreliable, so that little attention was given to them by scholars.

But Professor Sayce has been in Rome and has verified the facts on the spot. He writes:

'Among the excavations I saw at Rome the most interesting to me were those underneath the Church of S. Sebastiano. According to tradition, the bodies of SS. Paul and Peter were secreted here at the bottom of a well during the Valerian persecution (A.D. 258), and it was from here that Constantine removed them to his new Basilica on the Vatican. When the modern S. Peter's was built, the sarcophagi were opened in the presence of the Pope, and an eye-witness has left a statement that the bodies were still lying in them intact, with the gold cross placed over them by Constantine, then the sarcophagi were closed again and deposited in the "Confessio" under S. Peter's.'

Now, says Professor Sayce, 'the excavations have brought to light a basilica of the age of Constantine under the modern Church of S. Sebastiano, and under that again the remains of a Roman private house. From the "triclia" or dining-room of this there is a descent into a long corridor, where two or three large Christian stone sarcophagi were lying. Beyond these the corridor extended to a niche-like chamber by the side of the bottom of a well. The walls of the corridor are covered with the graffiti of Christian visitors from the middle of the third century onwards, commemorating their visits to the bodies of the two Apostles and invoking their prayers. In many cases it is stated that before descending into the catacomb the pilgrims had partaken of a "refrigeratio" (refreshment) in the triclia above, which is explained as the Agapê, thus showing that the Agapê was still observed in Rome at the end of the third century.'

Professor Sayce concludes: 'Once more archæology has confirmed tradition, and the bodies of the Apostles are actually lying under S. Peter's.'

It was necessary that some one should give himself to a detailed examination of Modernism. For the issues are fundamental, and newspaper correspondence is unsatisfactory. And now it turns out that the man who has done it, or done it first, is the Rev. Charles Harris, D.D., formerly Lecturer in Theology in St. David's College, Lampeter, and now Rector of Colwall.

Dr. Harris is a scholar. His books are *Pro*

Fide, a successful apologetic for an open-minded, orthodox Christianity, and *The Creeds and Modern Thought*, a defence of creed making and of the Apostles' Creed. He is a scholar, and he deliberately undertakes to meet modernist scholars with scholarship. 'The "Modernists,"' he says, 'can lay claim to some good scholars and thinkers; but they have no monopoly of sound philosophy or of accurate scholarship. The only effective method is to criticize the critics, to meet learning with learning and scholarship with scholarship. That is what this book endeavours to do.' The title of the volume is *Creeds or no Creeds?* (Murray; 15s. net).

Dr. HARRIS covers the whole ground. The ground is partly philosophical. 'By general consent, the main philosophic basis of Modernism is the Kantian doctrine of "Immanence," or (to use the more intelligible term) the Relativity of Human Knowledge; nor do I think it possible to resist the contention of Professor Gardner, and indeed of most philosophic Modernists, that, given Kantianism, Modernism necessarily follows. Accordingly, the main object of this book is to refute the doctrine of Immanence, whether in its original Kantian form, or in the slightly modified forms which it has assumed in Hegelianism, Neo-Kantianism, Euckenism, Bergsonism, and Pragmatism.'

The ground is also critical, though the Modernist is not so strong critically as he is philosophically. 'Modernists and Liberal Protestants are most unwisely perpetuating in the theological field a type of arbitrary and subjective criticism which the *consensus* of scholars has long condemned in the classical. They may of course be right—majorities are often wrong; nevertheless it is important to realize that the textual and historical criticism of Modernism is behind the times, not merely by one, but by two generations. No classical scholar with a reputation to lose would *dare* to deal with the text and subject-matter of an ancient historian as even the more moderate Modernists deal with the Gospels—even the Synoptics.'

But we have not time to cover the whole ground with him. Come then at once to the central matter. It is miracle. Start where you will, you find yourself there. Most of the Modernists begin there. Miracle is not; never was; and cannot be—that is the axiom of axioms. No progress till that is realized. No beginning till that is conceded. But Dr. HARRIS refuses to concede it. He sees that the delivery of all the Gospel miracles on the scrap-heap of antiquarian rubbish is both uncritical and unphilosophical—in short, unscholarly. As a scholar he will not have it.

And not for many years has it been so easy to reject it. For the confident assertions of a whole generation about the stability, inviolability, and what not, of the processes of nature, are being every day proved more and more precarious, or even demonstrated to be untrue. Scientific facts were never more numerous or more reliable; scientific generalizations were never more uncertain. If there is a man who asserts to-day that within any considerable area of observation this or that cannot be, he is not a man of scientific accomplishment.

Dr. HARRIS gives examples. 'The important psychological discoveries of Mesmer (1733–1815), which formed the starting-point of the greatest positive advance in the science of psychology which has taken place since the days of Aristotle, were derided by the orthodox science of his day because they contradicted the laws of psychology as then understood, and also (practically) the whole previous experience of civilized man. Not till nearly a century later were the marvellous facts reluctantly and ungraciously admitted, with the result that the science of psychology had to be radically reconstructed in order to admit the amazing phenomena of hypnotism and of the subliminal consciousness.'

That is the first example. More unexpected is the phenomenon of stigmatization, which follows. 'Careful investigation of several modern instances has convinced the majority of those who have given attention to the subject that the phenomenon

is genuine, though at present physiologists are not in a position to explain it. M. Paul Sabatier, a Liberal Protestant and opponent of miracles, rejected it as incredible in the first edition of his well-known *Vie de S. François* (1894), but in his second edition he found himself forced to accept it.'

Much more surprising is the third example. 'Until quite recently it was a fixed principle of biology that without a supply of oxygen gas no living organism can exist. All experience confirmed this assumption, and not a single known fact contradicted it. Yet we now know that there is a large class of organisms, technically known as *anaërobic*, which not only do not require oxygen but which in some cases oxygen actually kills. It has been necessary to revise the principles of biology in order to admit this new knowledge.'

The fourth example is that of the mathematical horses of Elberfeld. But that example need not be repeated here. It was described in some fulness in a review of Maeterlinck's *The Unknown Guest.*

Mozley has made us familiar with the phrase, 'the reversal of human judgment.' These are some of the reversals of human judgment which have taken place in things scientific. They are not all, but they are enough to prevent any modern scholar from asserting that within the realm of nature this or that cannot be. We can still say that that cannot be which contradicts reason; we can no longer say that that cannot be which contradicts experience.

One of the authors of this month's books describes himself as a preacher of the simple gospel.

'The simple gospel.' The phrase is received in these days with a smile. But if there is not a simple gospel, what is to be done with simple folk? At the beginning they were considered. Are we not to consider them now, being so many? Let us brave the smile and try.

Let us try the words: 'He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die' (Jn $11^{25.26}$). They are very familiar words. Are they as intelligible? They ought to be intelligible. For they were addressed to Martha, the plain homely woman, cumbered occasionally about much serving. 'He that believeth in me, though he have died, yet shall he be alive: and whosoever is alive and believeth in me shall never die.' Martha was puzzled; but we ought not to be so puzzled.

For we know that there are two kinds of life and two kinds of death. We usually speak of the one kind, Jesus usually spoke of the other. Here He speaks of both. There is the material physical life, and there is the immaterial spiritual life.

To live is to be in harmony with our surroundings. Our physical surroundings are air, food, heat or cold. To be in harmony with these things is to be alive; to be out of harmony is to be dead. If there is no air to breathe, or if we have not lungs to breathe it with, we die.

Our spiritual environment is God. To be in harmony with God is to be spiritually alive; to be out of harmony is to be dead. God is holy; if we are unholy, doing sinful deeds, we are out of harmony with Him. God is pure: if we harbour impure thoughts we are out of harmony with Him. God is love: if we are unloving or even indifferent we are utterly out of harmony with God, we are dead. 'Dead in trespasses and in sins.' 'She that liveth in pleasure is dead while she liveth.' Alive enough physically, she is spiritually dead.

Now we are born into the bodily life, and we are born again into the spiritual life. But there is a difference. We are born into the bodily life with no will of our own. In the spiritual birth

our own will is active and essential. 'Except a man be born again, he cannot see the kingdom of God'—that is the statement to Nicodemus. 'Except ye turn, and become as little children'—that is the statement to the disciples. They are exactly parallel. To be born again is to start life anew, start it at the very beginning; it is to become as a little child again. And that can only be by an act of will. For let the wise and the simple both understand that 'except ye be converted' is a mistranslation. The verb is active. I have to do it or it is not done.

But I have not to do it alone. My will is essential, but my will is not everything. I cannot do it alone. It has often been tried, it has never succeeded. For even if I could bring myself by an act of will into harmony with God, what am I to do with my past? What am I to do with my present bad habits and evil tendencies? What am I to do with the weakness of the will itself?

I have to believe in Christ. That does it. For to believe in one (or *on* one, if you and the Revisers prefer it) is to be in harmony with one. Nowhere are we so hampered and side-tracked by the inadequacy of our English language as here. To believe, as Jesus spoke it, is to have faith. And to have faith is to throw oneself into the arms of another. If I throw myself on Christ, if I venture my life on Him, I believe in Him. And by doing so I am in harmony with Him.

And He is in harmony with God. So, if I have been spiritually dead, I become alive again. It is an act of my own will, this faith. But my will has not brought me into harmony with God. Christ has done that.

And then when I find that I am in harmony with God in Christ, I further find that the past is cancelled and the future secured. I have ventured myself on a Saviour who is able to save to the uttermost. He had power on earth to forgive sins; He has no less power in heaven.

And He gives Himself to me as surely as I give myself to Him. He is in me, my hope of glory. He is my present help in every time of need. He is to me the power of God. I can do all things in Christ who strengtheneth me. I am alive; I am alive for ever. 'He that believeth in me, even though he have died (physically), yet shall he be alive (spiritually); and whosoever is alive (physically), and believeth in me, shall never (spiritually) die.'

Why do men smile when you speak of 'the simple gospel'?

They smile because they think you mean the easy gospel. And in these days there is no thought that is more settled than the thought of the difficulty of the gospel. It is some years since a popular Methodist preacher published a volume of sermons and gave it the title of *The Strenuous Gospel*. Since that time the Christian pulpit has repeated the phrase and emphasized 'the difficulty of being a Christian.'

But the simple gospel does not mean the easy gospel. It is true that nothing seems easier than to believe on the Lord Jesus Christ. It is also true that for some of us nothing is more difficult. It depends on who we are.

If we are sinners and know it, there is no difficulty. But if we are righteous and think it, the difficulty cannot be exaggerated. For the sinner has nothing to do but repent of his sins and trust in Christ to save him, but the righteous man has to turn from his righteousness.

And so our Lord demanded always the conversion of the righteous; He never demanded the conversion of the sinner. The sinner had to repent. If he repented he was forgiven. He was forgiven at once. He was forgiven quietly. He was forgiven freely and fully. But the righteous man had to turn. He had to turn from his right-

eousness. That was the difficulty. And that is the difficulty still.

There is none greater. For to turn from one's righteousness is to turn from one's self.

'The strenuous gospel.' But when is it strenuous? At the beginning. The strait gate is at the entrance. The prodigal son had no difficulty in entering. He repented and was forgiven. The elder brother had great difficulty. Did he ever enter in? The 'woman that was a sinner' had no difficulty. She kissed His feet, and He said, 'Go in peace.' Simon the Pharisee had great difficulty. Did he ever enter in?

The difficulty is at the beginning. And for those who believe in themselves it is very great. But it is only at the beginning. Once in, the way is easy.

It is easy as all life is when it has room to live. There is nothing that more impresses us with ease than the life of the tree out in the open field, nourished with the soil, freshened with the rain, swayed and strengthened by the breeze. That is the life of the believer in Christ. If it is not always found so, it is the fault of the believer. The psalmists were sometimes perplexed, sometimes distressed, sometimes in despair. But they knew that the fault was theirs. It was due to feebleness of faith. When they believed, they got liberty — liberty to grow easily. 'Thou hast brought me out into a large place.'

For the life of the believer in Christ is unlike the life of a tree. The believer has a will and he has to use it. In order that his life may be easy he must *keep himself* in the love of God. There are certain ways of doing that, and he has to attend to them.

There is the way of Rest. That is first, and always first. It corresponds to sleep in the material life. Now we sleep not after the day's toil but before it. We sleep to fit us for the toil of to-morrow. After sleep we come into the world. And the freshness with which we come, the abounding irrepressible vitality of the child is our continual astonishment. We begin our Christian life by rest. We put ourselves by faith into the Redeemer's hands; we 'rest upon him alone for salvation.' And then before every new morning's service we repeat the act of trust.

There is also the way of Service. In the material life we need to exercise the body and the mind. In the immaterial life we need to keep the spirit fit by daily doing the will of God. We take up our cross every day and follow the Lord. It is not necessarily a heavy cross. Necessarily?—it has no business to be. The Saviour's cross was heavy; but just to make ours light. For us now, 'my yoke is easy, and my burden is light.'

The service is manifold—some form that is most fitting for me always there. It obliterates distinctions. No sacred and secular. All is for Him. What *am* I fitted for? Let me not forget that every faculty I have is from Him and is to be employed in His service. And every faculty, as it is employed, is being trained for higher employment, for more pure and lasting service.

Then there is the way of Sustenance. In the material bodily life I need food. I cannot live long without it. In the spiritual life the spirit has also and as imperatively to be fed. What is the food of the spirit?

It is the Word of God. Take that comprehensively. It is found most accessibly, and we still think most nourishingly, in the book we call the Bible. Not equally in every book of the Bible? Perhaps not; but different appetites enjoy different sauces. In any case, first and chiefly in the Bible.

That is worth thinking about in these days. Many are feeble among us, and many sleep. They do not feed their spirits. They do not read the

Bible. You remember the Report of the Royal Commission—was it not a Royal Commission?—on the teaching of English? The commissioners said that the best teacher of English is the Bible. Ah, but it is the best teacher of God.

But how much Bible? Not much. Not much at a time. Take it in diets, as you take your bodily nourishment. How many diets in a day? Five, four, three, two? Surely two at least. What body will be sustained on less than two? Or what spirit? But the diet need not be a big one. Much better not. A full meal is undesirable. Let it be just as much as one can comfortably digest. And so rich are some of the meals which the Bible offers, that a very small portion will make a good diet.

Variety is commended in food. Do not adhere too closely or too constantly to one book. The Psalms are not as the Epistles. And the Epistles are not as the Gospels. Even the curried meat of Ecclesiastes has its use; even the sweets of the Song of Songs may be enjoyed by unjaded appetites. And if the Bible alone is to you as vegetarianism is to a meat-eater, then on an occasion, even for direct sustenance, go to John Bunyan, Thomas à Kempis, Alexander Whyte. And yet further?

Yes, further—if you know where you are and what you are there for.

But the great maintainer of the spiritual life is Prayer. It is the breathing of the bodily life. And breathing is the first sign of life. Is the child still-born? Not even the doctor can tell otherwise than by the breathing. 'Behold he prayeth!'—it was the proof of Saul's spiritual life; what more could Ananias desire? And when the end comes, it is still the only evidence.

We watched her breathing through the night,
Her breathing soft and low;
As in her breast the tide of life
Kept heaving to and fro.

The breathing ceases and the life is ended. But he that believeth in Me shall never die. For he will never cease to pray.

He will never cease to pray. Did S. Paul forget that? 'Now abideth faith, hope, love—these three.' Did he forget prayer? He did not need to remember it. The anxious mother says, 'Now don't forget to take your meals regularly.' She does not say, 'Don't forget to breathe.' We do not need to be reminded to breathe. We breathe unconsciously. And this is prayer. It is unconscious. It is always. We pray without ceasing. There come occasions when breathing is conscious enough and even painful. It is then a wrestling with disease. And there come seasons when prayer is a terrible wrestling with doubt. But the normal prayer, the true prayer, is steady, unconscious, highly healthful communion with the Father.

Add to your faith prayer and reading and service and rest, and if these things be in you and abound, your spiritual life will be as a tree planted by the streams of water.

Thirty Years' Progress in Assyriology.

By C. J. Gadd, B.A., British Museum, London.

Religion.

The period in which it has been possible to take a fairly comprehensive view of Babylonian religion falls well within our given span. It is not, of course, suggested that our present material is complete, or that the future does not hold great possibilities of accessions in detail. But nothing can well change our conception of the main features which characterized beliefs and observances from the earliest times to the latest. The continuity of these needs no emphasis; it is commonly expressed in the assertion that the Semitic Babylonians borrowed their religion from the Sumerians. This must, of course, be at least an over-statement in its crude form, even if the involved assumption as to priority be justifiable; but it is, in fact, unnecessary to attempt a formal distinction between the two peoples. The great majority of their beliefs, by whomsoever evolved, they held in common, and exceptions can best be noted in passing.

The gods of Babylonia were numberless, and appear at first sight a mere conglomerate of unconnected units. There are gods of heaven, of hell, and of the earth, though, among the latter, the Babylonians did not count the spirits of mountains, rivers, brooks and wells, after the manner of the Hittites, and of course the Greeks. In the earliest records of Sumer the strife of cities is represented as a contention between their respective gods; the god, in his own city, enjoys an establishment like that of an earthly ruler, with house, lands, chattels, and servant-gods. Such a deity might even choose to go voyaging, as when Ishtar of Nineveh desired to go down into Egypt, and Tushratta, king of Mitanni, sent her there, recommending her to Pharaoh's care. Yet the gods are not local for all that. None of the greater gods is confined to one city, and even those who appear to be so are only particular manifestations of the universal. Ningirsu of Lagash is a form of Enurta, and Enlil of Nippur is the supreme god of the Sumerian pantheon, forming, with An and Enki, a triad to represent Earth, Heaven, and the Deep. Why Enlil should have this position is not clear; but it shows clearly that he is no local god, since the political fortunes of Nippur were never paramount in the land. Here there is a noticeable difference from later times, when Marduk of Babylon reflected the ascendancy of his city in his own absorption of the chieftaincy over the other gods, and even of their characteristics. A celebrated document, which describes various gods as being simply different aspects of Marduk, has often been cited as evidence of a tentative monotheism, whereas it is probably no more than a piece of local egotism on the part of the priesthood of Babylon. The chthonian gods were naturally patrons of agriculture and givers of increase. Ea himself was considered a god of the lower world; but chief among these primeval deities was Enmesharra, 'lord of hell and of the land of no returning.' His seven sons, who are represented in a ritual by seven heaps of flour, and Tammuz also, god of the dying and reviving year, were among this infernal company. Of the theogony of the Sumerians, as distinct from the Semites, we are as yet ill-informed, since there is no proof that the Epic of Creation ever had a Sumerian original. A distinction between the races—which may conveniently be noted here—is found in their attitude towards dead kings. Under the Ur and Isin dynasties it was a frequent practice for kings to receive divine honours and titles even before their death, and there is in existence a fairly large literature of hymns belonging to these cults. The practice soon passed away, and it is possible that too much significance has been attached to it. Perhaps it had never been more than an extreme form of adulation.

The religious literature of the Sumerians, apart from the many incantations for the benefit of the afflicted, or for the quelling of devils, is a comparatively recent discovery. It consists partly in legends about the gods and their dealings with men,—thus there is a Sumerian account of the Creation and the Deluge,—but most of it is in the form of hymns sung by the *kalu* priests in the temple services, for the exclusively public character of the worship is a striking feature of Sumerian practice. These hymns form one of the

most difficult branches of Babylonian literature, but they have certain broad characteristics which no uncertainty of detail can obscure. A very large part is played in them by lamentation of a goddess, Inanna, or Gula, over the ruin of cities or temples. While it is natural to see in these the reflexion of actual calamities in ancient times, it is more difficult to understand why this theme became, as it were, the staple of religious literature. It is probably best explained by comparison with another class of hymns, where the wailing is for Tammuz, now known to be Sumerian both in origin and in name. In this latter class of texts we find represented the grief of Inanna, or Ishtar, both sister and wife of the dead god, whom she goes to seek in the underworld, to bring him back eventually upon earth as the herald of resurrection and new life. It would be impossible here to enter into details of the story or rites of the Tammuz festival, celebrated at midsummer, when the year first begins to decline, while a similar lament was made for Enmesharra himself four months later, in Tebet, when the seasons were again upon the turn. We now possess also a good deal of information bearing upon the ceremonies which seem to have been a Semitic counterpart of the Tammuz celebrations. During the first days of the new year, in the month of Nisan, there took place at Babylon a great procession, in which Marduk journeyed to and fro between the city and Barsippa. The same was also performed in Assyria, but here Ashur took the place of Marduk, as in the Assyrian version of the Creation story. During this procession a sort of mystery play was worked out, which involved, among other things, the imprisonment of the god in a place representing the underworld, from which he had to be rescued by all the other gods, in order to bring the new year with him from the grave. In connexion with this central myth, the king, who actually played the part of the god, represented the whole career of Marduk (or Ashur), and upon this occasion was recited the Creation Epic, which told how the triumph of order over chaos, and the arrangement of the whole universe, were the work of the god's hands. There was, in fact, the seed of drama as plainly inherent in these Babylonian festivals, held in various cities, as in the Greek rites of Dionysus.

Among the priests, the *ashipu* was long the most familiar. It was his duty to relieve the sufferer from all kinds of distempers, which were considered the work of evil spirits. This he accomplished by means of certain ritual acts, concerning which we possess ample details, and by the reciting of incantations which had power to banish malignant demons and to avert the effects of witchcraft and the evil eye. But, in so far as his healing was of physical ills, he did in fact consult a literature which embodies a good deal of empirical diagnosis, based upon careful observation of symptoms; and he was acquainted with the use of a great number of herbal remedies, themselves enshrined in an extensive botany. The *baru*, or seer, addressed himself to Shamash and Adad, as the gods of divination. His purpose was to interpret ominous occurrences, to avert their consequences, if evil, or to obtain from the god oracles in answer to the questions of anxious suppliants, as in the celebrated cases of Esarhaddon and Ashurbanipal, who sought by this means to obtain prescience of the results of their undertakings. The professional literature of the seer survives in the 'omen texts' which formed so large a section of the Nineveh library. In these are set down an enormous number of circumstances which might be observed, all of which were ominous, and susceptible of interpretation as prognostics of the future. These phenomena were observed either in the heavens, on the earth and among its creatures, or by means of divinatory practices, such as pouring oil or flour upon water, or examining the entrails of victims slain for sacrifice; and the extensive literature devoted to them reveals an almost incredible degree of curious investigation. The *kalu*, or psalmist, was he who conducted the public services of song in the temples, whose duty was to 'appease the heart,' or avert the anger of the gods. All the hymns and liturgies mentioned above formed the repertory of these priests, and it is clear that their chants were of a sad and penitential nature, a lament on behalf of the whole people. The hymns were probably rendered in antiphons by a choir of priests, accompanied by the beating of drums and timbrels; and there are even traces of ancient music in these texts, though naturally they are now unintelligible. The covering of the sacred drum with a new skin was a peculiarly solemn ceremony, accompanied by elaborate rites with highly esoteric significations, which are expounded in documents not to be disclosed to the laity under pain of a curse.

Law and Commerce.

Light upon the ordinary social life of the Babylonians, as distinct from that of kings and priests, has been obtained from their business documents more than from any other source. At the outset of our period these were only beginning to be available for study, but, since that time, not only has much attention been devoted to the then known classes of 'contracts,' but a great deal of other matter of a similar nature has also been discovered. Commercial relations were early prominent in Babylonia, for, apart from the internal exchange of commodities, the staple products of the country, grain, oil, and wool, were not in themselves sufficient for the needs of the inhabitants, and an active trade in imports and exports must have arisen in very early times. It is only necessary to consider metals in order to realize at once how far the arm of commerce extended—to the northern and north-western mountains for silver and lead and copper, probably to Egypt for gold. Within the land itself the elaborate system of canals furnished an effective and ready means of transport for heavy goods. With this commercial activity there went, however, as is not always the case, a predisposition to 'businesslike methods,' which prompted men to keep strict account of their transactions, and the very earliest Sumerian documents which we possess are in the nature of inventories. At least one of the reasons for keeping such records is the necessity of appealing to them in case of dispute, and this, of course, postulates the existence of a system by which proven rights can be vindicated. The sense of law was therefore a prominent trait of the Babylonian character. Elaborate temple accounts were kept in the time of Urukagina at Lagash, and it is interesting to recollect that this monarch counted as the supreme achievement of his reign the legal reforms which he carried out in order to relieve his poorer subjects from the exorbitant dues claimed by the nobles and priests. In the same city many other lists and receipts of commodities date from the period of Agade, and from that of Gudea, or other local governors. The existence of laws, and of courts to enforce them, at this time is attested by the inscriptions of Gudea himself, who decreed a 'moratorium' for debts, and a surcease of proceedings in the courts, during the time that he was engaged in the solemn dedication of his new temple to Ningirsu. On practically all Sumerian sites the countless business documents of the Ur dynasty are a commonplace, and the prosperity which this flourishing commerce attests is a high tribute to the power and beneficence of the kings of Ur. Most of these documents are either mere inventories or receipts, but there survives a small number of reports concerning legal decisions in particular cases. Some slight indication of the actual law administered in these instances, and in the courts of Gudea, may be gathered from the fragments of a Sumerian code which have recently come to light. Too incomplete to yield any adequate view of Sumerian law, it yet reveals, what had long been suspected, that Hammurabi was a Justinian rather than a Solon. In cases where direct comparison is possible, however, the Semitic laws generally have the advantage of greater comprehensiveness and exacter definition. The list of commodities in which business was done at this period covers a wide range; grains, cattle, oil, liquids, wool-stuffs, pottery, wood, and metals, all find their place, some as raw material for active manufactures. But the true contract in legal form does not appear until the First Dynasty. A sort of intermediate stage is occupied by the 'Cappadocian' tablets, which constitute the books of certain wealthy Semitic traders settled near Cæsarea Mazaca. In them we find evidence of a highly organized commercial system based upon dealings in the metals and cloths which the district produced, and the export of these to Mesopotamia. This traffic was maintained largely upon borrowed money, by means of a banking system, and some of the richer merchants had very large sums out on usury to smaller traders who travelled with caravans, and disposed of their stock at what profit they could, repaying loan and interest on their return. How important and highly developed these caravan communications were can be judged by the interest which even kings, whether of Babylonia, Egypt, or the Hittites, took in the complaints which reached them that their traders had suffered molestation on the journey. The activity and direction of this traffic is also reflected in current prices of goods. Grain and oil, for example, were cheaper in Babylonia than in Assyria, while the reverse generally held good in the case of woollen stuffs and metals which were more easily imported by Assyria. Prices, of

course, varied considerably at different periods, faithfully reflecting the abundance or deficiency of supplies, and we are so well equipped with data that we can follow these fluctuations almost year by year.

With the First Dynasty, the 'contracts' take on a strictly legal and invariable form, and now, for the first time, we possess the actual laws upon which they rest. So much has been written concerning the Code of Hammurabi that there seems no need to attempt here any general description of it, or any comment upon the much discussed question of its connexion with the Mosaic law, from which it differs, at least, in this broad characteristic, that it is entirely secular, and does not rest upon religious sanctions, nor concern itself with ceremonial observances. Very briefly stated, it contains provisions relating to the office of judges, to theft and robberies, to the responsibilities of state officials, to the law of real property, to the relations of merchants and agents, and to the family. In view of the caravan system and the evidence of the Cappadocian tablets the sections relating to the principal and agent in commerce are especially interesting. The merchant did not travel on business himself, but employed an agent who derived the whole of his capital, or stock-in-trade, from the merchant, and trafficked in this under the condition of paying back the capital and an agreed portion of the profits, a custom contemplated, for instance, in the Parable of the Talents, and indeed universal in the East. The code requires both parties to keep an exact account of their transactions. If the agent did not obtain a properly sealed inventory of the goods entrusted to him, or proper agreements as to sharing of profits, he had no redress if excessive claims were made upon him. On the other hand, loss by highway robbery was the merchant's liability. Fraud by either party was severely punished by multiple restoration. The legal tariff for the hire of road transport is fixed by the code, and many detailed provisions are devoted to shipping. Thus, it was a capital crime to steal a ship; wages of boat-builders and sailors, as well as the scale of hiring-fees, are prescribed, and loss or damage in collision must be borne by the owner of the moving vessel or by the person responsible.

Undoubtedly the most remarkable event since the discovery of Hammurabi's monument at Susa has been the revelation of early Semitic laws in Assyria. In the excavations of Kalat Shargat there were found three portions of tablets bearing a considerable number of sections of the Assyrian law as it stood in the years about 1300 B.C. It is very interesting, as significant of the complete distinctness of the two countries, to observe that these laws appear to owe little or nothing to the legislation of Hammurabi. In both collections appears the ordeal by throwing the suspected person into the river, in both the laws are preponderatingly concerned with marriage and the family, a feature which is also shared by the surviving Sumerian laws. But, even allowing for the fact that we have still only a fragment of the Assyrian code, the differences are very marked. In no respect is this more prominent than in the generally greater severity of the Assyrian laws as compared with the Babylonian. Evidently the penal clauses in the late Assyrian contracts, which enjoin some very revolting barbarities, are at any rate the echo of actual practices, even if, in their own time, they had become merely prohibitive in character. Especially noticeable in these new laws is the degraded condition of women. It would appear that the position of a wife might be summed up in saying that she was involved in all the liabilities of her husband, with little share in his privileges, and practically no claim upon his property. She is forbidden, under savage penalties, to abstract the least thing from her husband's house; she was debarred from undertaking any commissions for profit; and, in the event of his death, inherited nothing but a bare right to support from his children. Wives of freemen had to be veiled in the street, but this was probably regarded as a privilege, since it was penal for a servant or a courtesan to appear in this guise. The punishment for adultery was, of course, death, inflicted either summarily by the aggrieved husband, or judicially by the courts, though it was open to the husband to content himself with a milder animadversion, or even to forgive his wife. In either case the adulterer suffered the same penalty, and, if the wife were pardoned, he also went free. Should the husband please to divorce his wife, he had merely to dismiss her, and it was entirely optional whether he made any provision for her, or none at all, and this without any presumption of misconduct on the wife's part. So monstrous a proceeding is sanctioned neither by Babylonian nor by Sumerian law. If the position of women in a state is a test of its

civilization, we are bound to deplore the moral backwardness of Assyria in its earlier days. A similar conclusion must be drawn from the nature of the punishments imposed upon offenders. Death by drowning and even by burning, impalement, mutilation, and stripes all appear in Hammurabi's laws, but they are confined to comparatively few and especially heinous offences. In Assyria, however, they appear to have been inflicted unsparingly, and the bodily mutilations, which in Babylonia are generally governed by the principle of 'eye for eye,' were dealt out with brutal lavishness, and sometimes in revolting forms, such as splitting of the nose, and severance of the breasts. A form of punishment which meets us for the first time in Assyrian laws is that of penal servitude for short periods, or 'doing the king's service for so many months.' This *corvée* is usually inflicted over and above other penalties, such as stripes and mutilation. A typical case is that of a man who notices a slave-girl or courtesan wearing a veil in the street. Merely for failure to denounce her he is visited with fifty strokes of the rod, slitting of the ears, stripping of his clothing, and one month of forced labour—a sentence of almost frenzied ferocity. One other provision, of a different kind, is the last that can here be noticed. Should a husband die, his brothers were bound to marry his widow, from the eldest to the youngest, even though they themselves might be already engaged to marry the daughter of another man. In this event, the prospective father-in-law might either give his daughter, apparently as a second wife, and thus adhere to the original bargain, or, if not, he was bound to surrender the bride-price which he had received for his daughter. Conversely, a man whose wife died might demand from her father another of his daughters, or else the return of the bride-price. These rules bear, of course, a striking resemblance to the Levitical law of 'raising up seed unto a brother,' and have no parallel in the Sumerian or Babylonian codes.

Language.

Philology is a somewhat arid subject, but in Babylonian studies it has a position of such paramount importance that some general remark upon it could hardly be avoided in any survey of recent work. Progress in this branch has perhaps been less striking than in certain others, but it has, nevertheless, been considerable, and has taken, in the main, two directions. The languages spoken in the land of the rivers itself have been subjected to close study, and investigation has extended, through the medium of the cuneiform script, to the many strange idioms which were used on the circumference of Babylonian culture. Our detailed knowledge of the purely Semitic (Akkadian) tongue has greatly increased, and it is now possible to detect certain dialectical differences between the languages of Babylon and of Assyria—one more indication of distinct nationalities. Slightly different, again, is the Semitic of the Cappadocian tablets, and that of the Palestinian or Hittite princes who wrote the Amarnah letters and the Boghaz-Keui treaties. But these are points of detail, and, of course, no fundamental change in our views about Akkadian is now to be expected. The language is satisfactorily based, and holds an undisputed place in the Semitic family. It is greatly to be wished that one of the many accomplished scholars who doubtless possess large collections of material would embody some of it in a new Akkadian lexicon, which is the most urgent need of the study to-day. With respect to Sumerian, the position is very different. It is almost entirely within our thirty years' period that this ancient language has been forced to give up some of its secrets—unfortunately, by no means all. Its affinities are still entirely a mystery, for the Mongolian theories once popular have not proved very helpful guides, though it is still probable that the truth lies somewhere in that direction, even if very far removed. But the recovery of so great a mass of Sumerian literature, partly bilingual, during recent years, has done much to put the study on a firmer basis; the vocabulary has grown, and the grammar has to some extent emerged, though still beset with grave problems, for the solution of which the lack of a cognate language is sorely felt. The present position might perhaps be most fairly stated in the form that a Sumerian text can now be translated, under some reserve, without the aid of an Akkadian version. In view of a certain tendency to overestimate the progress of Sumerian philology, it is best to content ourselves with this studiously moderate claim. And, if this be true of Sumerian, it is even more necessary to display a becoming humility in speaking of the many new languages which have so recently obtruded themselves upon

the student of cuneiform writing. Strange tongues were being spoken in the mountain-fringes of the River-lands throughout their history; from the Elamites in the south-east, through Kassites, Gutians, Medes, and Urartians, up to Mitanni and the Hittites on the north-west, the cuneiform script penetrated on every hand, and wrote every language that those regions knew. In all cases we know a little, and in none are we much beyond the stage of intelligent guessing. In the Hittite documents, for example, we can piece together a good deal owing to their queer practice of using Akkadian phrases as logograms, in precisely the same way as the Semites themselves used Sumerian. But in the native language, or languages,—for we are now faced with the suggestion of no less than eight in eastern Asia Minor alone,—we are still only at our first gropings.

Literature.

THE EARLY CHURCH.

The Rev. B. J. Kidd, D.D., Warden of Keble College, Oxford, has written *A History of the Church to A.D. 461* (Oxford: at the Clarendon Press; 3 vols., 58s. net, or 21s. net each vol.). In a Prefatory Note he says: 'It is a rash thing to venture another Church History. But, after studying the subject since 1886, and lecturing on it, for the Honour School of Theology, since 1902, I feel there is room for it. There are books of first-rate merit in the field by Dr. Gwatkin, Dr. Bigg, Dr. Bright, and Mgr. Duchesne. But none of them cover the whole field, in English; and none give references in any fullness. It was Dr. Bright who, in his lectures, taught me the value of references; but he ruled them out of his *Age of the Fathers*. Such references it has been my object to supply; and so to do for others what he did for me, by putting students into direct contact with the sources and enabling them to use the originals for themselves.'

That then is the differentiation. Gwatkin—to take the undoubtedly best of the books named by Dr. Kidd—Gwatkin wrote glorious English and was unsurpassable in scholarship, but he did not go so far down the history, and he did not give the references in any fullness. Dr. Kidd makes no statement without adding a footnote. And the footnotes are as accurate as the statements. We cannot read the book with the abandonment that was ours in reading Gwatkin, even if in reading we ignore the footnotes; but the great majority of those who read Church History read it for scientific not for emotional ends. This book is likely to become the Student's Standard History of the Early Church.

Is it necessary to show by example what this historian's manner is? Then take the following paragraph from the third volume. Take it notes and all, for that is essential. The time is that of Innocent I., and the controversy is with Donatism; but the immediate topic is persecution.

'Repression has been proved to be the only method so far successful in the cause of peace and good order; and we cannot wonder, though we must profoundly regret, that Augustine was at last won over to give it his countenance. It was a step not less disastrous in the after-history of the Church than the conversion of Constantine. The Fathers, as a whole, were on the side of toleration.[1] Some, indeed, had condemned persecution when they were themselves its victims, as Hilary of Poitiers.[2] Others condemned it on principle, *e.g.* Athanasius[3] and Chrysostom.[4] Others again, as Martin, Ambrose, and Siricius, raised loud protests against it when they were neither in doctrinal sympathy with Priscillian, its victim, nor in any danger themselves. And Augustine, as we have seen, was averse to it, and all for persuasion only, at first. "No one should be forced into union with Christ," he had said; "the result would only be that, instead of open heretics, we should have sham Catholics."[5] But he yielded before the practical good that came,

[1] The ante-Nicenes (*e.g.* Tert. *Apol.* xxiv.; Cyprian, *Ep.* liv, § 3), as might be expected, denounced persecution: see M. Creighton, *Persecution and Tolerance*, 72 sq.

[2] Hilary, *Ad. Const. Aug.* i. § 6 (*Op.* ii. 538 sq.; *P.L.* x. 561 *a*).

[3] Ath. *Apol. de fuga*, § 23 (*Op.* i. 264; *P.G.* xxv. 673).

[4] Chr. *De Sacerdotio*, ii. § 4 (*Op.* i. 375 *c*; *P.G.* xlviii. 635).

[5] *Ep.* xciii. § 17 (*Op.* ii. 237; *P.L.* xxxiii. 329 sq.), and Document No. 175.

as he could not but see, from the penal legislation of Honorius. About 408 we find him writing that, while he disliked extreme severities, he thought moderate measures were good.[1] He yielded to a fatal principle. It was fatal to Augustine himself: for he misuses "Compel them to come in"[2]; and, in his defence of penal laws, becomes involved in a strange confusion between providential and merely human penalties, and between moral and physical pressure.[3] It was no less fatal to the honour of his name. The name of Augustine was, in after days, of great, and almost final, authority. "A sermon without Augustine," ran the Spanish proverb, "is as a stew without bacon."[4] To think then that that great name could be pleaded in so bad a cause! and that the question between Augustine and later persecutors was not one of principle but only of its application. The severities used towards the Huguenots in the dragonnades of Louis XIV, 1643–1715, were justified simply by reference to Augustine.[5] The other Augustine, 597–601, gave better expression to the fundamental principle of the Gospel, when he advised Ethelbert, after his baptism, to "compel" none of his subjects "to become a Christian: the service of Christ ought to be voluntary, not compulsory."[6] And Innocent XI, 1676–89, reaffirmed this principle when he remonstrated with Louis and told him that "a man ought to be drawn and not dragged to the temple of the Lord."'[7]

THE CAMBRIDGE HISTORY OF INDIA.

The first volume is now published of *The Cambridge History of India* (Cambridge: at the University Press; 42s. net). In form and in method it is like the 'Cambridge Modern History,' the 'Cambridge History of English Literature,' and the 'Cambridge Medieval History.' The general editor of this volume and the next is Professor E. J. Rapson. The History will be completed in six volumes. The editor of the third and fourth volumes will be Colonel Haig, and of the fifth and sixth Sir Theodore Morison.

This first volume deals with Ancient India. Fourteen authors have contributed twenty-six chapters. To each chapter there is a bibliography. These bibliographies are thrown together at the end as in the similar Cambridge books. There are also in this volume six maps and thirty-four plates.

Going steadily through the volume, we are struck with one thing. The history of religion in India is the history of India, yet the amount of direct reference to religion is not very large. No country in the world demanded more space in the ENCYCLOPÆDIA OF RELIGION AND ETHICS, and no country received it. It may be that the Editor considered that that work, to which reference is occasionally made, has done all that was necessary for our time. And no doubt he found it a very difficult task to bring the History of Ancient India within the scope of a single volume. It is enough to add that all that *is* said on the religious life of India is said with knowledge and understanding.

In such a book, the work of experts, new points of view and even new discoveries, were sure to appear. It is so even in so unexpected a chapter as that on the Aryans. In that chapter Dr. Peter Giles calls for a clear distinction between language and the people who speak it. If the proper title for the group of kindred tongues with which he has to do is Indo-European, do not imagine that the proper title for those who spoke them is the same. 'It is hardly necessary,' he says, 'to point out that in many parts of the world the speaker of a particular language at a given time was not by lineal descent the representative of its speakers at an earlier period. In the island of Britain many persons of Welsh blood, many persons of Irish Celtic and Scottish Celtic origin speak English. It is many centuries since it was observed that Normans and English who had settled in Ireland had learned to speak the Irish language and had become more Irish than the Irish themselves. It is well known that by descent the Bulgarians are of Asiatic origin, and of an entirely different stock from the Slavs, a branch of whose language is now their mother tongue. It is therefore clear that it is impossible, without historical evidence, to be certain that the language spoken by any particular people was the language of their ancestors at a remote period. The name Indo-Germanic there-

[1] 'Corrigi eos cupimus, non necari,' *Ep.* c, § 1 (*Op.* ii. 270 *b*; *P.L.* xxxiii. 366).

[2] Luke xiv. 23; for the argument built on it, see W. H. Lecky, *Hist. of Rationalism in Europe*, c. iv.

[3] *Ep.* xciii. § 5 (*Op.* ii. 233; *P.L.* xxxiii. 323); clxxxv. § 24 (*Op.* ii. 653; *P.L.* xxxiii. 804).

[4] R. C. Trench, *Proverbs and their Lessons*[10], 65.

[5] W. H. Jervis, *Hist. Ch. France*, ii. 64 sqq.; E. Lavisse et A. Rambaud, *Hist. Générale*, vi. c. 7.

[6] Bede, *H.E.* i. 26.

[7] L. von Ranke, *Hist. Popes*, ii. 422 (ed. Bohn).

fore suffers from the ambiguity that it characterises not only languages but also peoples. As has been suggested elsewhere, it would be well to abandon both the term Indo-European and the term Indo-Germanic and adopt some entirely colourless word which would indicate only the speakers of such languages. A convenient term for the speakers of the Indo-European or Indo-Germanic languages would be the *Wiros*, this being the word for "men" in the great majority of the languages in question.'

Where did the Wiros come from? Dr. Giles discusses the question once more. He concludes that their original home was 'that area of Europe which we now call Hungary, Austria, and Bohemia.'

An extremely useful chapter has been written by Mr. E. R. Bevan on 'India in Early Greek and Latin Literature.' Once more he brings out the sanity and sincerity of the Father of History. But after Herodotus comes Ctesias, who ought to have known India, but 'was a deliberate liar.' That is to say, he told the truth only when he was too lazy to invent an untruth. 'One of his most monstrous animals, the creature as large as a lion, with a human face, which shoots stings out of the end of its tail, called in the Indian language, says Ctesias, *martikhora*—as a matter of fact the word is Persian—Ctesias affirms that he had himself seen, as one was sent as a present to the Persian king! This gives the measure of the man. No doubt, his wildest statements about the *fauna* and *flora* of India can, if sufficiently trimmed, be made to bear a sort of resemblance to something real, but it seems ingenuity wasted to attempt to establish these connexions. The influence of Ctesias upon the Greek conception of India was probably great. It confirmed for ever in the West the idea that India was a land where nothing was impossible—a land of nightmare monsters and strange poisons, of gold and gems.'

More reliable was Megasthenes, but he could make mistakes. 'Among the mineral wonders of the land Megasthenes seems also to have reckoned sugar-candy, which he took to be a sort of crystal; a strange sort which, on being ground between the teeth, proved to be "sweeter than figs or honey."' Other wonders are perhaps not so wonderful. 'The forests on the upper Jhelum (Hydaspes, Vitastā), one of the companions of Alexander recorded, were full of apes, and he was told that they were caught by the huntsmen putting on trousers in view of the apes, and leaving other pairs of trousers behind, smeared on the inside with birdlime, which the imitative animals would not fail to put on in their turn!'

Professor Rapson's own work is admirably done. So is Dr. Barnett's, Dr. F. W. Thomas's, and Professor Berriedale Keith's. The last chapter on the Monuments of Ancient India is written by Sir J. H. Marshall. It is of exceeding value and interest.

PELAGIUS.

Since the War began many patriotic attempts have been made to deny the inferiority of British to German scholarship, whether in industry or in attainment. The best denial is the evidence of the fact. And we have that. We have it now undeniably and even staringly in the latest volume of the 'Cambridge Texts and Studies.' That volume is an Introduction to *Pelagius's Expositions of Thirteen Epistles of St. Paul*, edited by Alexander Souter, B.A., M.A. (Oxon.), D.Litt. (Aberd.), Regius Professor of Humanity and Lecturer in Mediæval Palaeography in the University of Aberdeen (Cambridge: at the University Press; 40s. net). This, we say, is the Introduction. The second volume, containing the text, critical apparatus, and indexes, is to be expected a year hence. The third volume, containing the interpolations, 'is postponed till the arrival of better economic conditions.'

Now listen to this. Dr. Souter himself speaks:

'It is obvious that the preparation of an edition like the present, in which an endeavour has been made to repair the undeserved neglect of four centuries, has cost much money, time and trouble. I cannot sufficiently express my gratitude to the Trustees or Managers of the following institutions or funds for the ungrudging confidence and lavish help extended to the researcher from 1906 to 1915: the Hort Fund at Cambridge; the Revision Surplus Fund at Oxford; the Schweich Fund of the British Academy; Magdalen College, Oxford; and the Carnegie Trust for the Universities of Scotland. The work has entailed nine journeys on the Continent, which occupied fourteen months in all. The collations were made with the utmost fullness I could attain, in order that I might learn the exact relationship between the manuscripts, and represent in my critical apparatus the readings of archetypes rather than those of individual

codices. I was desirous also to write part of the extraordinary history of Pelagius's commentary in the Middle Ages, and to do this properly required the preparation of a critical edition of the interpolations foisted on it.

'The book could never have been completed without the generous help of many scholars at home and abroad. It would not be fitting to record here the names of leading biblical, patristic and palaeographical authorities of our time, to whom I have submitted my various difficulties as they arose. I have tried to specify each obligation in its proper place in the body of the work. To the librarians and officials at the libraries of Aberdeen, Arras, Bamberg, Basle, Berlin, Cambridge (University, Corpus, St. John's), Dublin (Trinity College), Einsiedeln, Florence (Laurentian), Gotha, Grenoble, The Hague (Royal Library, Museum Meermanno-Westreenianum), Karlsruhe, London (British Museum), Luxemburg, Manchester (John Rylands), Milan, Munich (State and University), Nürnberg (Stadtbibliothek, Germanisches Museum), Oxford (Bodleian, Balliol, Magdalen, Mansfield, Merton), Paris (Bibliothèque Nationale, Mazarine, Ste. Geneviève), Rome (Vatican, Basilicana, Angelica, Casanatense, Vallicelliana, Vittorio-Emmanuele), St. Gall (Stiftsbibliothek, Stadtbibliothek), Salisbury, Troyes, and Zürich (Kantonsbibliothek, Stadtbibliothek) my heartiest thanks are due. Nor must I forget the friends in various countries whose gracious hospitality cheered the exile's loneliness.'

German industry? It is more like the story of a scholar's life and labours in the Middle Ages.

OTHER FAITHS.

A mighty change has come over the spirit of the times when a missionary can write in utter appreciation, without one word of disparagement, and without one thought of contempt, of the religions and religious denominations that are not his own. The Rev. Gilbert Reid, D.D., is Director-in-Chief of the International Institute of China. He has passed his apprenticeship to authorship. His latest book is the work of a fully furnished mind and the outcome of a large experience of life. He calls it *A Christian's Appreciation of Other Faiths* (Open Court Pub. Co.; 12s. 6d. net).

One of the 'other faiths' is Unitarianism. And at first it must seem anything but liberality for a Christian to call Unitarianism another faith. But the chapter on Unitarianism is one of the most appreciative in the book. Thus: 'With this dominating characteristic of independence, the Unitarian also deserves appreciation for the emphasis he places on the Unity of God. Unitarianism is thus not the product of negative and destructive criticism, but of belief that is positive and of thinking that is constructive. Its essence is the central thought of all religions. It lays a foundation for all religious doctrine in pure Theism. It directs humanity to uprightness of character by directing him to a clear, unequivocal worship of the one living and true God, and of implicit trust in His love and allegiance to His commands. Like Judaism, like Islam, like the purest form of all Religions, whether Confucian, Buddhist, Taoist, Brahman, Zoroastrian or any other, it teaches monotheism with no reservation, modification or limitation. The greatest of all religious beliefs, as affirmed by the experience of the ages, is made, it might almost be said, the one belief of the Unitarian.

'As a matter of fact the interpretation given to the doctrine of God by Unitarians has entered into the thought and phraseology of Christians in orthodox Churches. The language of William E. Channing and James Freeman Clarke is not much different from that of many evangelical preachers. The explanation of the doctrine of the Trinity given by Joseph Cook can hardly give offence to a Unitarian, and yet this distinguished lecturer was regarded as a strong defender of orthodoxy. Without some protest from Unitarians, there would be a danger that the Trinitarian conception of God would break the bonds of orthodoxy and become a dangerous heresy. Unitarianism has, on the one side, been a stimulus to the truth that God is One, and on the other it has prevented the false thinking that there are three personalities each called God. The Trinitarian is thus warned that as the essential and indispensable truth is that God is One, so there must be no conception of the mind and no form of phraseology that would leave the impression that there are three Gods.'

SOCIALISM.

No account of Socialism, big or little, for or against, can be compared for intelligibility and

acceptability with the admirable book which Mr. Henry Sturt has written, and Messrs. Allen & Unwin have published under the title of *Socialism and Character* (7s. 6d. net). Mr. Sturt is a Socialist. There is no mistake about that. And his Socialism means something. It means much more than the slow process of evolution which some Socialists are content with. It means something like a revolution. Yet we call him sane. He has an even painful sense of the evils that must be attended to; he has a sense also of the difficulty of dealing with them so as not to do more harm than good; he has a horror of mere experimentalism; he has a clear vision of the future that ought to be; and, above all, a workable way (or at least it seems generally workable) of attaining it.

'I think,' he says, 'that a judicious advocate of socialism will recognize that the private adventurer is not likely to be superseded entirely. Many articles which we require—clothes to some extent, ornaments and literature—are satisfactory only when they are exactly suited to the user's taste, and therefore should be produced by those who can give the closest personal attention to the making. And the same is true of persons who render services, such as dentists, and to some extent physicians. So there will always be little shops where clever workmen make boots to suit oddly shaped feet, and jewellers and goldsmiths, and studios where pictures are painted; and there will be periodicals, no doubt, and authors and publishers with nothing socialistic about them.

'Nor is socialist management well adapted to new and hazardous enterprises where fresh sources of wealth have to be exploited with no assurance of safe returns. Public authorities are not well suited for discovering and working gold-mines in Brazil or for developing commercial aviation. What they ought to undertake is work, the methods of which are well understood, and where a good market is assured so long as the articles produced are of standard quality. There can be no objection to entrusting socialist bodies with the manufacture of bread and cheese, or with the production of coal, or with transport by road, rail or canal. And yet even there we should always allow for the possibility that improvements may be discovered, and should therefore tolerate some private adventurers who may introduce novelties at their own risk.'

And again, 'It is one of the scares—a vain scare—of the enemies of socialism that it will involve a dead uniformity which will impoverish character and depress all enthusiasm. In regard to industry, at least, this should not be true. The industrial organization of the future will always be diversified by some admixture of individualism; and even definitely collectivist systems will show great variety of character. The aims of socialism can be secured in various ways, and there will probably be many theorists and many warm advocates of the various systems. In these matters it is most desirable that experiment should have a free hand, so that men may learn what system works best. Probably there will be good points in every system and none will be perfect; probably one worker will be better suited by one system and another by another. Perhaps the various systems will be advocated by preachers and writers no less fervid than those who contend for articles of faith; and there will be fanatics and missionaries of guilds and of co-operation and of semi-philanthropic trusts and of municipal agency. The multiplicity of systems will doubtless lead to some overlapping and waste of effort. But it will produce a healthy rivalry and competition: not the cut-throat competition which makes men malignant and deceitful; but the competition of gentlemen who have public spirit and are working in a public service, and feel a proper respect for the opponents against whom they are contending.'

What is his attitude to alcohol? That is the article of a standing or falling Socialism, as will yet be seen. Mr. Sturt is at least on the right side. 'There are many things in drunkenness that disgust women: the stinking breath, the vomiting, the loud, coarse, blethering talk, the clumsy, ineffective movements, the mental and moral obtuseness and selfishness. It is mainly through the increased influence of women that drinking habits are regarded with less indulgence now than formerly. In *Pickwick* they are treated as amiable and amusing, a trifling infirmity of excellent men—like taking snuff. In one of Lever's novels there is a phrase in which the hero speaks with admiration of some squires in an Irish county as "the hardest-drinking set of gentlemen it was ever my fortune to meet." In my own boyhood I remember that the sight of a notorious drunkard being trundled home through

the village on a wheelbarrow, was regarded as eminently funny; I understand that the standard in English country life has now changed.'

And still better: 'The secondary comic relief of the play is given by the drinking scenes between Sir Toby Belch, Olivia's uncle, his half-baked friend Sir Andrew Aguecheek, Olivia's domestic clown or jester and other servants. Now to thoughtful persons such scenes are altogether painful. These wretched drunken men reeling about the stage, blethering and bawling their senseless tavern catches, are revolting to those who know what alcoholism really means. In the days of Elizabeth the feeling was different; "drunk as a lord" was not a merely humorous phrase, it represented a recognized privilege of the nobility. In a proper state of society Sir Toby Belch would be secluded in a retreat for dipsomaniacs. At any rate, he and his friend would not be allowed to parade their beastly vices; and, if they did, no one would laugh at them.'

Mr. G. K. Chesterton has contributed a preface to Mr. Arthur J. Penty's *Post-Industrialism* (Allen & Unwin; 6s. net). Mr. Chesterton's chief desire is to rescue Mr. Penty from the charge of Mediævalism. But Mr. Penty himself glories in it. 'Back to the Middle Ages' is his cry. Not certainly in any obscurantist sense—therein Mr. Chesterton is right—but still, back. And why? *Because in the Middle Ages there was no machinery.*

It is the introduction of machinery that has brought all the woe into the world of modern industry. Mr. Penty would have us scrap, not it all, but a great part of it. He would not set up hand-looms everywhere again, but he would—well, he would see to it that Adam Smith's famous example of the triumph of machinery, twenty men occupied in making a pin, should henceforth be impossible. But how? how? how? Ah, that's the difficulty. We see the evil; Mr. Penty makes us see it. He is in dead earnest and he knows his business. But he does not, and we fear he cannot, tell us where to begin.

Mr. August Schvan makes his contribution *Towards a New Social Order* in a small book with that title (Allen & Unwin; 3s. 6d. net). The old order changeth—has changed indeed, is gone and done with, and (in Mr. Schvan's belief) none too soon. He says: 'The shibboleth of the nineteenth century, Democracy, has been the worst failure of all.' Again: 'So-called popular government has turned out to be a great lie, and nothing illustrates the fraudulent character of the whole business better than the urbanity with which it is carried on.' And again he says: 'When the whole practice of public life and all its institutions are founded upon true morality, not even the slyest of hypocrites will need to think it advisable to keep up that preaching from the pulpit which endeavours to comfort the poor sufferers from the injustices of this life, with the radiant hope of an unearthly paradise. The property of the Church, which, after all, was not got together for the mere benefit of its dignitaries, but because the Church was at one time identical with the community at large, can either be sold or devoted to more practical aims than to teach the congregation to take off their hats to a passing coffin.' The new order is to be Right triumphant at last over Might.

The Rev. R. C. Gillie, M.A., has contributed an introduction to *Rough Diamonds among the Lads* (Allenson; 5s. net). It is a narrative, written up a little, but resting in even its details on actual experience, of Mr. Robert Brymer's own experience among the young scoundrels of the Metropolis. There is not all the felicity of style of Harold Begbie's *Broken Earthenware*, but there is certainly not less emotional appeal.

The Rev. E. W. Shepheard-Walwyn, B.A., has written an account of what he considers and calls *Sensible Religion* (Allenson; 2s. net). What do you think of this as a commendation of the doctrine of the Atonement?

'I read of a French reformatory where it was the custom, when a boy was sentenced to solitary confinement in the cells for insubordination, for the Director to invite someone else to take his place. You know what a power old school customs, silly or otherwise, have upon boys. Some boy always offered to take the place of the culprit. The latter was then compelled to carry the daily ration of bread and water to the boy who was suffering for him. It soon became more than human nature could bear—the daily glimpse of that whitening face and those tear-reddened eyes,

and the echo of the boy's piteous entreaty that he would surrender, and so set *him* free. This haunted the other day and night till it became intolerable. In every case the culprit was broken, and rushed into the Director's presence in floods of tears, asking for forgiveness.

'That was the effect of one who *saw with his eyes* an innocent victim suffering for him, and therefore was forced to *realise* it. If we only *realised* what Christ bore on the Cross for us, willingly, and impelled by His unutterable love for us, it would have the same effect. We should fall down like ruins to repent at His Divine Feet, and confess to God our obstinacy and our sin.

'The point about that reformatory method of bringing a boy to penitence is that it *works*. Every reader will see that it is a supremely sensible, clever, and irresistible method.'

The Roman Church has saints, but she has not them all. Where can she, at least in these last days, offer a saint like *Vijaya Dharma Sūri*? The life of that wonderful man has been written by Mr. A. J. Sunavala, B.A., LL.B., and it has been published at the Cambridge University Press, with a preface by Dr. F. W. Thomas (5s. net). Dharma Vijaya (to give his name as it was first given to him) is a Jain. And it must be admitted that the biographer makes out a case for Jainism, when it can bring forth so fine a character as this.

There is a charm about the 'Cambridge Studies in Medieval Life and Thought,' edited by Mr. G. G. Coulton, which is not easily explained. Several things contribute to it: one, the beauty of the book—the best Cambridge Press workmanship: one, the interest of the Middle Ages—Medievalism is becoming something of a religious cult; one, the excellent English in which the books are written.

The latest volume is a description of *Social Life in the Days of Piers Plowman*, by D. Chadwick (Cambridge: at the University Press; 10s. 6d. net). The short introduction tells us pretty well all we can be told about the authorship and origin of the poem. The dreamer's name was Wille, more frequently Longe Wille, from his height. His wife's name Kitte and his daughter's Kalote. His life was 'a hard one. His happiest recollections were of the cloister to which he had been sent in his boyhood by father and friends. As he seems to have accepted woollen clothes in payment for copying he did for the merchants, he cannot have risen very high (which possibly accounts for his lenient treatment of the poor clerks). His marriage with Kitte would hamper his career.'

Longe Wille had the seeing eye. It is only when the poem is scrutinized closely that one recognizes the extent and intimacy of his vision. The author of this book has so scrutinized it. There is an account of the Clergy, Secular and Regular, of Secular Government, of Country Life, of Town Life, of the Wealth and Poverty of Society, of the Layman's Religion, and of Medieval Women.

Will Langland (if that was his full name) had an independent mind as well as a seeing eye. He was much perplexed with the problem of destiny and freewill. 'He could not definitely set aside the thought that

> how I werche in this world · wrong other ellis,
> I was markid, withoute mercy · and myn name entrid
> In the legende of lif · longe er I were;
> Or ellis undir-writen for wykkid · as witnessith the gospel.'

Dr. J. M. Powis Smith, Professor of Old Testament Language and Literature in the University of Chicago, is one of the surest-footed scholars and most acceptable writers on the Old Testament at the present time. His new little book *The Religion of the Psalms* (University of Chicago Press; $1.75 net) is almost as devotionally delightful as the best of the Psalms themselves. But more to the purpose than its devotional atmosphere is the searching inquiry into such a serious matter as the Davidic origin of Psalms. The conclusion is that David had not the religion to write any of the Psalms as we have them now. Here is a paragraph: 'The situation does not improve when we move over into the theological aspect of David's religion. We begin with the bringing up of the ark into Jerusalem (II Sam. 6: 12–23). Here David is at great pains to do Yahweh honour. Nothing irreverent or unseemly would be tolerated for a moment. Yet David danced along the highway in such a state of nudity and abandon that his wife Michal observing him from a window was scandalized. Nor is there any reason to suppose that Michal, after a somewhat exciting marital

career, was in any sense a prude. But David verily thought that he was pleasing Yahweh. What sort of a conception of God did he have?'

If David wrote any of the Psalms 'they have undergone so great a metamorphosis that David himself would have great difficulty in identifying his literary offspring.'

Mr. Humphrey Milford has published handsomely a volume which will be eagerly sought after by students of Egyptian religion, and will be found very profitable to them, if they know how to read Egyptian hieroglyphics. Its title is *Thoth, the Hermes of Egypt*, and its author, Patrick Boylan, M.A., Professor of Eastern Languages, University College, Dublin (10s. 6d. net).

The title has been chosen, Professor Boylan tells us, 'partly to suggest from the beginning an important and intelligible aspect of Thoth to the general reader, and partly to remind the student that a god who, at first sight, might seem to be a divinity of purely Egyptian importance, was, nevertheless, associated with such a widely flowing current of ancient thought as the speculation of the Hermetic writings.' It is, however, more limited than the book, which ranges over a very large part of the religion of Egypt and introduces not a few of the gods, in every case to throw some new light on their character and relationship.

Throughout there are ideas which have an immediate interest for the Christian. 'The word of the thinker gives being to his thought, and, hence, the creative power of Thoth is exercised in the utterance of command. Whatever exists, then, is a creation of Thoth's heart projected by utterance into the physical reality of experience. The oldest Egyptian texts are familiar with the productive and creative power of certain spoken words. That idea underlies the magical formulae of the Pyramids. It gives a very real meaning to the votive tablets, and to the stelae of the Old and Middle Kingdoms. It is an idea which comes to expression frequently in Egyptian funerary literature. The creative power of utterance is implied in all passages which speak of magical and mysterious names of kings and gods. That speech possesses creative efficiency is a genuinely oriental notion. Among the Semites the far-reaching power of the formula of blessing or of cursing, and the deep importance of the name, are well-known. It is therefore quite oriental and Egyptian to suppose that a word can summon a thing into being, or banish it into nothingness. The writer of the Shabaka text gives us clearly enough to understand how he conceives of creation through speech or utterance. He says: "When the eyes see, the ears hear, and the nose inspires breath, they convey that to the heart: that (viz. the heart) it is which causes every decision to go forth, and the tongue it is which pronounces what the heart has thought. It (the tongue) fashioned (thus) all the gods, and the Ennead: and every divine word also came into being through what the heart conceived, and the tongue commanded." Thus, even the ancient period associated with Thoth's creative action, the idea of a production by thought and utterance,—by Sia, if we wish to express it so, and Ḥu. It is important to note how, in the Shabaka text, the gods are first produced in this way, and then the "divine words," *i.e.* probably all such formulae as were themselves endowed with a productive or creative power.'

Messrs. Constable have issued a new and revised edition of Professor F. Crawford Burkitt's *The Earliest Sources for the Life of Jesus* (3s. 6d. net).

The Rev. Frederick D. Kershner, M.A., LL.D., Professor of Christian Doctrine in Drake University, calls all the arts and sciences into the pulpit with him. Preaching *Sermons for Special Days* (Doran: $1.50 net), he illustrates them from the painters and the poets, and he has the trained scientific mind at work in the construction of them. They are not to be repeated in this country; but they may be read by any person here or elsewhere with profit, and certainly with active interest.

The study of beauty should do one good. It has done good to the Rev. Samuel Judson Porter, D.D. It does good to us who read his book of *The Gospel of Beauty* (Doran; $1.25 net). Just to keep one's mind on the thought of beauty, to let it rise to the thought of the God of Beauty, and then to the Beautiful God—that does good. And Dr. Porter does not expect us to be content with æsthetics.

The Rev. L. R. Scarborough, B.A., D.D., President of the Southwestern Baptist Theological Seminary, has published two volumes of sermons—

red-hot evangelistic sermons (Doran; $1.25 net each). One volume, *The Tears of Jesus*, is addressed to evangelists; the other, *Prepare to meet God*, is directly addressed to sinners. On some subjects, handled gingerly by most evangelists now, President Scarborough speaks out. 'That great deceiver of the people, Russell, went up and down the land, got the newspapers to carry his damnable lies and moving picture shows to put them on the screen, and in pulpit and on platform he tried to put out the fires of hell. But that morning a few years ago when he fell dead in Texas on a flying train, and I saw the telegram that brought the news, I said, "Oh, that man who tried to put out the fires of hell, my fear is that he has a different story to tell now."'

Dr. Frank Ballard's *Why not Mormonism?* (Epworth Press; 1s. 6d. net) is somewhat timely. For we read in the Aberdeen newspapers (of all unexpected places) that on such a morning (cold as it can be in the heart of the Grampians) so many women were baptized into Mormonism in the open water.

Mr. Frank Boreham's new book is another volume on 'Texts that moved Great Minds.' The title is *A Handful of Stars* (Epworth Press; 6s. net). William Penn's text is here, and Robinson Crusoe's (for fiction is as good as biography for this purpose), and Hudson Taylor's, and Thomas Huxley's, and Janet Dempster's, and Uncle Tom's, and many more. Mr. Boreham is a large-hearted man and liberal-minded. He is very kind to Professor Huxley, whose text was 'What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?' The book ends with Everybody's Text, and you know what that is.

'The intention of the present work is to take one main type—perhaps the most characteristic type—of Christian experience, as exhibited in three of its most illustrious representatives, namely, Paul, Luther, and Wesley, whose earlier struggles, and way of release, and wondering rebound of triumphant joy, were remarkably similar; to examine each case in detail, by way of comparison, largely of contrast, with prevalent types of contemporary ethics, or of systems of ethic still widely influential at the time; to make further, and supporting, comparison with the thought and teaching of certain associates and fellow-helpers of these spiritual chiefs; and thus to determine the leading truths and principles of Christian experience and character, as illustrated by their names.'

Thus does the Rev. T. F. Lockyer, B.A., declare his aim in writing *Paul: Luther: Wesley*—a Study in Religious Experience as illustrative of the Ethic of Christianity (Epworth Press; 7s. 6d. net). What the Ethic of Christianity is, in Mr. Lockyer's thinking, may be known to any one who will turn to 'In the Study.' For there have been quoted the paragraphs of the book which describe the Ethic of Christianity, and declare the heart of the book itself. Beyond that, what need be said? This only, that with all his writing Mr. Lockyer never wrote so aptly to the mind of his time and never so faithfully to the mind of Christ.

Mr. James Harvey Robinson, Lecturer in the New School for Social Research, sometime Professor of History in Columbia University, has written a book on *The Mind in the Making* (Harper; 8s. 6d. net). Its sub-title is 'The Relation of Intelligence to Social Reform.' But neither title nor sub-title gives any idea of the purpose or contents of the book.

Its purpose is to persuade us to change our minds. It is a good purpose. It is the very Gospel itself—or at least the clearing of the ground for the Gospel. John the Baptist came saying, 'Change your minds, for the kingdom of God is at hand.' Jesus followed saying the very same thing. Professor Robinson is in a good succession. He, too, preaches repentance, change of mind. With this difference, however, that it is not the Kingdom of God that he hopes to see coming, it is the kingdom of man. In God or His Kingdom he is not deeply interested. Change your minds—see as I see—and all will be well with society—that is his gospel. His deep distress with men is that they will not stand to be criticized. It is so unreasonable of them. Professor Robinson wants to criticize their social customs, their religious beliefs, and all else that they now think or say or do; and they resent it. 'At the outset of this volume the statement was hazarded that if only men could come to look at things differently from the way they now generally do, a number of our most shocking evils would either remedy themselves or show themselves subject to gradual elimination

or hopeful reduction. Among these evils a very fundamental one is the defensive attitude toward the criticism of our existing order and the naïve tendency to class critics as enemies of society.' It is certainly an evil, a serious evil, from the critic's point of view. Professor Robinson criticizes all round. Science and Philosophy are not let off. 'At the opening of the twentieth century the so-called sciences of man, despite some progress, are, as has been pointed out, in much the same position that the natural sciences were some centuries earlier. Hobbes says of the scholastic philosophy that it went on one brazen leg and one of an ass. This seems to be our plight to-day.'

How is Wyclif's name to be spelt? The Colleges called after him say Wycliffe. And there is this for it, that his property was so spelt. But not his name. The Rev. G. T. Shettle was Rector of Wycliffe-on-Tees for some years and investigated the point. He concludes that the proper form is John Wiclif of Wycliffe.

And with that there is the fact, also well attested, that John Wiclif was a landed proprietor, and looked well after his estate. Mr. Shettle's essay in the volume *John Wiclif, of Wycliffe, and other Essays* (Leeds: Jackson; 2s.), is a really valuable contribution to Church History. The rest of the essays are less informing perhaps but not less interesting. The essay on Warren Hastings is a fine appreciation of a very great man. The private letters here used for the first time add to the greatness.

The Rev. T. W. Gilbert, B.D., Rector of Bradfield, Berks, finds that the author of the Fourth Gospel selected seven (the perfect number) miracles out of all the miracles of Jesus, in order to use them towards the purpose for which he wrote his Gospel. That purpose was to commend that eternal life which is found in the Son of God and is offered to all who believe in His name. In *The Miracles in St. John's Gospel and their Teaching on Eternal Life* (Longmans; 2s. 6d. net), Mr. Gilbert explains each of the seven with this end in view. It is the work of a scholar and of an original, careful thinker.

Who are the *Heroines of Modern Progress*? According to Elmer C. Adams and Warren Dunham Foster they are Elizabeth Fry, Mary Lyon, Elizabeth Cady Stanton, Harriet Beecher Stowe, Florence Nightingale, Clara Burton, Julia Ward Howe, Frances E. Willard, J. Ellen Foster, and Jane Addams—two English and eight American women. It is a patriotic but not an exhaustive list. In a volume with the title named above, those ten are enthusiastically offered for our 'Go, and do thou likewise.' Their portraits are given; and very good portraits they are (Macmillan; $2).

Asian Cristology and the Mahāyāna: A Reprint of the Century-old 'Indian Church History' by Thomas Yeates, and the further Investigation of the Religion of the Orient as influenced by the Apostle of the Hindus and Chinese by E. A. Gordon, Member of the Japan Society, London, and of the Royal Asiatic Society, Korea Branch; with Sketch Map and Illustrations (Kyoto: Maruzen & Company Ltd.; 10 yen).

Such is the title page of Mrs. Gordon's new book. We are not sure why 'Cristology' is so spelt, but it cannot be a slip, for it is so spelt also on the back of the book. It is a small matter: the book is a great matter. Mrs. Gordon is a scholar, an enthusiastic, indefatigable scholar. The world owes more to her scholarship than it has known yet or acknowledged.

This is an astonishing work for a woman single-handed to produce. For the reprint of honest Thomas Yeates is the least of it. Every chapter is annotated, sometimes very curiously, always minutely and learnedly. Then the book is illustrated, sometimes by line drawing, sometimes by photographic plate, sometimes by exquisite reproduction in colour. It is a book to have whether we read it or not. But if we read it we shall possess it, and it is worth possessing.

Mr. Melrose has added to his 'Pocket Series' *Shaded Lights on Men and Books* (3s. 6d. net), being essays selected from *Peace of Mind* and *Serenity*. They are very pleasant. They remind one of the old days when essays were read as novels are now, so easily conversational are they and so innocent. The writer knows his craft. The best in the book is the essay on the Writing of Essays.

To gain a good English style read *Letters to my Grandson on the Glory of English Prose*, by the Hon. Stephen Coleridge (Mills & Boon; 4s. net).

Read it again, and yet again. The selection of passages is not to be surpassed, and Mr. Coleridge's own writing is fitting. He says: 'I alluded, in my first letter to you about English literature, to the necessity of your learning from the beginning the wide distinction between what is good and what is bad style.

'I do not know a better instance of a display of the difference between what is fine style and what is not, than may be made by putting side by side almost any sentence from the authorised translation of the Bible and the same sentence from *The Bible in Modern Speech.*

'I will just put two quotations side by side:—

'"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

'"Learn a lesson from the wild lilies. Watch their growth. They neither toil nor spin, and yet I tell you that not even Solomon in all his magnificence could array himself like one of these."

'Here you can feel the perfect harmony and balance of the old version and the miserable commonplaceness of the effort of these misguided modern men.

'Again:—

'"Repent ye: for the kingdom of heaven is at hand."

'This is mauled into:—

'"Repent, he said, for the kingdom of the heavens is now close at hand."

'These examples are perfectly suited to illustrate the immense difference that separates what is noble and fine in style and what is poor and third rate.

'If you recite the old version aloud you cannot escape the harmony and balance of the sentences, and nothing dignified or distinguished can be made of the wretched paraphrases of the two desecrators of the splendid old text.'

'Theophagy' is a terrible word. But it has to be accepted. For the terrible fact is undeniable, and even widespread—widespread through all the ages, right up to the present hour. Theophagy is the eating of your god. Let us, for decency's sake, spell god with a small letter. But Professor Preserved Smith, who has investigated the whole subject, has no squeamishness. He lays the religious festival of the Aztecs, of which the very name was 'god is eaten,' down squarely beside the Eucharist of the Christian Church, in which we sacramentally eat the flesh and drink the blood of the Son of God. He calls his book *A Short History of Christian Theophagy* (Open Court Pub. Co.; 10s. net).

Introducing *Christ the Life of the Soul* (Sands), by the Right Rev. D. Columba Marmion, to English readers, Cardinal Bourne says: '"Le Christ, Vie de l'Ame," has received in its original form such ample commendation both from our Holy Father the Pope and from the learned and much venerated Cardinal Archbishop of Malines that any further praise seems almost out of place. Yet very willingly indeed I add my less authoritative tribute to the more important words that they have written, and I very gladly advise all those who seek in the English language a work that will surely help and guide them on the path of closer union with their Maker, to read and study this translation of the extremely valuable treatise which is the outcome of long thought and labour on the part of the Abbot of Maredsous.'

You will agree with Cardinal Bourne when you read the book—even when you have read but a few pages of it. If never before or after, you will agree for once. One thing you will rejoice in: Abbot Marmion sees more in the things that are spiritual than in material things—sees everything there indeed. This for a typical example:

'What is it to feel oneself eternally drawn with all the natural energy of one's being towards the enjoyment of God, and to see oneself eternally thrust back? The essence of hell is this inextinguishable thirst for God which tortures the soul created by Him, for Him. Here below, it is possible for the sinner to avert his thoughts from God by occupying himself with creatures, but, once entered into eternity, he finds himself alone with God. And it is to lose Him for ever. Only those who know what the love of God is can understand what it is to lose the Infinite. To hunger and thirst for infinite beatitude, and never to possess it!'

'A purified and enlarged Christianity is destined to be the religion of humanity.'

That anonymous quotation is placed by the Rev. F. W. Butler at the very beginning of his book, *Can we dispense with Christianity?* (S.C.M.;

5s. net); and the book is written to prove it true.

But what is Christianity? It is that religion which Jesus Christ taught; it is that religion which He lived; it is that religion which He died for. And the death is essential. It is that religion, in short, which is Jesus Christ and Him crucified. For Mr. Butler feels no call to discover a new religion, or to drop out of the old religion any important element.

Yet he is quite modern. His thought is modern and his language. His world is a larger world than the world of St. John. His mind has had another discipline. The Christian religion he finds good for the modern mind, and the only good.

From the Publishing Office of the Student Christian Movement comes *A Programme for the Revolution* (1s. 6d. net). It is offered to 'Christians everywhere' by an Anglican Priest in China. The revolution is not bloodless. This is the programme for the individual:

'Every man is my brother.

'I will know no class distinctions: *e.g.* when I meet my friends I will salute them without restraint of class or prejudice.

'I will not be ashamed to do, and to be seen doing, what I expect others to do—the simple, serviceable things of life, or any menial jobs.

'I will follow the King's example and precept in matters of hospitality, sitting down with people hitherto regarded by my set as "publicans and sinners," and inviting those whom class distinctions have hitherto prevented me from inviting.

'I will secure a proper school environment for my children, not by paying fees which other parents cannot afford, but by throwing my whole energies, in union with my fellow-Christians, into making any and every school in this or any locality fit in manners and morals, refinement and efficiency, for every son and daughter of the Most High.

'I will belong to no party in Church or State.

'As opportunity offers, I will go to any Church or Chapel other than my own (without withdrawing my loyalty to my own), in order to worship with my fellows, in reverent acknowledgment of the King's Presence among them.

'I will do what in me lies to put an end to Christian division and dissension, not so much by argument as by union in the King's service.

'I will teach my children little by little as they can understand, the simple mysteries of birth and life. I will do all I can to throw off the blighting control of prudery from myself and others, and substitute a single-hearted reverence towards the Lord, the Giver of life.

'I will wear no mourning for "departed" friends; but seek to remember them daily, and to realize their presence with me, my presence with them, in the Presence and Service of the King.'

A book with the title of *Lives of Famous Orators* has been written by Mr. J. N. Ruffin, B.A., and published by Messrs. Taylor & Francis (3s. 6d. net). It contains extracts from the orators, and portraits of a great number of them, from Demosthenes to Lloyd George. It contains also extracts from the estimates of their oratory made by writers, whether of their own time or later. Here is—

Henry Ward Beecher's Peroration Prophesying Union of England and America in a Future War.

'And now in the future it is the work of every good man and patriot not to create divisions, but to do the things that will make for peace. On our part it shall be done. On your part it ought to be done; and when, in any of the convulsions that come upon the world, Great Britain finds herself struggling single-handed against the gigantic powers that spread oppression and darkness, there ought to be such cordiality that she can turn and say to her first-born and most illustrious child, "Come! I will not say England cannot again, as hitherto, single-handed manage any power; but I will say that England and America together for religion and liberty are a match for the world."'

In *The Graded School in Principle and Practice*, by Verona Doris Lester (Teachers and Taught; 1s. 6d.), an urgent appeal is made for the recognition of modern ideas, modern scientific ideas, in Sunday school teaching. 'One child having been told some of the earlier Old Testament stories with no suggestion of their being records of a time before people had come to know a great deal about the nature of God, suddenly said with a relieved sigh,

'"Hasn't God improved since then, Mother?"'

By the same author is a pamphlet on *Some Problems and Needs of the Intermediate Boy and Girl* (6d. net).

Pindar and St. Paul.

By Rendel Harris, Litt.D., LL.D., Manchester.

It is becoming constantly clearer that in the study of the New Testament we are dealing, in the main, with a fundamentally Hellenized product, and that, as regards St. Paul in particular, neither his philosophy nor his language will be finally intelligible to us until we have taken off from him his Rabbinic robe, and moved him away from the feet of Gamaliel. He has been in that position of affected Semitism long enough. He does not, indeed, tell us of his attendance upon other University Professors, but his writings tell us, and they sparkle with genuine Greek quotations and allusions. Nor is it only St. Paul that is under the spell and magic of Greek learning and literature; we know now, what appears to have been hidden from a number of generations, that the Fourth Gospel is based upon Greek antecedents and is not, in its Prologue, a transcript of Hebrew meditations; if we are to understand it, we must find a Stoic teacher to take us by the hand, and explain to us the terms and read to us the riddle of its composition. If this sounds somewhat revolutionary, it is a wholesome revolution, and will result in a more stable theology than the schools have sometimes offered us.

But we were speaking of St. Paul in the first instance, and we recall the fact of his using occasionally quotations from Greek poets. The expositors, ancient and modern, detected for us a number of them, such as the Menander quotation in 1 Co 15, the Epimenides extract in the Epistle to Titus, and the Cleanthes-Aratus doctrine in Ac 17, whereby our kinship to the All-Father is expounded. Then there is the further discovery of an extended extract from the *Minos* of Epimenides, in Ac 17, over and above what is found in the Epistle to Titus, and the proof that it is to this author that we must refer the words, 'In Him we live, and move, and are.'[1] And what are we to say of St. Paul describing his conversion, where the Lord speaks to him in Hebrew, and promptly translating out of this hypothetical Hebrew into a corresponding Greek proverb, which may have come to him from Pindar or from Æschylus?

[1] See *Expositor*, Oct. 1906, Ap. 1907, Oct. 1912, and Jan. 1915.

The case of a possible dependence upon Pindar is of peculiar interest. It would mean scholarship of a higher order than was necessary to quote the *Ion* of Euripides, as we have shown him to have done in the observation that Tarsus was 'no mean city,'[2] and was, in fact, a modern Athens. In the present article I propose to go in search of another Pindar quotation in the New Testament. Without committing ourselves prematurely to a Pauline authorship of the Pastoral Epistles, and using the name Paul in a general sense, we propose to show that there is a thinly disguised Pindaric quotation in the Second Epistle to Timothy.

In chap. 2[7] we have the injunction of the Apostle to his favourite disciple:

νόει ὃ λέγω

('Mind what I am saying to you').

It will raise an incredulous smile on the face of the critic to be told that this is a quotation from Pindar. Cannot one person call the attention of another without straying into Greek literature? So simple an appeal must surely be at home in every language and every literature. Let us look into the matter a little more closely. The writer repeats his appeal; he says, 'God give you understanding in all things'; we note the word σύνεσιν for 'understanding,' and by means of it restore the proverbial form σύνες ὅ σοι λέγω. We are to show that this is Pindar, and that it is commonly introduced as such. For example, in one of the charming letters of Gregory of Nazianzus, so full of the spoils of the Egypt which he is supposed to have left,[3] we find it in the form ὡς φησίν Πίνδαρος, and the only thing wrong about the reference is that either Gregory or his copyists have dropped the Doric form: it should be

σύνες ὅ τοι λέγω.

When we turn to Plato we shall find evidence of the currency of the quotation; for example, in the *Meno*[4] where Socrates and Meno are having a dialogue on form and colour, we find as follows:

[2] The Expository Times, Oct. 1919.

[3] Patr. Gr. 37, col. 211.

[4] P. 76 D.

Soc. Then there is such a thing as sight?
Meno. Yes.
Soc. And now, as Pindar says, 'read my meaning'; σύνες ὅ τοι λέγω—colour is an effluence of form, commensurate with sight, and sensible.
Meno. That, Socrates, appears to me to be an admirable answer.

In the *Phædrus*[1] we have the same quotation, though it is not commonly recognized, because Pindar is not mentioned. Phædrus is trying to make Socrates deliver a discourse; he says:

'I would have you consider that from this place we stir not till you have unbosomed yourself of the speech; for here are we all one, and I am stronger, remember, and younger than you; therefore perpend (σύνες ὅ τοι λέγω) and do not compel me to use violence.'

So far the quotation has been employed in a colourless manner; but enough has been said to show that Pindar is really involved, and that the Pindaric formula underlies the language of the Pauline Epistle; we must now try to get closer to the original, and, if possible, find out more about the sense in which the words were originally used.

Our next guide will be Aristophanes. When the Birds, in the play of that name, have succeeded in building a town in the air, to be called Cloud-Cuckoo-bury, there appears on the scene a lean and hungry poet, who wishes to celebrate the occasion, and to be paid for the verses which he sings. He proceeds to quote Pindar, we may say he is Pindar. He is doing what Pindar is said to have done at the court of Hieron, the tyrant of Syracuse. Here is the passage as rendered in Rogers' translation:

Poet. Ætna's Founder, father mine
Whose name is the same as the holy altar flame,
Give to me what thy bounty chooses
To give me willingly of thine.

[1] 236 D.

The poet is promptly rewarded with a jerkin stripped from the attendant sacrificing priest. But he is not satisfied; he says:

This little kindly gift the Muse
Accepts with willing condescension;
But let me to an apt remark
Of Pindar call my lord's attention.

Out among the Scythians yonder
See poor Straton wander, wander,
Poor, poor Straton, not possessed of a whirly-woven vest,
All inglorious comes, I trow, leather jerkin, if below
No soft tunic it can show.
Conceive my drift, I pray.
(ξύνες ὅ τοι λέγω.)

Whereupon the priest is stripped of his tunic also, and poor Tom, who was a-cold, goes away happy. Now the meaning of all this, as the Scholiasts explain, is that on a certain occasion Hieron had rewarded Pindar with a team of mules, and Pindar had asked for more, almost in the very terms which the poet uses in the *Birds*. He had asked in verse for a carriage to go with the mules; lo! Straton, the poor Scythian, lives in a wagon, and is thought little of if he doesn't possess one.

Apparently Pindar got his carriage, and is caricatured as a mendicant poet by Aristophanes, begging first for a jacket and then for a shirt. Here, then, we see the origin of the proverb that we went in search of. Was there a special motive in the use of the quotation which we have shown to be in the mind of the writer of the Epistle? We cannot be sure of this; there seems to be no special meaning in its use by Gregory or by Plato. If there is any such it arises out of the advice given to Timothy in the previous verse, to live at other people's charges, and to claim the first place in the distribution of a harvest. In that case it would be a broad hint to reintroduce the practice of assigning the first fruits to the spiritual men. The *Teaching of the Apostles* does the same, on the ground that 'the prophets are your high priests.'

Recent Foreign Theology.

Naville on the Pentateuch.[1]

In spite of his years Professor Naville's literary activity and logical acumen remain undiminished. His last production is a reply to Professor Humbert's defence of the so-called 'critical' theory of the Pentateuch, in which the veteran Egyptologist maintains its Mosaic origin and authorship, and subjects the arguments of his opponent to a remorseless criticism. As he says, pertinently enough, there are two methods of studying an ancient document or ancient history; one of these 'is essentially German: in the study of a document what is right is not what the document itself says, but the idea or theory which it has suggested to the student.' It goes without saying that in the domain of Egyptology and Oriental archæology he gains an easy victory over his antagonist.

'An ounce of fact is better than a ton of theory,' and the German critics and their disciples would not unfrequently have been the better for a little knowledge of the facts both of archæology and of ordinary Oriental life. Professor Naville has no difficulty in showing how impossible it is to harmonize the theory of the Sacerdotal Code and the late Redactor with the facts of history and common sense. 'Admettant même qu'il se (le rédacteur) soit mis à l'œuvre très vite après l'achèvement de mosaique en un temps extraordinairement court, et en outre il faut qu'il ait réussi à faire adopter par les prêtres de Jérusalem son texte de Pentateuque comme le texte sacré qui sera désormais la loi, et auquel aucun changement ne doit être apporté. Puis il faudra que les Samaritains en prennent connaissance et l'adoptent aussi comme leur text sacré. Auraient-ils reconnu l'autorité d'un loi toute récente et qui aurait été imposée aux Hébreux on ne sait pas par qui et à quelle occasion?'

A. H. Sayce.

Oxford.

[1] *La Haute Critique dans le Pentateuque*, by Ed. Naville. Attinger, Paris, 1921.

Are the Gospels in Verse?

We bring to the notice of students of the N.T. a remarkable theory of the literary structure of the four Gospels, advanced in April 1921 by P. W. Schmidt, a corresponding member of the Vienna Academy of Science (*Der strophische Aufbau des Gesamttextes der vier Evangelien*, Vienna, 1921). He claims to have discovered that the whole of each Gospel is written in *strophes*; that the *strophes* are artistically arranged in *pericopes*; that in their turn the *pericopes* form groups; and that each Gospel is an architectonic structure of such groups. The two last points have yet to be thoroughly investigated, but of *strophes* and *pericopes* the author has no doubt.

That portions of the Gospels admit of strophic analysis was maintained already by such scholars as P. Legrange (1906), D. H. Müller (1908), P. Szczygiel (1911), and E. Norden (1915). They, however, found strophism only in the discourses or sayings. In 1920 R. Schutz pointed out that often the narrative portions could be similarly analysed, and H. J. Cladder and P. Rohr worked at the same idea. But all these based the determination of the *strophe* on parallelism in the subject-matter of the passage.[2] Schmidt thinks he has found and can demonstrate the objective characteristic and formal identification-mark of the verse, independent of the thought-content altogether.

In considering the strophism which Schmidt has discovered, we must dismiss from our minds all thought of what constitutes 'verse' according to Western ideas. It is not a matter of rhythm. It has absolutely nothing to do with regularity of length of line. We have all noticed rhythmical passages in the N.T., but rhythm has really nothing to do with the Schmidtian *strophe*.

The important question is the determination of the unit, namely, the line. What constitutes a line? According to Schmidt the line is marked by a verb or verb-equivalent, although in certain cases there are lines constituted by nouns, and by phrases without an expressed verb. In general it is the verb that is the constitutive element of a line. A series of substantives, even grammatical 'subjects,' may appear in one line; on the other hand, a verb by itself, even if it have the same subject as the preceding verb, constitutes a new line. But note some exceptions. Prosthetic verbs are taken to make with the main verb only one

[2] Schmidt is apparently unaware of the important English work of Dr. Briggs on this subject.

line. So with verbs which are synonymous or in their combination express only one idea. So with the common collocations 'he answered and said,' 'he spake saying,' and the like. The introductory 'and it came to pass' does not make a line.

A line may thus be either a clause or a single verb. Nouns constitute lines though there is no verb when they are—(*a*) vocatives forming no real part of the succeeding sentence; (*b*) lists of personal names arranged in pairs; (*c*) very emphatic and admitting of consideration as elliptical sentences. Participles are difficult. Schmidt lays down that a participle constitutes a line when it is not the subject of the sentence and has true verbal force; that one participle dependent on a *verbum sentiendi* does not make a separate line; but that if there are more than one, each does so.

Phrases introduced by ἀλλά and felt to be elliptical clauses, and all introduced by εἰ μή, make lines. So do words in *oratio recta* though they include no verb, after a *verbum dicendi*.

Having thus determined what makes a line, Schmidt proceeds to describe the *strophes* into which such lines are formed. Distichs hardly occur at all. Tristichs are rare, but Mk 10^{13-16} is a good example:

1. And they brought young children to Him,
   That He should touch them:
   And the disciples rebuked them.

2. But when Jesus saw it,
   He was much displeased,
   And said unto them:

3. 'Suffer the little children to come unto Me,
   And forbid them not:
   For of such is the Kingdom of Heaven,' etc.

Other two similar *strophes* conclude the *pericope*.

By far the most common *strophes* are the 4-line (frequent in Lk.) and the 6-line (common in Mt. and Mk.), while one of 7 lines is characteristic of Jn. Fairly frequent in Lk. is one of 8 lines. One of 9 lines is common in Mt. and Mk. in connexion with solemn occasions, *e.g.* the institution of the Lord's Supper. 5- and 10-line *strophes* are rare; 12- and 14-line examples occur.

There is a complication about 'compensation' into which we need not enter.

The results of this discovery, Schmidt thinks, are important. The whole Synoptic problem must be reconsidered. The historicity of the Fourth Gospel is confirmed. There can be no interpolated clauses in our Text, for if you remove the suspects, you destroy a *strophe*.

Why were the Gospels so written? Well, the strophism served a mnemonic purpose, and it was a far more artistic way of helping to secure accuracy of reproduction than the other plan of counting words and letters.

What are we to think of it all? We must at any rate pay our tribute to the enormous labour and the great ingenuity of the discoverer. But we are not satisfied that the whole business is not more a revelation than a discovery—a revelation just of the author's ingenuity. Curious things have resulted before now from examination of the Gospel Text. By counting words, by attaching their numerical values to the letters, and so on, striking results have been attained in which we have no more faith than in the wonderful Baconian anagrams in Shakespeare. Is this discovery of that order? We are by no means prepared or even inclined to say so. We have before us only a preliminary sketch, and should like to see the thing more fully worked out than it is in the selected striking examples which Schmidt adduces.

The theory, we think, deserves serious attention and examination. Meanwhile we confess to considerable doubt.

1. The preface to Lk. is in classical Greek, but admits of strophic analysis. We should say that it is not improbable that a goodly part of other classical Greek would be just as likely to prove to be strophic. Seeing that the line is indifferent to the number of words it contains, that rhythm and regularity do not matter, that the *strophe* may consist of any number of lines from 2 to 14,—and there is no reason for stopping there,—and that the *pericope* may contain variety of *strophes*, we can see nothing to prevent the strophic analysis of any prose written in simple straightforward style without parentheses or involved structure. We have made an experiment, and beg to announce the discovery that the first paragraph of *The Pilgrim's Progress* consists of seven tristichs! Nay, more:

Let our readers make an experiment for themselves;
Let them write a few plain sentences
Such as might form part of an ordinary letter.

They will probably find to their surprise
That their prose may be analysed into Schmidtian *strophes*,
Just as ours here is in tristichs.

In the actual examples given we note a rather tell-tale inconsistency. 'He will come and destroy the husbandmen'—in Mk 12^9 these words are treated as one line, the same words in Lk 20^{16} are taken as two lines. Is a verb prosthetic or not just as the *strophe* requires?

2. That such strophism as this was a Semitic notion of verse-form is a big assumption. That the Evangelists deliberately introduced this Semitic conception into a Western language and into books read mostly by people whose ideas of verse were totally different, that such strophism would ever be recognized by any but a few of the readers and the transcribers of the Gospels—all this is an hypothesis which seems to us very improbable. It appears to us that the theory requires us to believe that our Greek Gospels are nothing but close translations of four Aramaic Gospels, and this not merely necessitates reconsideration of the Synoptic problem, it makes it unthinkable.

3. As to how this discovery is to help N.T. criticism—that seems to us very questionable. Strophic criticism of the O.T. has been such that we doubt if it will impress any one as a welcome new instrument to apply to the Gospels. That it confirms the historicity of Jn. we fail to see. Rather do we feel that it reflects upon the historicity of all our Gospels. Did Christ and His interlocutors converse in *strophes*? In His discourses, answers, and prayers, was our Lord concerned not to spoil the *strophe*? If not, then on this theory we have nowhere *ipsissima verba*, but everywhere an artificial manipulation of them.

4. That such strophism as this could possibly help the memory of any human being is, we think, absurd.

5. Such are the difficulties which this theory suggests to our mind. Another, of course, lies on the surface—Schmidt himself is fully aware of it—How did it happen that this strophism lay unnoticed for over nineteen centuries? Eastern as well as Western scholars during that long period have minutely studied the Text. If this strophism be really a genuine Semitic verse-form, why has no Syrian ever been able to observe it? We are tempted to raise the question, Were the writers of the Gospels themselves aware that they were writing *strophes*? If they were, their literary fate has been one of the most tragic we know. This wonderful artistry of theirs aroused no interest, received no attention, evoked not a single comment; in short, was observed by not a soul, until, after ages had rolled, Schmidt arose to do them belated justice. This is not sarcasm. Schmidt deserves none. He is as modest as he is in earnest about his discovery. But, as he admits, the difficulty is there. If this strophism were ever intended and ever recognized, how did it become so immediately and so completely a hidden secret?

To avoid misunderstanding, let us state that we fully accept what is coming to be the generally held opinion, that behind our Greek Gospels there lie extensive Aramaic materials, and we think it not unlikely that some of this material may have had a certain strophic form. We quite admit that in the Gospels, as elsewhere in the N.T., there are strophic passages. What we doubt is that Schmidt's theory of the 'verse' is a tenable one, and that the whole of each Gospel is strophic.

W. D. Niven.

Aberdeen.

In the Study.

Virginibus Puerisque.

The Man of Perfect Service.

'I have given you an example, that you should do as I have done to you.'—Jn 13^{15}.

'Whatsoever you do, do it heartily, as to the Lord.'—Col 3^{23}.

Boys and girls, which do you prefer—a sermon or a story? I need hardly ask that question—need I? Well, to-day I am not going to preach a sermon. I'm just going to tell you a story. I'm not going to give you even a text. That is to be your share of the programme. For, when you have heard the story, I want you to think about it, and after tea to-night, when everything is quiet and you have time to spare, I want you to get out your Bibles and hunt for the texts that fit the story. Perhaps I should warn you that there are several texts that

fit. But the two special texts I have in mind are—well, I'll give you a broad hint—the first is in the Gospel of John, and it's more than half-way through the Gospel; the second is in Colossians, and as that book has only four chapters you won't have far to hunt, especially if you take my advice and skip the first two.

Then if you will just write down the texts you think most suitable on half a sheet of paper, and put your name and address under them, and hand in the papers next Sunday, I'll tell you the following Sunday how many of you found texts to fit, and especially which of you have hit on the two texts I'm thinking of.

And now for the story. In a little mountain village of Serbia there lives to-day a man called Marko. He is only a poor peasant, but he is the best loved man far and near in all the countryside, and he is known as 'the Man of Perfect Service.' What a strange name! How did he get it? What does it mean? And why is he so beloved? Listen.

Before the Great War, Marko was just a very ordinary man—not particularly good, not particularly kind, not particularly loved by anybody. But the War broke out and he marched away to battle, like all the men of Serbia who were able to fight; and when the War was over he came back to his little village another Marko, a new Marko, the wonderful Marko whom every one now respects and loves. And here is how the old Marko was changed into the new Marko.

He and nine other privates were told off to be orderlies to a certain general and his staff. They had to dry and clean the officers' boots, brush their uniforms, polish their belts and buttons, sweep and dust the hall, fill the water-jars and attend to the fire. But, alas! Marko and his companions did their duties anything but well. They shirked those they could shirk and scamped those they could scamp, till the officers were forced to complain to the general.

So one day the general called the ten before him and looked at them very straight. 'Brothers,' said he, 'you are called to do service to me and to my officers. Do it perfectly and joyfully.' Then he dismissed them. For a short time after that the ten did improve; but the War dragged on and on, and they grew wearier and wearier, and began to long more and more for home. Every day they talked of the mountains, and every night they dreamt of them; and the more they talked and dreamt the slacker they grew in their work, till the officers could stand it no longer, and once more complained to the general.

That night as the ten were settling down to sleep the general drew back the flap of the tent and looked in. 'Brothers, are you all right?' asked he, and walked away. 'All right, indeed!' grumbled Marko loudly. 'Why is *he* a general, I'd like to know? He does nothing. We do everything. It's easy enough for *him*!' Then he rolled over and fell sound asleep, as did all the other nine.

They slept sound and long next morning, but when they sat up, grumbling as usual at the thought of the day's work, what was their amazement to see standing in rows in the tent their own and the officers' boots, all cleaned and ready to put on. They rubbed their eyes and looked again, but that was only the beginning of wonders. In the officers' rooms all the uniforms were brushed and hung up, all the belts were shining, and all the buttons glittering. Not only that, but the hall was swept and dusted, and a great fire was burning on the hearth. It was a miracle. All day they talked and marvelled, but they talked and marvelled even more when they woke the second morning to find the miracle repeated. They began to tell each other stories which they had heard when they were children—stories of elves and fairies who did the housework while the household slept. Some of them even thought that God might have sent an angel to do their tasks, but others shook their heads and said 'No,' that was impossible. At last they agreed that they should take turns to keep awake and watch. Soon after midnight, the man who was acting sentinel saw a figure steal quietly into the tent, and his cry of astonishment woke the others with a start, for lo! it was the general.

Next morning Marko was sent for by the general. He went trembling, for it was plain that his chief had heard the rude remarks of two nights before. But, surprise of surprises! the general was not frowning; he was smiling.

'Brother Marko,' he said gently, 'did you ever read the story of how Jesus Christ came to earth? Yes! Well, read it again to-day, and note how He who is the Captain of men, the Lord of lords, the King of kings was the perfect servant of man.

'Two nights ago, brother, you asked why I was

a general. I am going to tell you why, now. I am your general not only because I am supposed to do the duties of a general—which you consider nothing—but because I am supposed to be able to do perfectly the service which you privates are called to do.'

The general paused for a moment and bowed his head. There was an awful silence, and Marko wished that the earth might swallow him, or a bullet come along and make an end of him, he felt so ashamed. Then the general raised his head again, and continued: 'Brother, we must do our duties, not because we are ordered to do them, or cannot escape doing them, but because of the joy hidden in doing them well, the joy of perfect service. I enjoyed cleaning your boots, Marko, for I was repaid for doing so. Every service perfectly done hides a perfect payment, because it hides God in itself. That is all, brother. You may go.'

After that need I add that neither the general nor the officers had to complain of the service in the camp. And when the War was over and Marko returned to his home among the mountains he carried with him the ideal of perfect service. To-day if any one in his native village or in the country round about wants help of any kind they have only to go to Marko. He never fails them. And so beloved is he that when the last election came round and the people had to choose some one to represent them in their Parliament, with one voice they chose Marko. But Marko shook his head. 'No,' said he, 'that post is for generals. I am a private still.'

Boys and girls, do you think you can find me either of those texts?[1]

A Letter for You.

'I write unto you, little children.'—1 Jn 2^{12}.

Here's a letter come for you! Did you know that? A letter all your very own! Isn't that exciting? It always is, isn't it, to get a letter? It feels so big and grown-up and important to read one's own name on the envelope, really and truly, and not just pretending; to be not just allowed to open it; for it's yours. And no one else, not even father, has the right to touch it—no one—except you.

The other day father wrote some of you wee folks, and you wouldn't part with it; you carried it off to bed with you: and when mother came to look at you before she went to sleep, there in your hot little hand was still clutched tight the precious letter—your letter!

Well, here's one come for you. It's rather exciting, isn't it? And you would be far more excited if you knew who sent it. It's always grand, yet a letter from some folk is far better than from others. I knew a little girl who once during the war wrote to Lord Kitchener, the great soldier. And though he didn't know her, he answered her, and she was sinfully proud. If I remember properly, it wasn't specially pretty writing, and it wasn't very long, but it was from Lord Kitchener, the great Lord Kitchener, about whom every one was speaking, and whose picture was in all the papers. She read it and re-read it; she showed it to every one; she carried it about until it fell to bits; and the last I saw of it it was held together with sticking plaster.

But this of yours is a far more wonderful letter, from a far more wonderful Person. From whom? Guess. I'll give you twenty guesses. Mind it's from the greatest and nicest Person in the world. No, better than that! No, far nicer than that! No! no! no! Well, I'll tell you; it's from God. God has written to you; isn't that a letter worth the getting? When Dad writes mother, sometimes he encloses a wee one that drops out for you. So God, writing to the big grown-ups, puts in a wee note, and says on it, This is for my own wee lassie, or for my own lad. This is a bit of the Bible that is all your own and no one else's. 'I write unto you, little children.' Isn't *that* exciting? A letter from God! a letter for you! Whatever does He say? Well, *you* must open it. It's yours, not mine. Your name is on the front, and I hope you'll be quick and let me read over your shoulder. What does He say? Let's look. I'm sure it'll be a splendid letter, because God is so nice. You always know that mother's letters will be splendid, because mother is mother, and there is no one like her. No one—but God. But He's nicer still. What does He say? You read it:

'My own dear little Child,—I write to tell you that all your sins are forgiven.—With love, from your own Father.'

Well, that *is* a nice letter, isn't it?

You know what forgiveness is? What a glorious

[1] For the story of Marko the writer is indebted to the *Atlantic Monthly*, vol. 128, pt. i.

thing it is He has given you! Sometimes you've done something wrong. You promised mother you would go to bed at such and such an hour, before she went out for the evening. And you forgot, or perhaps you didn't forget; anyway you didn't go until a good bit after when you said you would. And you felt horrid and ashamed and miserable; and everything was black and wretched, and you wished you hadn't done it. If only you had known how wretched it would be, you would never have done it. And then mother forgave you! And what a difference that made! It was like when the sun comes out on a grey sloppy day, when you had to stay in, and it rained and rained and rained, and your nose got quite flat with being pressed against the window-pane; and then suddenly it stopped, and the sun shone, and the raindrops on the fences glistened like gold, and it was on with your boots, and out at last. Well, it felt like that. You were as cheery as a cricket. It is a splendid thing forgiveness. And that's what God sends you. All the naughty, sulky, selfish things you've ever done He forgives them. There couldn't be a better message than that.

Why ever has He done it? He tells us. It's for 'His name's sake.' I wonder who the He is? He must be the dearest person, don't you think? Perhaps it's God Himself. Perhaps it means He forgives you just because He is your Father, and, of course, He is not cross and angry, but loving and kind. He's your own Father, and you are His own child. For His name's sake He does it.

But perhaps the He is Jesus. Perhaps He's done this for Christ's sake, as a kind of present to Jesus, to please Him as well as Himself. And that reminds me of this story. They tell me—I've never seen it—that in Paris there is kept a huge book in which were entered all the taxes to be gathered from each town, and village, and city, and hamlet in all France. Here, among the C's, was 'Calais': and all the folk at Calais had to pay was entered there; and here, among the O's was a page headed 'Orleans'—many pages—and all the Orleans people had to pay was entered there; and among the D's there were some pages with the heading 'Domremy,' and there were entered long lists of the taxes that that village had to pay. But across it, they tell me, there was written in red: 'Free for the Maid's sake'—Joan of Arc, the Maid, was born there; and out of gratitude to their great townswoman, who freed France from her enemies, the people there were let off all their debts to the State. Well, we are told in the Bible that there is a great book kept—many of them—and all the nasty, evil things we do are entered in them day by day. There are some pages with your name on the top, and all the naughty things you've done are there: that time you were sulky, when you wouldn't play, when you were cross, when you said what wasn't quite true—they are all there. But across them is written in red, 'Free for Christ's sake.' Perhaps that's it, don't you think?

At any rate it's Christ who brings us this glorious letter. God wrote it. It's God who forgives you; it's God who says to you, as you sit sulky and unhappy, 'Come, little one, let us be friends again. I have forgiven and forgotten it all.' He's the dearest and kindest Father. The message is His; but it's Jesus who brings it to us, and for that we must love Him too. Out at the front I used often to wonder at the 'runners,' the men who carried messages to and fro up in the front line where the shells were falling. They would be lying in a 'pill-box,' and an order would come: 'Runner wanted,' and at once one would rise and start off through the dark and danger to the officer who had to get the message. Always they were in danger there, alone; often they were hit; sometimes they were found lying dead. But they dared everything to get a message through. There were no braver, no more utterly unselfish men, in all the army than the runners. And when God said, 'Who will take this message for Me, who will let these children know that I'm not cross or angry with them,' Christ said, 'I will.' And He did it. It cost Him His life on Calvary; for lots of people didn't want us to know about it, tried to stop Him, so that we might never hear. It cost Him His life. But He brought the message through, from God to you.

Isn't it a wonderful letter, this that has come to you? Wonderful because it's yours. Look, it's your name and your address upon it. Wonderful when you think who sent it. Fancy God making time to write to a wee bit lad or lass like you! Wonderful because of the glorious news it brings; wonderful because of the great Messenger who got it through to us. I think that, like my small friend and Lord Kitchener's letter, you should prize this one that has come to you, and treasure it, and take it out and read it and re-read it, till

you also have to fasten it together lest it fall into bits. A letter from God, and all to you!

The Christian Year.

Fifth Sunday after Trinity.

Vision.

'He saw in a vision.'—Ac 10[3].

There are four words in Scripture translated 'vision.'

1. The first word means 'to gaze at, to perceive, to behold, look, see.' Those who do not, get no vision. Seeing is an art which brings far more knowledge than mere book-study. In Samuel's day the people would not open their eyes to see, and so they had no seers. There were no prophets. 'Where there is no vision, the people perish.' And the vision can only be had by cultivating the art of expectation. That is what the motto really means. Contemplation brings revelation.

2. The second word means 'to see something beautiful.' It is easy to see the ugly, the vile, the bad. It is only a spiritual genius who can see some beauty in ugliness, and something worthy in the most unworthy. The legend contains the suggestion of truth which tells us that only Christ, among the observers of the carcase of a dead dog, remarked, 'What beautiful teeth!' Only the trained eye—the eye touched with the finger of God, can see the mountain thronged with chariots and horses. To others it is nothing but a bare, bleak, barren hill. That was why Ezekiel saw 'the glory of God in the midst of the jealousy' (not in the jealousy, but in spite of it). No power can ever supplant God; and wise is he who, in everything and everywhere, looks for the evidence of His working and grace. And there is no place where it cannot be found.

3. The third word means 'to see something beautiful to be.' The development of the word is as follows: to see something beautiful, comely, handsome, goodly—something that can be held as a pattern worth copying—something that reflects the best, as a mirror, a looking-glass.

The mirror is suggestive. Look in this mirror. What do you see? Yourself. Is it beautiful? The gift of vision is to see something beautiful. Apart from all vanity of appearance, is there any real beauty in your character? It is wonderful how ready people are to forget plain features in a really beautiful character. 'Handsome is that handsome does.' In the language of the poet Donne:

> The eloquent blood spoke in her cheeks—
> And so distinctly wrought,
> That we might almost say
> Her body thought.

Will it surprise you if I remind you that this word has the suggestion of a spy? A spy is one who must be unusually clever in detecting things, and he is willing to face all dangers to gain his end. Well, in the quest of the beautiful we are to be like that.

We are to be spies. It is the Christian inquiry for the best in others, the search for the pearl in the oyster, the coral in the depths, the gold in the quartz, the search for the best. What a magnificent vision!

What an inspiring quest, to find the best in everybody, and in everything; to believe that there is something worth loving in even the meanest creature you know; to believe that your worst enemy may be won by love—your love! Oh! it is a great thing so to be able to live that with the keen eyes and ears of the alert spy we shall be on the look out for only the best, the beautiful in every one. In this Christ has set us a wonderful example. He saw Zacchæus to be a large-hearted philanthropist when others saw him to be but a mean money-grabber.

4. The fourth word means 'to see something beautiful to do.' There are many who see, but who see not the beautiful; and there are others who are admirers of the beautiful who seldom do anything beautiful themselves. The fullest and best meaning of the word 'vision' is 'to see something beautiful to do, and to do it.' The genius of the seers, the prophets of old, was that they saw, they heard, and they did.

We have seen that the first word meant 'to gaze at.' Some people do nothing else. With them it is the empty stare of negligence. There is very little grace in a mere gaze. The real process is to see, to heed, to do.

You remember the disciples standing on the Mount of Olives, after the ascension of Christ, how they kept their eyes fixed on the cloud which had received Him out of their sight! As they stood thus the angels touched them, and said,

'Why stand ye gazing into the sky? Go to Jerusalem, and tell what you have seen.' That is the Divine message always to Christians—not gazing, but going; not contemplation, but consecration; not rapture, but readiness for service; not stars, but sculs; not clouds, but courts. 'Go ye, and tell what ye have seen.' That is the beatific vision.

'Hadst thou stayed, I must have fled'; and because the monk neglected not the drudgeries of his daily duties, he had 'the vision splendid.'

Singularly enough, there is a picture in this use of the word which suggests a vulture, from which, indeed, the vulture gets its name. Now a vulture has two special powers—sharp sight and rapid flight; and we know how these are used to pounce upon its prey. We too possess, or should, these very powers—or at least we should be zealous in the cultivation of them—but for a different purpose. Not to kill, but to help. Sharp sight—that is eagerness to see. Rapid flight—that is eagerness to help.

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To life's ennoblement, and His high ministry.

Only have vision and bold enterprise!
No task too great for men of unsealed eyes;
The future stands with outstretched hands.
Press on and claim its high supremacies.[1]

SIXTH SUNDAY AFTER TRINITY.

Women in the Church.

'Let your women keep silence.'—1 Co 14^{34}.

Is there any definite principle upon which the sphere of women in the Church can be determined? The solution of the difficulty can be found only by the frank acceptance of the fact that there is no objection in principle to the admission of women to any of the functions to which laymen are admitted in the Church, and that there are no legal restrictions upon the services of laywomen other than those which apply to laymen. This proposition possibly may be opposed from the standpoint of Scripture and of Church tradition, of sex and the effect which such a proposal might have upon reunion.

[1] Fred A. Rees, *Honour and Heroism.*

First. It may be argued that such a proposition is not in conformity with, but rather is opposed to, the teaching of the New Testament. It may be shown that Christ dedicated His ministry only to men, and that our Lord never was known to commit any definite commission to women. I admit the strength of such a contention; but if our Lord's teaching is examined as a whole, I venture to think that there is not a sentence of His which by any kind of implication could be thought to oppose the statement that in His Church the position of women was equal to that of laymen. On this question St. Paul's teaching is quoted, especially his statements 'let your women keep silence' (1 Co 14^{34}), and 'every man praying or prophesying having his head covered dishonoureth his head, and every woman that prayeth or prophesieth with her head uncovered dishonoureth her head.' On this question let me quote some words by a distinguished scholar and High Churchman, Canon Mason of Canterbury. He said: 'Prophets and prophetesses alike were both to prophesy and pray aloud in the assembly, but the prophetess was not to forget she was a woman, and behave as a man. She was to cover her head while she made her voice heard. When later he bids women keep silent, it is unnatural to suppose he withdrew a permission so recently acknowledged. The simplest interpretation is that he will not allow prophetesses to rise to utter a revelation received while another prophet was speaking. That was not consistent with the position of women.' There are other interpretations of the passage quoted, but Canon Mason's opinion is held by others of equal eminence, who give the same interpretation as he does.

Surely St. Paul's teaching in Corinthians must be viewed in the light of that to the Galatians (Gal 3): that 'there is neither male nor female, but ye are all one in Christ Jesus.' Bishop Lightfoot's paraphrase on this text is worth quoting: 'In Christ ye are all saints; every barrier is swept away. No special claims, disabilities respecting sex, exist; for in Him none can exist. The conventional distinctions of religious caste or of social rank—even the natural distinction of sex—are banished hence. One heart beats in all, one mind guides all, one life is led by all, ye are all one man; ye are members of Christ.' Ramsay, commenting on the same passage, and contrasting it with that quoted from Corinthians, says that the

real reason for the difference is to be found that in Antioch and Iconium the position of women was one unusually high and important, and that they were often entrusted with offices and duties which elsewhere were denied them. Hence the allusion to the equality of the sexes, and the perfect form which the Church must ultimately attain, would not seem to the people of Galatia to be so entirely revolutionary. Holy Scripture must be regarded as the supreme authority on this and on all questions of faith and order; but the teaching of St. Paul must be read and interpreted in the light of the New Testament as a whole. His statement in Corinthians must be governed by the one in Galatians, which is borne out by the teaching of the rest of the New Testament.

Secondly. With regard to the custom of the Church. Church history makes it clear that down the ages two forces were at work, one seeking to utilize the services of women, to extend those services, to recognize them; the other tending to put women on one side, to keep them completely in the background and accord them no real voice in the management or government of the Church. It was not surprising that the latter of the two forces gained the upper hand when it is realized that women throughout Europe had no political status, that the Church, represented by the Church of Rome, gradually became more and more political and more powerful, and was inclined to rely upon the male population, who really governed the situation.

Thirdly. It may be argued that women are incapable of exercising the same functions in the Church as laymen owing to their sex. But surely a great change is coming over the attitude of the public mind towards the position of men and women. This change of attitude had grown and expanded during the war in every direction; and when we contemplate the work which laymen or women can do in the Church, is there anything in that work incongruous with the life of a true woman of God? Would it unsex a woman to be put upon an equality with a layman in the Church of Christ?

Fourthly. It may be objected that any such attempt would retard reunion with the great Churches on the Continent. Can any one prophesy as to what grave changes are likely to take place within the Orthodox Church within the next few years? If ever reunion comes, it will result from a different kind of Christendom in Europe from that of to-day. It will not be a Christendom as represented by the Orthodox Church, or by the Roman Church, or even by the Anglican Church. It is probable that when the time arrives for reunion there will have been a vast change over the whole situation, so that a question such as this will loom very small and seem very petty in the light of the great reunion then contemplated. We need not fear that any question such as this will ever for a moment retard reunion when the time arrives for such a glorious event.[1]

Seventh Sunday after Trinity.

No More Curse.

'There shall be no more curse' (RVm. 'No more anything accursed').—Rev 22^3.

1. There is no doubt whatever that many of the human shadows that blot out the sun and make our feet stumble are *gratuitous*, and may be got rid of whenever man pleases. That this condition, 'whenever man pleases,' is not easily fulfilled we are well aware. But there is no doubt that we can get rid of many social handicaps, and go on to higher adventures, discovering more and more of the goodness of God in the land of the living.

A hundred years ago people shuddered at the name 'Gaol-fever,' a terrible pestilence which attacked judge and jury, prisoner and onlooker, at the Old Bailey. We call it typhus fever now, and it is rare in Britain, thanks to the enthusiasm of the early nineteenth-century hygienists. It is a dirt disease; it can be controlled by care and cleanliness. It is due to a microbe, not yet isolated, which is transferred from man to man by infected lice. As Sir Ray Lankester says, the Angel of Death they spoke of a hundred years ago is the clothes' louse, which can be readily exterminated by the use of benzine. We cannot but feel that it was almost contemptible to have submitted for centuries to a tyranny of dirt; but the point is that we are continuing to submit to similar things. We are slow to gird up our loins; we are slow to learn the lesson of the Control of Life.

2. It has been said that there are two views of this world—that which regards it as a swamp to be crossed as quickly as possible, and that which regards it as a marsh to be drained. The view to which the study of animate nature points is

[1] J. E. Watts-Ditchfield, *The Church and her Problems*.

emphatically the latter. Man must continue the struggle against inhabitants—the campaign in which living creatures have been engaged for millions of years, the endeavour to bring the inorganic into the service of the organic, to bring the body-mind into subordination to the mind-body, to eliminate the disorderly, the inharmonious, the involutionary. For we adhere to the thesis that evolution is, *on the whole*, integrative, not disintegrative.

3. To put the same thing in a third way—which is more generalized—we are in profound agreement with the view well expressed by a contemporary philosopher, that it is man's part to build up, as he is doing, a scientific systematization of knowledge which will form the basis of an increasing control of life. The mundane goal of the evolutionary movement is 'the mastery by the human mind of the conditions, internal as well as external, of its life and growth. The primitive intelligence is useful to the organism as a more elastic method of adjusting itself to its environment. As the mental powers develop the tables are turned, and the mind adjusts its environment to its own needs. "*Mihi res non me rebuss ubjungere conor*" is the motto that it takes for its own. With the mastery of external nature, applied science has made us all familiar. But the last enemy that man shall overcome is himself. The internal conditions of life, the physiological basis of mental activity, the sociological laws that operate for the most part unconsciously, are parts of the "environment" which the self-conscious intelligence has to master, and it is on this mastery that the *regnum hominis* will rest' (Hobhouse, 1915, p. 443). Of a truth science is for life, not life for science.[1]

Eighth Sunday after Trinity.

The Gospel.

'That gospel which I preach among the Gentiles.'—Gal 2[2].

The Apostle Paul brought with him into that Greek and Roman world which was assigned as the sphere of his apostleship a thorough knowledge of the Hebrew religion in which he had been trained, and in which, as a preparation for the religion of Christ, he would find the vital beginnings of such faith and experience as came to fulfilment in what he afterwards spoke of as 'my gospel.' By this he meant the gospel as it had come to him, as it had taken hold of him and transformed him, and as therefore it was his special mission to make it known to the world. But, distinctive as was his type of teaching and of experience, the essential principles of the gospel were the same, by whomsoever it was proclaimed.

1. First of all, we are faced everywhere in the Bible, even in the Old Testament, with a great *Divine Initiative*, becoming effectual through the co-operating faith of man.

When Paul was at Athens, he found an altar with the inscription 'To an Unknown God.' Its origin and exact meaning he did not know. But it seemed to him a true summing up of the findings, or non-findings, of the acutest racial intellect the world has ever known, when it would master the problems of human being and of human life. There was no negation of God on the part of such a prophet soul as Socrates; of such a dreamer of dreams and seer of visions as Plato; of such an explorer of the wide universe as Aristotle. In each of these, and in many another of the great thinkers of antiquity, the spiritual instinct testified of the Divine. But, when they essayed to determine its meaning, how impotent they were! And, whether they fell back, for popular effect, on the mythology of which Paul saw such abundant evidence in Athens, or sought in their speculation to soar to the ever-receding altitudes of the Infinite Reason, their very helplessness was spelling out their halting tribute 'To an Unknown God.' Thus they were left to the athletics of their own wonderful thought, to the unaided struggles of their own life, and to the delivery of a message which came to men only with their own authority, an authority greatly impaired by the radical divergence of the great systems each from each, and paralysed in any case by the fatal lack of any proffered power that should make it possible for men to respond to the claims of the message.

There was no such lack in the great Hebrew Religion that had nurtured the apostle's earliest thought. The essential truths of that religion were indeed overlaid in his days by the meticulous puerilities of rabbinic teaching, even as they had had to contend from the beginning with what was often the coarse and crass religious symbolism of the old Semitic world, a system which had to be partially adopted, and at the same time so modified and controlled, that it might be purged of its baser

[1] J. Arthur Thomson, *The System of Animate Nature*.

parts, and made into a pictorial prophecy of better things, until such time as it might be altogether done away. But the essential truths were there, in quenchless splendour, burning their way on to the sovereign fulfilment in Christ. Of these, the supreme truth was the truth of a Living God. Such a God had come to men, had communed with them, had made His mighty impact upon their life. The I Am was no abstraction of thought, but the God who was present everywhere, and most intimately present where He was needed most; the One who, from age to age, is ever ready to be more to men than the most they can desire, supplying all their need. So said the Apostle: 'He made of one blood every nation of men to dwell on all the face of the earth; that they should seek God, if haply they might feel after him, and find him, though he is not far from every one of us; for in him we live, and move, and have our being' (Ac 17^{26-28}). That well describes the uncertain gropings of the Gentile world, which were now destined to meet their full response. But the Gentiles, in their turn, were to learn that God was in reality finding them, even as He had found Abraham long ago, and Moses: and not only every prophet soul, but every devout, inquiring spirit.

(1) The Divine Initiative is evident among the Hebrews in the Law; not the law of ceremony, nor even chiefly the Moral Law, as the law of the great Commandments, though this, in its august splendour, is of unique significance and value; but the Law as God's communication to man of such truth as bears upon human character and life. It is this of which it is said in the 1st Psalm, concerning the godly man, 'His delight is in the law of Jehovah, and on his law doth he meditate day and night.' It is a law that, far from binding him harshly, ministers to his refreshment, like streams of water to the tree whose roots they lave, thus making his life fruitful in all good. Even in its more imperative form, as finding utterance in the 'Ten Words' of Horeb, it begins, 'I am Jehovah thy God'—the God who has been to the people a God of deliverances, and whom they were thus emboldened to claim as their possession (Ex 20^{2}). What an impulse to the keeping of the ethical precepts that follow, each of which was an expression of loyalty to their own God! Or again, when the spiritual essence of the Law of Command was gathered up into its positive and perfect form, it was this: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might' (Dt 6^{5})—a love responsive to the love of a God who gave Himself to His people, and in its turn giving inspiration to all other love (see Mt 22^{37-39}), and impelling to ready duty and service.

(2) This same Divine Initiative is very manifest in Prophecy, which is the forthtelling of God's purposes of grace, actually by those who spoke in His name, but essentially by God Himself, who thus, so to speak, steps into the open, and becomes His own interpreter. There has never been any ethical teaching of nations—any 'Politics,' to use the Greek expression—that can compare for one moment with the ethics of Hebrew Prophecy, and certainly never any dynamic of motive comparable to the tender persuasion and promise with which the moral exhortation is urged. Nor, in the midst of all that concerns the nation, is the individual overlooked; for it is not forgotten that the individual is the living unit of the nation, and ever and again the appeal seems to be intentionally focused on the individual's need and welfare. The national and the individual messages are often fused into one, but it is never forgotten that the people of Israel was once the man Jacob. And as, by the intervention of God's exceeding mercy, Jacob became Israel, the conqueror of his baser self, so, by the same intervention of grace, may every one who belongs to the Israel community share in the same individual victory with the ancestor of his people. 'But thou, Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken hold of from the ends of the earth, and called thee from the corners thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' 'But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour' (Is 41^{8-10} 43^{1-3}).

(3) Again, amid all the subjective piety of the Psalms, though here it is mainly man who is speaking to God, yet man is speaking out of his experience of God, and the Divine Initiative is still very prominent. If it were a question of applied ethics, the psalmists had much to learn, as regards, for example, their feelings towards their enemies; but the essential ethic of character is most impressively set forth in their experience. God, even the Living God, had begun everything for them; God was above, and around, and beneath them in everything; God was their all in all. To verify this statement in detail would be to quote from every page. In the 8th Psalm, it is said of man, 'Thou art mindful of him; thou visitest him.' In the 16th, 'O my soul, thou hast said unto Jehovah, Thou art my Lord: I have no good beyond thee.' In the 27th, 'The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?' In the 34th, 'They looked unto him, and were radiant; and their faces shall never be confounded.' In the 36th, 'For with thee is the fountain of life: in thy light shall we see light.' In the 40th, 'I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay; and he set my feet upon a rock, and established my goings.' And in the 63rd we have the great central experience of the Bible, 'O God, thou art my God.' To pass over instances innumerable which show that the Divine intervention, the Divine Initiative, was ever present to the mind of the psalmists, and was felt by them to be the spring of all their good, the guarantee of their strength, and the inspiration of their life, we may close this survey with a glance at the 139th Psalm, in which these things are set forth at length: 'O Lord, thou hast searched me, and known me. Thou dost enfold me behind and before, and lay thy hand upon me. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? Thy hand shall grasp me, and thy right hand shall hold me fast. How precious are thy thoughts unto me, O God! When I awake, I am still with thee.'

This preliminary survey of the ethical bearings of the Old Testament, in its great commanding principles, has not only shown the power of a great Divine Initiative, as present alike in the Law, in Prophecy, and in the Piety of the Hebrew Religion; it has also brought before our notice other factors in the religious experience of the Hebrew people. But all through, it will have been observed that there is no ambiguity nor uncertainty as to the Chief Good. This is nothing other than God Himself, the Living God, coming into man's very possession, living with man in the communion of love, through faith, and becoming continually a yet surer possession through the service of love. 'My soul thirsteth for God, for the living God. Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God' (Pss 42. 43). Such is the cry of the heart for God; such is the answer to the cry.

2. Mingled with the gracious utterances that reveal a Divine Presence and Power at work in the world, especially in the history of Israel, is the insistence upon a great *Divine Redemption.*

This is made very impressive in such words of Prophecy as those already quoted. They need not be repeated, nor need others be brought forward to supplement their assurance. But the whole history of the Hebrews was a history of redemption. Their forefather Abraham was redeemed from Babylonian idolatry, and all its attendant evil; their father Jacob was redeemed from the 'Jacob' nature to the 'Israel' character; the people of Israel were redeemed from Egyptian bondage and degradation; they were redeemed from the wilderness wanderings and apostasies; they were redeemed at last from Babylonian captivity.

Along with this strange history of redemption, there was the equally strange symbolism of redemption in their ceremonial and sacrificial law—strange to us, but to be explained as God's allowance and adoption, for the purpose of what we may call 'kindergarten' teaching, of a system so thoroughly saturating that old Semitic world with its ideas and principles, that, humanly speaking, the only way of disentangling the Hebrews from its perilous materialism was by regulating its operation, gradually disparaging its sensuous, almost sensual, 'rudiments' (Gal 4^{8}), by the searching message of the prophets and the piety of the psalmists, until at last, after 'being done away' for the enlightened, even while still running its course, it was altogether 'done away in Christ' (2 Co $3^{13.\ 14}$). But the great idea, that was wrought into all that complex of human custom by the controlling

power of God, was the idea, and ideal, of Divine Redemptive Sacrifice.

3. We have again anticipated another factor in that old religious life of Israel, concurrent with the teaching of a Divine Redemption. There was a great *Divine Assurance.*

Most tenderly, and with infinite persuasion, does God assure His people, by the prophetic word, 'I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins.' 'O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick mist, thy transgressions, and, as a black cloud, thy sins. Return unto me, for I have redeemed thee.' 'For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall my covenant of peace be removed, saith the Lord that hath mercy on thee' (Is 43^{25} $44^{21.\ 22}$ 54^{10}).

4. This leads us to yet another factor, closely connected with the former. God was seeking to lead His people to the anointing of a great *Divine Consecration.*

Not only the specific covenant made with the people at Horeb, as represented in Deuteronomy, so searchingly rehearsed in Josiah's time that it led to an amazing reformation; but the whole character of Jehovah's agreement, or covenant, with His people in the old dispensation, was one prolonged re-utterance of the claim, 'Ye shall be holy, for I am holy.' God was pledged to them; they must pledge themselves to God. Hundreds of times we are confronted with the words 'holy' and 'holiness,' in the Hebrew Scriptures. The persuasion of the promises was at once the release from all bondage of fear, and a constraint to joyful service. The Law was a law of holiness; the words of the Prophets were a call to holiness; the piety of the Psalms shines with the 'beauty of holiness'; the Wisdom teaching sought to consecrate common life with holiness.

Such, then, is the Ethic of the Hebrew Religion —a revelation of grace, and of anticipated redemption, pressed home upon the hearts of the people, and finding its outcome in the praise of God and the service of man. The very commandments of Sinai, thus inspired, and transfigured by the prophetic teaching, become a law of liberty, anticipating the Sermon on the Mount, and preparing for One in whose life Holy Love was made perfect.[1]

[1] T. F. Lockyer, *Paul: Luther: Wesley.*

'The Man Borne of Four.'

A STUDY IN SPIRITUAL HEALING.

By the Reverend R. H. Strachan, D.D., Edinburgh.

It is even more remarkable than it seems that our Lord says to the paralytic, 'Thy sins are forgiven thee.' The utterance is remarkable, because the man and his friends had come seeking healing for his body, not for his soul. It is far too easy an interpretation to say that no doubt this man was the victim of sensual indulgence, and that he reaped what he had sown. This is to narrow down the significance of the story far too much. The significant point is that Jesus assumes that a case of severe 'paralysis'—a very general medical term; for there can have been no proper classification of disease—requires for its cure an assurance of the forgiveness of sins. We know now that not only does actual sensual indulgence produce evil physical effects; we know that not merely a wrong thing done by a man, but a wrong done to a man, may so *unconsciously* rankle in the abysmal deep we call the soul as to produce actual symptoms of severe physical malady. We are prone to assume that 'forgiveness' belongs to another region of things, to a 'world' separate from the 'world' to which bodily ailments belong. We set the two worlds, 'spiritual' and 'natural,' too sharply over against each other; we separate 'soul' and 'body.' To-day medical science is recalling us to another view.

It is well that, in dealing with this particular story, we should avoid an unnecessarily wide extension of the problem, and any general consideration of the question of miracles. Neither is it necessary to assume that all our Lord's miracles

are on the same psychological plane. Miracle has a much wider connotation than is usually given to it. Prayer involves miracle; conversion is a miracle; the achievements of Christian love, and patience, and sympathy equally involve the supernatural. There is a miracle behind and beneath all Jesus' miracles, the wonder of a compassionate insight which descends swiftly, at a glance, to the hidden sources of each sufferer's particular need, and is able to satisfy it. This man has up till now been treated by his friends, and has regarded himself, merely as a paralytic. His physical condition has occupied all their attention and his. Jesus alone knows that the root of the trouble is spiritual, and He treats it accordingly.

I am not attempting to enter at all fully or adequately into the question of spiritual healing. It is, however, an immense relief to know that this whole question is being rapidly taken out of the hands of the ignorant and the charlatan, and is being dealt with by trained scientific minds. Very many of these do not claim that 'spiritual healing' is a substitute for religion. I think I am right in saying that the most successful psycho-therapists are themselves men and women who recognize the supreme value of the religious motive in their work, whether their religion is expressed in orthodox form or not. True spiritual healing is no substitute for religion. Rather is it 'a new weapon added to the religious armoury.'

1. In this story we have a warrant, in the teaching of Jesus, for regarding certain sicknesses of the body as due to sickness of the soul. This is not true because Jesus says so; Jesus says it, and acts upon it, because it is true. Therefore a name like 'Christian Science' is a misnomer. Science is neither Christian nor un-Christian. It is either true or false.

The outstanding fact in this story is that Jesus recognized swiftly that this man's physical need could only be met by the satisfaction of a deeper need than he himself or his friends were conscious of. There was a sickness of the soul. How that soul-sickness had come about we do not know. He had evidently done some wrong. What the wrong thing was we do not know. The disease need not have been the fruit of sensual indulgence. He may at the moment have had no conscious recollection of any wrong thing. What wrong he had done he may have buried in the past; he had forgotten it.

Buried in the past? The popular notion of the past is that it is a region out of which we have moved; with which we need not necessarily have anything more to do. This man, like many another, did not know that in God's universe there are no rubbish-heaps where our wrong-doings can be shot. They remain lying in the hidden abysmal deeps of our own personality. We carry these forgotten experiences of the past about with us. The teaching of modern science is that they are not dead and done with; that the output of mental energy required to persuade ourselves that they are —often unconsciously exercised—is itself a serious drain on the general energy needed for spiritual and physical control. These so-called 'forgotten' things are septic centres in our spiritual life and outlook. We do not know why we are cynical, jealous, irritable, or depressed. Often, also, these unconscious influences produce evil physical effects, nervous prostration, paralysis of physical power.

We must, however, guard ourselves against the assertion that all disease is the fruit of personal wrong-doing; or that all disease, including organic, will yield to spiritual treatment. That certain mental conditions can ultimately induce certain forms of organic disease is certain. It is not the same thing to say that organic disease so induced can be cured by dealing with the mental condition. What can be definitely asserted is that in all healing, spiritual and religious influences must now have a place. Jesus is again given, in all healing, the supreme place. His Spirit is the ultimate source of all medical science.

The man in our story lay on his pallet, helpless and dependent upon his friends. His whole shattered nervous system had to stand the strain of the lifting, and pulling, and lowering needed to lay him at the feet of Jesus. One wonders whether, for such a case as his, these unwonted movements were merely torture, or whether they provided a stimulus to the nervous system not unfavourable to the cure. However that may be, his friends apparently had the determination, and the faith. Jesus saw 'their faith,' not his; for apparently he had none. Instead, He looked down with an irresistible divine intuition into the forgotten depths of the man's soul, and from that depth the man looked up. And Jesus said, 'Be of good cheer; thy sins are forgiven thee.'

Lord, from the depth to thee I cry'd;
My voice, Lord, do thou hear.

Jesus' words were themselves a quickening of memory. He knew now whence all that disorder and depression of soul had come which for long he had attributed to growing weakness of body. He knew the meaning of that bitterness of rebellion which physical suffering had brought, and which itself had produced this physical collapse. Jesus reverses the order of all his thoughts. He was ill and weak, he thought, therefore God had forsaken him. Really the conviction that God was against him, and had either permitted or imposed his suffering, was the cause of his illness, 'Son, thy sins are forgiven thee.'

2. What shall we say of the answer of Jesus to the hostility of the Pharisees present? Apparently their chief preoccupation was not with the question of a possible healing miracle, but with the claim that was involved in Jesus' words: 'Who can forgive sins but God alone?'

It is important to note the significance of Jesus' answer. Very often, in interpretations of this story, commentators have seen in the healing miracle that follows only an illustration and a proof, before the eyes of His opponents, that His claim to forgive sins is really a valid one. 'That ye may know that the Son of man hath power on earth to forgive sins' (He said to the sick of the palsy), 'I say unto thee, Arise, and take up thy bed, and walk.' It is usually assumed that here are described two separate divine acts, in answer to two separate needs which the man had: one, the need of forgiveness, the other—the need of which he was conscious—of bodily healing. We may, however, ask ourselves again, why Jesus, in His defence, lays such emphasis on the word 'say.' 'Whether is it easier to *say* to the sick of the palsy, Thy sins are forgiven; or to *say*, Arise . . . walk?' The meaning can only be that the former utterance appears to His opponents to be a mere empty claim. The words sounded not only blasphemous, but futile. They said in effect, 'No assurance of God's favour to this man can have any result at all.' In their own minds, following the lines of the conventional thinking on such matters, they traced the man's physical condition to a judicial act of God. There was no psychological connexion for them between the *sense* of God's disfavour and the physical condition. God had simply shown His antipathy to a sinner by thus afflicting him. The connexion between sin and suffering was to them an arbitrary connexion, founded on the sheer will of God.

In answer to this, Jesus seeks to convince them that the promise of forgiveness is no mere utterance that wastes itself in air, but that the words are actually followed by a physical result, which could not have taken place unless their full meaning had been realized in the man's own consciousness. He is seeking to do much more than give a palpable illustration, represented in the bodily healing, of the effect of His words. He does not seem to mean, 'A result follows clearly in one case; surely then in the other.' Rather He means that the cure *is* the actual result of an acceptance of forgiveness on the man's part. Jesus here forges no new link between sin and suffering. He does forge a link between suffering and a mood of alienation from God, perhaps of inward bitterness and rebellion—the mood of a man who knew no better way of ridding himself of a wrong done by him, or to him, than to forget it; or of a moral struggle within himself than to repress it. Perhaps the alleged absence of 'a sense of sin' to-day in the average man is largely the result of an ignorance which knows not where to go when it sins or is sinned against.

The paralytic man was conscious that nature was against him. We are all familiar with the way in which such a thought would be expressed to-day. Nature is a blind unconscious force, mechanical in its operation. There is a fate in human action, a fate in human character. The world to-day is full of men and women who have made up their minds that moral advance is either impossible, or that it proceeds at such a slow pace as practically to be negligible. Forgiveness, as things are, is a delusion. Nature, men say, never forgives, and Divine forgiveness is largely taken for granted, if thought of at all. '*C'est son métier*,' as Heine said. There is often—even in the utterances of the bravest souls who have lost religious faith, and glorify the courage displayed in facing life's shocks and menaces—a certain defiance which is far removed from that victorious 'Peace be unto you' which was our Lord's legacy to men.

> In the fell clutch of circumstance
> I have not winced, nor cried aloud:
> Under the bludgeonings of chance
> My head is bloody but unbow'd.

While we must recognize the nobility of such a mood, Henley's whole poem, so characteristic of the human ideal of to-day, quivers with the nervous energy of one who seeks to forget pain by an act of will. It is a series of 'complexes' woven into the form of lyric poetry.

It is hardly fanciful to say that the mood of some of those sufferers who were brought to Jesus represented the failure of that very attitude to-day towards pain, evil, and death—an attitude of brave defiance—which seems to have some doubtful successes among the poets and philosophers of our day. For the moment, the menace to be met and conquered seems to be mainly that of pain and suffering. Most of us will agree with R. L. Stevenson in his criticism of a spurious kind of 'resignation,' which he describes as 'the cowardice that apes a kind of courage, and that lives in the very breath of health-resorts.' 'The man can open the door . . . he can be a kind of man after all, and not merely an invalid.' Most of us will, I think, agree that unless this heroism is to be captured and dominated by a religious faith which makes it certain that pain and death have not really the final word in the contest, serious reaction through failure is bound to come. The religious motive must pervade the modern tireless struggle against pain and disease. Spiritual healing to-day is a cheering signal that the mechanism of natural law is only a subordinate element in a wider spiritual world. 'That ye may know that the Son of man hath power on earth to forgive sins, I say unto thee, Arise.'

Forgiveness of sins means that God is our Friend, and stronger than all that makes us afraid. This assurance that God is our Friend, ever and continually, has certain definite results in human life. The longing for it is also a sign of returning health, and not of recurrent soul-sickness. Our message of forgiveness is not futile. The most deadly kind of opposition to the Christian faith is the idea that it can be ignored. It has unique results in human character, in society; even in our own bodily health. Whatever the results in health are or can be, it is not for us to set limits to the power of God over disease, as some are disposed to do in arguing about spiritual healing. Even where suffering still remains or death enters, we are encouraged to believe that our Father's love can ensure that these will work out His precious purposes. The Christian is not dismayed by unanswered prayer. We must ever say, 'If it be thy will': but never with the suspicion or the fear that 'He will not.' Dr. John Brown once said, after hearing Dr. Candlish preach on prayer at St. George's: 'It was splendid; he first made you feel that you could ask for anything, a five-pound note, and then he dared you to have any overmastering wish, but, "Thy will be done."' It is just this assurance that we are here and now, in trials and difficulties and sufferings—in a Father's house—and children of God—that we need to-day. It is only in a home that children are in the habit of asking for anything; it is only in a home that they learn the meaning of refusals. Jesus opens the door of the Father's home and the Father's heart when He says, 'Thy sins are forgiven thee.' Through Him we have the freedom of the universe. *Quis separabit?*

3. There is a surprising absence of any conditions in Jesus' offer of forgiveness. There is no encouragement given to the question that arises in our minds, 'Was it not only by His death that Jesus brought forgiveness to men?' Jesus did not in His Cross make forgiveness possible: He made it credible. Both natural law—the natural environment of His day—and the sin of men conspired to slay His love: and Love triumphed over both. At what cost, the Cross shows; but 'it was not for Jesus to magnify the cost; rather to magnify the freedom of the gift.' God forgives, the Father forgives. No mist of quiet, or shame, or fear, or doubt can dim for us that one radiant truth for which Jesus stood. No disabling sense of law can destroy our freedom. That accepted by the imprisoned soul is simply all that He stood for or cared to stand for. Without Jesus, forgiveness on this scale is incredible. 'No man cometh unto the Father, but by me.'

Entre Nous.

THE MOST IMPRESSIVE TEXT.

'The splendid personality of Silas Wright has been best revealed to us in Irving Bacheller's *The Light in the Clearing*. The book is partly history and partly commentary and partly fiction. Silas Wright, says Irving Bacheller, carried the candle of the Lord; and all the world rejoiced in its radiance.

'Barton Baynes, the hero of the book—for whose actuality and historicity the author vouches—is an orphan brought up on a farm by his Uncle Peabody and Aunt Deel. Getting into all sorts of scrapes, he makes up his mind that he is too heavy a burden on the affectionate and good-natured couple; and one night he runs away. Out in the darkness, however, he meets with strange adventures, loses his way, and at length finds himself in the hands of Silas Wright, the Comptroller. The Senator first falls in love with the bright-faced, open-hearted, intelligent boy, and then takes him back to his uncle's farm. From that moment the friendship between the two—the great man and the obscure country boy—grows apace. After a while the Senator visits the district to deliver an address, and he spends the night at the farmhouse. It is a great occasion for Bart; and after supper an incident occurs that colours all his life and strikes the keynote of the book. As Barton approaches Mr. Wright to say Good-night, the Senator says:

'"I shall be gone when you are up in the morning. It may be a long time before I see you; I shall leave something for you in a sealed envelope with your name on it. You are not to open the envelope until you go away to school. I know how you will feel that first day. When night falls, you will think of your aunt and uncle and be very lonely. When you go to your room for the night I want you to sit down all by yourself and read what I shall write. They will be, I think, the most impressive words ever written. You will think them over, but you will not understand them for a long time. Ask every wise man you meet to explain them to you, for all your happiness will depend upon your understanding of those few words in the envelope."

'The words in the sealed envelope!

'What are the mysterious words in the envelope?

'And what if the sealed envelope contains a *text*?

'In the morning, when Barton rose, the Senator was gone, and Aunt Deel handed the boy the sealed envelope. It was addressed: "Master Barton Baynes; to be opened when he leaves home to go to school." That day soon came. At the Canton Academy, under the care of the excellent Michael Hacket, Bart felt terribly lonely, and, in accordance with the Senator's instructions, he opened the note. And this is what he read:

'"DEAR BART,—I want you to ask the wisest man you know to explain these words to you. I suggest that you commit them to memory and think often of their meaning. They are from Job: '*His bones are full of the sin of his youth, which shall lie down with him in the dust.*' I believe that they are the most impressive in all the literature I have read.—SILAS WRIGHT."'[1]

PERSONAL.

Carlyle.

The things of most interest in Dean Inge's Rede Lecture for 1922 on *The Victorian Age* (Cambridge: at the University Press; 2s. 6d. net) are his swift characterizations of certain of the persons who made that age great. The greatest of them all, he thinks, was Tennyson. His words are: 'The grandest and most fully representative figure in all Victorian literature is of course Alfred Tennyson.' After which follows an unexpectedly enthusiastic appreciation. Who were the rest? He names Darwin, Gladstone, Manning, Newman, Martineau, Lord Lawrence, and Burne-Jones. This is what he says of Carlyle:

'Carlyle was a Stoic, or in other words a Calvinist without dogmas; he had also learned to be a mystic from his studies of German idealism. He represents one phase of the anti-French reaction; he hated most of the ideas of 1789, as displayed in their results. He hated the scepticism of the Revolution, its negations, its love of claptrap rhetoric and fine phrases, and above all its anarchism. He wished to see society well ordered, under its wisest men; he wished to overcome

[1] F. W. Boreham, *A Handful of Stars*, 170.

materialism by idealism, and loose morality by industry and the fear of God. Justice, he declared, is done in this world; right is might, if we take long views. Institutions collapse when they become shams, and no longer fulfil their function. The sporting squires ought to be founding colonies instead of preserving game. As for the new industrialism, he disliked it with the fervour of a Scottish peasant.'

Madame Montessori.

In the welter of theories and the deeper welter of practices of Education at the present time, a guide so competent and condensed as Mr. H. M. Beatty's *A Brief History of Education* (Watts; 4s. 6d. net) is most welcome. The book has the right to be called a History, for it covers the whole ground. But half of it is wisely reserved for Pestalozzi and those who came after him. Herbart is much praised. Montessori is not approved of. 'Dr. Montessori, however, is more than a teacher; she claims to be an educational thinker, and has expounded her views in several large volumes. It is therefore necessary to consider her principles; especially as it is claimed that they are applicable to education generally and not merely to the work of the "children's homes." On these principles, or rather principle, Dr. Montessori is emphatic: "The fundamental principle of scientific pedagogy must be, indeed, the *liberty of the pupil*" (the italics are hers); and again, "'social liberty' signifies a partial liberation, the liberation of a country, of a class, or of thought. That concept of liberty which must inspire pedagogy is, instead, universal."

'With reference to this universal liberty, one feature is worthy of observation—that the instrument for carrying it into effect is the "didactic apparatus," which is standardized, fixed, and even patented. As has been well said: "For the vibrating, living voice of the teacher is substituted the cold and toneless voice of the material, through which there speaks to the child Dr. Montessori herself—not as an educator ever renewing and perfecting herself, but in a form realized once for all and rigid." In fact, this concept of universal liberty is a flight of Dr. Montessori's characteristic rhetoric. Her words can mean nothing less than anarchy, and no system of education can co-exist with anarchy. But she has no other principle; and indeed she condemns her predecessors, Pestalozzi, Rousseau, and Herbart, because they based their education on "philosophic and abstract principles." Her own system, on the contrary, is merely a collection of miscellaneous expedients; her system of thought is purely sensational.'

Dr. Hutton and Dr. Jowett.

While Dr. Joseph Fort Newton was minister of the City Temple he kept a diary. He has now published it, with additions and emendations. *Preaching in London* is the title (Doran; $1.50). It is mixed reading. What could be more generous than this appreciation of Dr. Hutton?—

'Dr. John Hutton, of Glasgow, preached in the City Temple to-day, his theme being "The Temptation," that is, the one temptation that includes all others—the spirit of cynicism that haunts all high moods. Artfully, subtly it seeks to lower, somehow, the lights of the soul, to slay ideals, to betray and deliver us to basemindedness. Such preaching! He searches like a surgeon and heals like a physician. Seldom, if ever, have I had anyone walk right into my heart with a lighted candle in his hand, as he did, and look into the dark corners. For years I had known him as a master of the inner life, whether dealing with the Bible "At Close Quarters," or with those friends and aiders of faith, like Browning; and there are passages in "The Winds of God" that echo like great music. As a guide to those who are walking in the middle years of life, where bafflements of faith are many and moral pitfalls are deep, there is no one like Hutton; no one near him. But, rich as his books are, his preaching is more wonderful than his writing. While his sermon has the finish of a literary essay, it is delivered with the enthusiasm of an evangelist. The whole man goes into it, uniting humour, pathos, unction, with a certain wildness of abandon, as of one possessed, which is the note of truly great preaching. In my humble judgment he is the greatest preacher in Britain.'

And what could be more astonishing than this depreciation of Dr. Jowett which follows a few pages after?—

'Dr. Jowett began his ministry at Westminster Chapel to-day,—the anniversary of Pentecost,—welcomed by a hideous air-raid. Somehow, while Dr. Jowett always kindles my imagination, he never gives me that sense of reality which is the greatest thing in preaching. One enjoys his musi-

cal voice, his exquisite elocution, his mastery of the art of illustration, and his fastidious style; but the substance of his sermons is incredibly thin. Of course, this is due, in large part, to the theory of popular preaching on which he works. His method is to take a single idea—large or small—and turn it over and over, like a gem, revealing all its facets, on the ground that one idea is all that the average audience is equal to. Of this method Dr. Jowett is a consummate master, and it is a joy to see him make use of it, though at times it leads to a tedious repetition of the text. Often, too, he seems to be labouring under the handicap of a brilliant novelist, who must needs make up in scenery what is lacking in plot.

'Since his return to London he has been less given to filigree rhetoric, and he has struck almost for the first time a social note, to the extent, at any rate, of touching upon public affairs—although no one would claim that Dr. Jowett has a social message, in the real meaning of that phrase. No, his forte is personal religious experience of a mild evangelical type; and to a convinced Christian audience of that tradition and training he has a ministry of edification and comfort. But for the typical man of modern mind, caught in the currents and alive to the agitations of our day, Dr. Jowett has no message. However, we must not expect everything from any one servant of God, and the painter is needed as well as the prophet.'

SOME TOPICS.

Ideals.

'I was speaking to an assembly in New York immediately after the war. I referred to the ideals which had sustained us in the conflict and the opportunities, now presented, to realize them. I was followed by a prominent statesman and publicist. He said in effect, "The moral ideals of the war were all right in their time and place. They served to sustain the hopes, energies and endurance of the common masses throughout the struggle. They enabled us to win the victory. But now the victory is won, let us forget as soon as possible those iridescent dreams and turn to practical affairs." And he indicated that he meant by "practical affairs" merely business prosperity and commercial aggrandizement; and his audience, a trade association, applauded him to the echo, rising to their feet in their enthusiasm. I felt as if the voice of our heroic dead would speak in such withering rebuke as Alfred Noyes has since expressed in his noble lines:

"Now in this morning of a nobler age
Though night-born eyes, long taught to fear the sun,
Would still delay the world's great heritage,
Make firm, O God, the peace our dead have won.
For Folly shakes the tinsel on her head,
And points us backward to darkness and to hell,
Cackling, 'Beware of visions,' while our dead
Still cry, 'It was for visions that we fell.'"

'In this slump from high idealism into sneering cynicism and sodden, sordid materialism, we are threatened with a régime of reaction with its characteristic obscurantism and repression, if such a régime is not already upon us.'

So says Bishop Charles D. Williams.

The passage is found in his Lyman Beecher Lectures (better known as the Yale Lectures on Preaching) for 1920, which he has published under the title of *The Prophetic Ministry for Today* (Macmillan; $1.50).

Bishop Williams recommends and uses good modern illustrations. This is one: 'I crossed the Atlantic recently on a steamer that carried the most powerful wireless apparatus in use. The air was laden with messages from out the unseen. But most of the ships heard but partially. To receive them all required two things, the finest and most powerful instruments possible, and those instruments constantly attuned to the wave length of the sending instrument. God is ever speaking to men. His messages abound everywhere. All hear Him more or less in the voice of conscience. But if you would be a prophet, an interpreter of the fuller and finer messages of God to your fellows, you must offer Him the finest and fullest spiritual personality you can achieve, and then keep that personality constantly attuned to the mind of God.'

Christianity and Machinery.

'Just in the same way that machine production has created an atmosphere inimical to the arts, it has created an atmosphere antipathic to religion. The really practical challenge to Christian morals does not come from the materialist philosophy but from the machine. The old rationalists denied

the supernatural character of Christianity, but they did not challenge its moral code. That challenge, it is to be observed, came from those whose ultimate belief was in the beneficence of machinery, who in some vague way imagined that machinery had rendered Christianity obsolete much in the same way that it was rendering the handicraft obsolete. Foremost among those who so believed was Marx, for the new morality that he postulates is something that is to arise as a consequence of the dissolution of the fabric of existing society by the machine, and remembering how the factory system tends to break up family life there is no doubt a connection between the two. Such an antagonism is felt by men who have lived under happier conditions in the East. Let me quote the words of a Hindoo, Rab Bharati, on this question. He says:

'"What is this civilization anyway? I have lived in four of its chief centres for about five years. During that time I have studied this civilization with the little light with which my Brahmin birth has blessed me. And I must confess that I have been deeply pained by the facts that study has revealed to me. This vaunted civilization has raised selfishness to a religious creed. Mammon to the throne of God, adulteration to a science, falsehood to a fine art. . . . It has created artificial wants for man, and made him a slave of work to satisfy them; it has made him ever restless within and without, robbed him of leisure—the only friend of high thought. He knows no peace, hence he knows not himself nor his real object in life. It has made him a breathing, moving, hustling, fighting, spinning machine—ever working, never resting, never knowing even the refreshing rest of a sound sleep. It has made him a bag of live nerves ever stretched to high tension. It has sapped the foundation of home life, and, its trunk separated from its roots, its roof-tree threatens to fall, shaken by each passing breeze. Its vulgar haste and love of sensation are invading even the realm of religion, which is being classed with fads and crazes. Its boasted scientific inventions have done more harm than good to humanity's best and permanent interests; they serve only the surface of life which alone its votaries live and know."'[1]

'Science' and 'Religion.'

In his book on *The Individual and the Community* (Allen & Unwin; 8s. 6d. net), Mr. R. E. Roper, M.A., M.Ed., argues for the free play of Evolution in all the parts of man and in all the associations of men. Repression, the unsympathetic exercise of authority, that is the evil. In his chapter on Education he even blames Madame Montessori. 'Even Mme Montessori has this phrase on discipline: "I had to intervene to show with what absolute rigour it is necessary to hinder, and little by little suppress, all those things which we must not do, so that the child may come to discern clearly between good and evil." To use the terms of the later psychologists, one does not suppress since one wishes to avoid repression: it is necessary to "sublimate."'

He insists on the recognition of all the facts. Scientists are inclined to ignore God. That, he says, is unscientific. 'The evolution of the physical nature of man goes hand in hand with the evolution of his idea of God. There is something wilfully blind about that so-called scientific mentality which in the past refused to consider the influence of religion upon human development. The air we breathe, the food we eat, the fuel we consume, these apparently are legitimate subjects of enquiry: but the faith of man apparently is to be dismissed as a childish bogy, too vague for serious thought. Yet, whether man makes his God as he progresses, or—as he progresses—becomes more capable of comprehension, whether the soul be a later evolution of perfected thought or the original cause of evolution, the fact that every race of man at apparently every stage of evolution has "believed in God" and had some concept, however vague, of man's immortal part, is evidence enough to be weighed by the common sense of men and women against the cold analyses of all the professors in the world. For, in considering human co-existence, belief—however "superstitious"—will be found to play at least as large a part in policy and the decision of action as economic need. The science of co-existence has as its subject-matter the activities of mankind: and in so far as human beings believe in the existence of the soul, the soul becomes to that extent concrete and as important as any gas or crystal. And should the patient and somewhat unimaginative scientist decide that the forces which first informed life have much in common with the vibrations of light and air, the men and women whom they teach may see in light but one more manifestation of God, and in the air which they

[1] A. J. Penty, *Post-Industrialism*, 48.

inspire a symbol of the Spirit. The student of sociology and civics must then include the human belief in God in his enquiry: for, though gropingly and in a glass darkly, it is in accordance with their idea of God that—even to-day—the great majority of men and women and children strive to order the activities of both the individual and the community.'

Patriotism and Brotherhood.

Says Mr. Sturt:

'I do not believe that, as a motive of conduct, patriotism can be replaced by any sentiment of human brotherhood. What human brotherhood may mean exactly I do not know. If it means only a faint kindly feeling towards men as such, and a dislike to see or hear about their sufferings, I admit that it is a real motive in the minds of civilized people, though a weak one. If it is meant in the literal meaning of the words, it is a piece of sentimental cant, always false and often mischievous. Does anyone really mean to argue that we ought to extend family affection to all our fellow-citizens outside the family circle? Genuine family affection is a very exclusive thing; it demands that those who feel it should be closely *en rapport* with each other, and should be very sensitive to each other's thoughts and feelings. Now it is not possible to be on such terms with more than a few people at once; and, if a man tries to exceed the natural limit of human powers, he is in danger of making a painful failure. Those who try to have too many brothers are likely to have no brothers at all; and perhaps not even many friends.'[1]

Has Mr. Sturt left out Christ?

NEW POETRY.

Punch.

A volume of *Poems from Punch* has been published (Macmillan; 7s. 6d. net). It is not the first volume. The readers of the previous volume will be the earliest readers of this. It contains the best of the poems contributed to *Punch* from 1909 to 1920. Mr. W. B. Drayton Henderson writes an introductory essay.

Poems contributed to *Punch* have a character. Their writers understand. There is almost a trick in the writing. You can distinguish Sir Owen Seaman from Mr. P. R. Chalmers and Mr. E. G. V. Knox from Mr. C. Hilton Brown; but you can also distinguish all these from the poets who write for the *Spectator*. Once and again there appears a serious poem, and then there is no poet who reaches a loftier height—say, Sir Owen Seaman on General Booth or Colonel McCrae on Flanders Fields.

But what to quote? Let us cast care aside and quote a children's poem. It is by a woman and it is delightful. The author is Miss Rose Fyleman, the title

SOMETIMES.

Some days are fairy days. The minute that you wake
You have a magic feeling that you never could mistake;
You may not see the fairies, but you know they're all about,
And any single minute they might all come popping out;
You want to laugh, you want to sing, you want to dance and run,
Everything is different, everything is fun;
The sky is full of fairy clouds, the streets are fairy ways—
Anything might happen on truly fairy days.

Some nights are fairy nights. Before you go to bed
You hear their darling music go chiming in your head;
You look into the garden and through the misty grey
You see the trees all waiting in a breathless kind of way.
All the stars are smiling; they know that very soon
The fairies will come singing from the land behind the moon.
If only you could keep awake when Nurse puts out the light . . .
Anything might happen on a truly fairy night.

James Laver.

Mr. James Laver is one of the known and acknowledged poets of the winter of our discontent. *His Last Sebastian* is quite sufficient proof of it (Simpkin). The poem which gives the volume its title and which comes first, is after the manner of Robert Browning, evidently

[1] H. Sturt, *Socialism and Character*, 144.

and not unworthily. But there is originality in the treatment of the subject, which is that of the artist with feet of clay. 'The Perfect Knight' is at least characteristic:

WAS IT WORTH IT, THEN?

Was it worth it, then, to reject
Love, too soon suspect?
  Was it worth it, to scale the peak,
  Where never a voice could speak
    And say—'I love you,' so
    As yours did, long ago?

Is it worth the triumph of will,
To deny that I love you still?
  Or pretend to find, in the waste,
  A more ennobling taste
    Of the stuff of which life is made?
    No, but I am afraid!

Afraid of the blackness of night,
Afraid of the huddled sight
  Of all who have died by the way—
  He who was yesterday
    A man, and is now but a ghost;
    Afraid of myself the most.

Afraid of the demon within,
Of virtue as well as of sin;
  Of my god, also, afraid,
  Who dwells in the body, made
    Half of dust and of fire,
    With a thrice-entangled desire.

So I must ever go,
Far from the cheerful glow
  Of the cottage fire below,
  On through the deepening snow;
    Lost, and I cannot forget,
    Love might have saved me yet!

Contributions and Comments.

1 Corinthians iv. 6

(EXEGESIS OR EMENDATION?).

THIS notorious *crux interpretum* has claimed the attention of all the commentators, but it is curious that all the British editors of this Epistle attempt to find a meaning in the words as they stand, and only a very few German and Dutch scholars definitely attempt a solution by a feasible emendation of the text.

The verse reads:

ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλὼν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.

We are not now concerned with the exposition of *μετεσχημάτισα*, but with the very difficult phrase *τὸ μὴ ὑπὲρ ἃ γέγραπται.*

Let us first consider the words as an integral part of the text, and their possible meaning. The article *τό* then makes the four following words a noun clause governed by *μάθητε.*

Edwards quotes Cranmer's 'beyond that whyche is above wrytten,' and shows that this would require *ἐγράφη* or *προέγραψα*, as in Eph 3^3. Hofmann's 'above what has been assigned to each by God' is similarly ruled out as requiring *μεμέρισται* or *τέτακται*, whilst *ὅ* would be needed rather than *ἅ*. [*ὅ* is read by DG *ω et al.*]

There is pretty general agreement that the reference is to Scripture, but whilst Lightfoot thinks of such passages as those already quoted by Paul in $1^{19.\ 31}$ $3^{19.\ 20}$, Edwards and Findlay find no such specific allusion, but refer it to the general spirit and point of view of the Old Testament. The article, as Plummer observes, is equivalent to our inverted commas, and the elliptical form, as in *ne sutor ultra crepidam* (Plummer) or *μηδὲν ἄγαν* (Findlay), suggests a proverb (Lightfoot), or a Rabbinical adage (Ewald).

St John Parry (*C.G.T.*) makes a new contribution. He criticizes the usual view, which refers the words to the O.T. Scriptures according to Paul's regular use of *γέγραπται*, because of (*a*) the vagueness of reference, and the absence of all indication as to what Scripture teaching is meant; and (*b*) the lack of any appeal to Scripture in the preceding discussion about the position and duties of teachers, so that Paul and Apollos can hardly be said to have been shown as examples of this lesson. Dr. Parry goes on to suggest that *γέγραπται* is used here in a technical, *but not the usual* technical, sense. With the help of Milligan and Moulton's *Vocabulary*, he shows that *γράφειν* had a

current use for framing a law or contract, and that *καθ' ἃ γέγραπται* is commonly used in referring to an agreement and its terms. Hence Paul means here 'not to go beyond the terms,' *i.e.* of the commission as teacher.

Lietzmann (*Handbuch zum N.T.*) quotes Heinrici's suggestion that a charge of unscriptural teaching had been flung at Paul, and that he is here neatly turning their own catchword against his opponents. Lietzmann seems to favour this interpretation, but adds the cautious reminder, 'We cannot fully understand the passage just because we have before us a private letter of the most intimate kind.'

Peake (who has himself expounded 1 Co. in his One-Volume Commentary) says: 'Apparently the point is "that you might learn not to transgress the injunction of Scripture."' But he observes that the second part of v.[6] is very difficult, the Greek elliptical and the meaning obscure. He first, among English commentators, says, 'the text is probably corrupt.' Moffatt has a footnote in his translation: 'The text and the meaning of the phrase between *μάθητε* and *ἵνα μή* are beyond recovery.' Plummer in a textual note in small type remarks that some editors propose to omit *τὸ μὴ ὑπὲρ ἃ γέγραπται* as a marg. gloss. 'The sense is intelligible without these words, but a gloss would have taken some other form.' This last remark is, no doubt, true if we think of an *interpretative* gloss. But are we restricted to that alternative? May it not be a *textual* gloss?

Here, as so often, we find far the fullest treatment of the whole difficulty in Johannes Weiss's incomparable commentary. After discussing all the points that have arisen in earlier expositions, he comes to the conclusion that the text as transmitted to us is unintelligible. He then shows other objections:

(*a*) There is a suspicious repetition in *τὸ μὴ ὑπέρ* and *ἵνα μὴ . . . ὑπέρ*.

(*b*) The Latin texts do not translate the *ἵνα μή*.

(*c*) The difficulty lying in the juxtaposition of the double object to *μάθητε*.

(*d*) The striking absence of *μή* in DE.

Now conjectural emendation is the last resort of the harassed exegete. He must not follow the example of 'the amputative Nauck,' who struck out as a corruption every difficult line that baffled him in a classical text. It is not enough to show difficulties in the text as it stands. Any change should not only account for all the factors in the case, but should cause the least possible disturbance to the text. It is a curious thing that (so far as I can discover) no textual suggestion for solving this difficulty has been made in any English book. Yet two (of the simplest character) have been made by foreign scholars, also a third, involving little more disturbance of the text.

Bousset (*Die Schriften des N.T.*, ed.[3], 1917) and the Dutch scholar Baljon (who is quoted by Weiss) adopt the simple expedient of treating the five words as a scribe's marginal comment. The text then reads:

ἵνα ἐν ἡμῖν μάθητε ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.

What, then, does the comment mean?

(1) According to Bousset, *τὸ μὴ ὑπὲρ α γέγραπται* = the *μή* is written above the alpha (*i.e.* the final letter of *ἵνα*).

(2) According to Baljon, *τὸ μὴ ὑπὲρ ᾱ γέγραπται* is the comment of a scribe who found the *μή* (missing, by the way, in DE) added over the *εἷς* (written in the form of the numerical symbol ᾱ).

These conjectures agree in suggesting that the perplexing words were originally a scribe's indication of the uncertain position of the word *μή* in the text as he found it.

(3) J. Weiss, after quoting Baljon's 'very clever conjecture,' hazards a further one himself. According to this the marginal gloss reads: *ᾱ γέγραπται· ἕνα μὴ εἷς*, *i.e.* 'the ᾱ stands in the text; read it as *ἕνα* not *εἷς*' (or possibly *ἕνα ἢ εἷς*, *i.e.* how is it to be resolved, *ἕνα* or *εἷς*?). This, of course, involves a slight further adjustment of the text, thus: *ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ᾱ ὑπὲρ τοῦ ἑνὸς φυσιοῦσθαι κατὰ τοῦ ἑτέρου.*

This itacistic change from pres. subj. (*v.* Moulton, *Grammar*, ii. p. 200) *φυσιοῦσθε* to infinitive *φυσιοῦσθαι* has some MS. support (ℵ[c] *et al.*). That fact is not irrelevant when considering the plausibility of such a suggestion of scribal comment.

In spite of Weiss's rather pathetic remark, 'But criticism never takes such attempts seriously,' the three suggestions offered above seem to deserve attention and respect.

W. F. Howard.

Handsworth College,
Birmingham.

Printed by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'"Life," said a gaunt widow, with a reputation for being clever—"life is a perpetual toothache."

'In this vein the conversation went on: the familiar topics were discussed of labour-troubles, epidemics, cancer, tuberculosis, and taxation.

'Near me there sat a little old lady who was placidly drinking her tea, and taking no part in the melancholy chorus. "Well, I must say," she remarked, turning to me and speaking in an undertone, "I must say I enjoy life."

'"So do I," I whispered.

'"When I enjoy things," she went on, "I know it. Eating, for instance, the sunshine, my hot-water bottle at night. Other people are always thinking of unpleasant things. It makes a difference," she added, as she got up to go with the others.

'"All the difference in the world," I answered.

'It's too bad that I had no chance for a longer colloquy with this wise old lady. I felt that we were congenial spirits, and had a lot to tell each other. For she and I are not among those who fill the mind with garbage; we make a better use of that divine and adorable endowment. We invite Thought to share, and by sharing to enhance, the pleasures of the delicate senses; we distil, as it were, an elixir from our golden moments, keeping out of the shining crucible of consciousness everything that tastes sour. I do wish that we could have discussed at greater length, like two Alchemists, the theory and practice of our art.'

The quotation is from *More Trivia* (Constable; 6s.), Mr. Logan Pearsall Smith's new book. It will serve as introduction to that book.

It might serve also as introduction to the new volume of poems by Thomas Hardy, if that volume had not already been noticed among the Poetry. For Hardy is the gaunt widow. To him also life is a perpetual toothache, though he would express it more originally.

I sat. It all was past;
Hope never would hail again;
Fair days had ceased at a blast,
The world was a darkened den.

The beauty and dream were gone,
And the halo in which I had hied
So gaily gallantly on
Had suffered blot and died!

I went forth, heedless whither,
In a cloud too black for name:
—People frisked hither and thither;
The world was just the same.

So with the man. And so also with the woman.

There was a singing woman
Came riding across the mead
At the time of the mild May weather,
Tameless, tireless;
This song she sung: 'I am fair, I am young!'
And many turned to heed.

And the same singing woman
Sat crooning in her need
At the time of the winter weather;
Friendless, fireless,
She sang this song: 'Life, thou'rt too long!'
And there was none to heed.

But the quotation with which this Note began will serve best of all as an introduction to a most agreeable little book on *Emile Coué, the Man and his Work* (Methuen; 2s. net), written by Hugh Macnaghten, Vice-Provost of Eton College. For Mr. Macnaghten is the little old lady who placidly drinks her tea and takes no part in the melancholy chorus.

He was not always so. When first they spoke to him of M. Coué and his cures, cures wrought by his own incurable optimism, he laughed them to scorn. But when he discovered that M. Coué cured his patients of their selfishness, when one lady 'every day, of her great kindness, devoted at least one hour' to his instruction, he was persuaded, and went.

It is a journey of a day and half from London to Nancy, though the return journey may be made in a day. M. Coué was at home. He was to lecture at 9 a.m. in a distant part of the town. 'There was time for bath and breakfast; we were too excited to feel tired, and we were among the first to reach the little cottage consisting of one room on the ground floor and one upper room where M. Coué usually sees his patients, or (shall we not say?) his friends. The meetings are held in the upper room, which is quite small: if used as a dining-room, a table to hold six would be as much as there is room for. As a matter of fact quite twenty-four people are accommodated somehow, either on chairs and camp-stools or on the floor. In addition to the room itself there is a half passage, half ante-room, which holds perhaps eight, and this also is usually full. Ventilation is a difficulty; a door must be open so that those in the ante-room may not be excluded; consequently, to avoid a draught, which people generally but unwisely imagine to be dangerous, the window is relentlessly shut. M. Coué himself is, of course, thanks to self-mastery, almost indifferent to any atmosphere, stifling or otherwise. I suppose he says to himself, "I shan't mind this, I shan't mind this at all, indeed I shall rather like it," and his mind so readily falls in with the suggestion that he would emerge from the Black Hole of Calcutta itself quite unharmed.'

Now the thing that impressed Mr. Macnaghten most immediately was not the cures which M. Coué wrought—did he work any cures at all?—it was the kindness which he made his patients show to one another. 'We all of us seemed to be inspired by one spirit and that spirit was M. Coué's.'

And he seems to say that this kindness was the occasion of the cure. For there were cures, but not startling, not even, or very rarely, on the spot. Improvement took place. It took place day by day in almost every one. And 'this all-embracing sympathy and universal goodwill were, I believe, no unimportant factors in the improvement.'

This first then, all-embracing sympathy and universal goodwill. And then? Then optimism—M. Coué's optimism. But not in himself. He never says, 'I can cure you.' He only says, 'You can be cured.' But he says that so optimistically that he persuades his patients to say it. And when they have said it once, he persuades them to say it fifty times. And it comes to pass that as they say it they are cured.

Miracles? No, there are no miracles. 'M. Coué is never tired of affirming that he works no miracles, all he claims is that he is able in most cases to help us to cure ourselves. "I cannot help you," he would say, "if you have broken an arm or a leg; in that case you will go, if you are sensible, to a surgeon; but I may be able to help you to recover the use of a limb or an eye which from the mere fact of long disuse has ceased to act as a limb or an eye in being." It is true that at times he has seemed to achieve much more than this. A helpless cripple carried into the room has left M. Coué's presence on his own feet, cured and triumphant; but the explanation is simple; the cripple had long ceased to believe in the possibility of walking, and therefore the disbelief had translated itself into a real inability. The moment that he believed M. Coué, who had told him that he had the power of walking, that moment he was able to walk. As he first walked, shouting, "Je marche, je marche," and presently ran round the room, doubtless he seemed to himself a living and walking proof that miracles do happen; but to M. Coué he presented only one more example of the truth that, what you think, in the sphere of possibilities of course, tends irresistibly to become true for you.'

When we read the familiar passage in the Book of Job, 'I know that my redeemer liveth,' or hear it sung, our minds are tossed with the thought of Job's aspiration after immortality. Did he, or did he not, believe in a life to come? And may we? The music for a moment may carry us away from thinking, and so may the melody of the spoken beautiful English words. But the thought returns. It is never far away from us.

Now the thought certainly never occurred to Job in the form in which it occurs to us. We look for a heaven above to which we hope to go. Job never imagined such a thing. The heavens belonged to God. The earth He had given for man's possession. If Job hoped for a vision of God and a vindication of himself after death, it was here upon the earth that he hoped to have it.

The thought of heaven has come to us, with other things, from Christ. The Book of Enoch touches it. Christ made it actual and ours. For He Himself came from God and went to God. When He went to God He went as man—the first man certainly to enter heaven and dwell there, for Enoch and Elijah were too indecisive to be considered. Now, where He is, there shall also His servants be. The thought of heaven, so familiar to us, so penetrating throughout our hymns, so delicious to our hopes, came quietly into the possession of the world when the Man Christ Jesus sat down on the right hand of the Majesty on high.

But some of us are willing to return to Job. Professor Adam C. Welch, of the New College in Edinburgh, has written a book on *The Visions of the End* (James Clarke; 6s. net). It is a study in Daniel and Revelation. We wish it had been possible to give him space for two books. He has to leave so much unsaid. But, as it stands, you may safely go to this book of his for the simplest and most successful introduction to both Daniel and the Apocalypse that you are likely to find. It is Dr. Welch's book that has led us to notice the difference Christ has made in men's thoughts of heaven, and the curious fact that some men are ready to go behind Christ and return to Job's idea of a kingdom of saints after death here upon the earth.

They call it the Millennium. And they claim that they have Scripture authority for it. Professor Welch does not deny the claim. In the Book of Revelation it is found unmistakably. For the author of that book was an apocalyptist. And being an apocalyptist he used apocalyptic thought as well as apocalyptic language.

Dr. Welch believes that he used apocalyptic thought sometimes when he had not altogether

accepted it. 'John was trying to combine the Jewish and the Christian kingdoms of the end. He knew that the Christian conception, because of its deeper sense of the close relations between God and man, was the higher. Accordingly he made it the final and the eternal state. Heaven, not earth, was the ultimate goal of the saints. But he felt compelled to find an uneasy place for the earthly kingdom which he inherited from the Jewish thought. He made it temporary, but he retained it as real. The position was simply a half-way house between a fully developed, purely Christian view of the future state and the view of a Church which was still struggling out of the Jewish swaddling clothes. Instead of fusing the more primitive thought in the higher, men tried to keep both and unite them in time. What they failed to realize was that by so doing they were still dealing in terms of time, while the consummation was beyond time. Being consummation, it must mean that time was no more.'

'Does this involve that the insertion of a millennial kingdom was a mere blunder on the part of the prophet, or a clumsy method of uniting incongruous ideas which has only resulted in bringing about confusion? It does not seem just to utter so sweeping a verdict. John may have been influenced in clinging to his Jewish tradition, not merely by the fact that it was tradition, but by its having supplied him with ideals which he loved and desired to retain. Now the earthly kingdom of the Jew brought into all ideas about the eternal future an element which Judaism was peculiarly fitted to supply—what may be called the sense of reality. One of the grave risks of the nascent Church was that, growing up in a Greek-speaking environment, it should adopt with its new language the Greek world of thought. And many to-day have been able to insist that it did precisely this thing in its conception of Christ and gave the world a Neo-Platonic *logos* instead of Him who lived among men full of grace and truth. There was the same risk attendant on the ideas about the future. As men learned to believe in the immortality of the soul, there might have come merely the expectation of the soul's continued existence, an existence empty of real content. The Jew, however, had believed, not in the immortality of the soul, but in the resurrection of the life; and he had taught it, not as a natural endowment of the spirit, but as a gift of God. Into this new life, made real in the consummation, was to pass everything which made life worthy and sweet here. It was a life which could be renewed on a renovated earth, and into it were to come and in it were to continue all those things which brought joy to men who lived now in the presence of God. Judaism had never been ashamed of the body. To it the body was no prison-house of clay which cribbed and confined man's spirit, it was the means through which the soul functioned. Body and soul were almost inseparable concomitants. What, then, the body made possible for the soul, the sweet intercourse of men, their mutual helpfulness, their kindly courtesies, all the relations which make courage and patience and gentleness and helpfulness realities instead of empty phrases, were assured for continuance in an earthly kingdom. John rescued much for our Christian life, when he refused to break with his Jewish tradition.'

'John did no miracle.' Why not? Because he did not belong to 'the last days.'

You will be led to see that that was the reason if you read the Cunningham Lectures of Professor A. G. Hogg. The Lectures have been published by Messrs. T. & T. Clark, under the title of *Redemption from this World*, with the sub-title of 'The Supernatural in Christianity' (7s. 6d. net). They offer us the latest thought of a man who, by means of quite a small book, published some years ago, has been steadily and profoundly influencing the theology of his time.

This book also is for thinking men. Its chief title, 'Redemption from this World,' although it

means redemption not out of the world but out of the evil that is in the world, poorly expresses the fulness of the book's contents. The sub-title is necessary. It is in the sub-title, 'The Supernatural in Christianity,' that we find the reason why John did no miracle.

For how is miracle done? It is done by the Spirit of God. And how is the Spirit of God loosed to do it? By our faith.

So these two are necessary—God's Spirit and man's faith. And John the Baptist had neither at his command. For he did not belong to 'the last days.' He was of the old dispensation, as we say in our fashion of speech. Of the old dispensation, that is to say, of all the days that went before 'the last days,' he was the greatest. But so much greater are 'the last days' than all the days that went before that Jesus is constrained to say: 'Notwithstanding, he that is least in the kingdom of heaven is greater than he.'

The greatness of 'the last days' lies in the possession of the Spirit of God and of faith. And these two possessions came to them in one gift, the gift of the Redeemer. Until the Redeemer came there was none to exercise the fulness of faith. And without the active exercise of faith in its fulness the Holy Spirit of God had no opening for the entrance of His power. John did no miracle. Jesus did. Jesus did miracles because He had unbounded faith, and the Spirit was bestowed upon Him without measure.

But He is not only the faithful one. He is 'the pioneer and perfection of faith.' The Greek words so translated are found in the Epistle to the Hebrews (12^2). The happy English translation is Professor Moffatt's. The writer of the Epistle, after referring to some men who were conspicuous in the earlier dispensation for their faith, proceeds—how unhappily are our chapters divided—proceeds to the name of one who excelled them all in faith, and who, just by the excellence of His faith, was the inbringer of a new order of things. It is the new order called 'the last days.' The phrase is apocalyptic. It was chosen by our Lord Himself and passed on to others because it was familiar to the thinking of the day. Call the new order the Kingdom of God, if you will. Call it if you will Christianity. The point is, first, that Jesus had faith enough to be able to use the power of the Holy Spirit in the working of miracles; and, next, that the same faith is open to us, the same Holy Spirit is at our command, the same working of miracles is in our power.

Which is the most daringly religious book in the Bible? Which book makes the most daring affirmations about God? Is it not the Epistle to the Hebrews? Which is the most daringly religious chapter in that book? Is it not the eleventh? And which is the most daringly religious verse in that chapter? Is it not the thirteenth?

'These all died in faith, not having received the promises.' It is a history of God's ways with men throughout all the ages till Christ came. And what is the point of it? It is that the promises which God made to these men were not realized.

The statement is staggering. We are familiar enough with the idea that the prophecies of the Hebrew prophets were not always fulfilled—or not fulfilled in the letter. But this writer goes far beyond that. What he says is that not one of all the promises of God made to the fathers was realized. These *all*—every man and woman of them—these all died in faith, not having received the promises.

He takes Abraham for example. God called Abraham out of Ur and sent him to a new country. He induced him to go by the promise of a better country than that in which he was living, and by the further promise that he would obtain possession

of it. So entirely was it on God's promise that Abraham migrated that it was henceforth called 'the Land of Promise.'

Was the promise realized? That it was a better country there is at least no evidence. We know that it was to be a land flowing with milk and honey. But was it? That may pass unanswered. What is quite certain is that the promise of possession was never translated into fact. On that the writer of the Epistle is emphatic. 'By faith he sojourned in the land of promise, as in a strange country'—no, that is not so emphatic as he wrote it. Take the Revised Version: 'By faith he became a sojourner in the land of promise, as in a land not his own.'

But his descendants obtained possession of it? They did not. 'Dwelling in tents,' he goes on, 'dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.' And that he does not mean to say that after Isaac and Jacob the promise came true is evident. For in another place he asserts that though under Joshua the descendants of Abraham entered the promised land again, they never settled in it, they never were at home in it, they never had it as their own. If they had had it as their own they would have been at rest in it. His whole argument, you remember, is that they never were at rest.

These all died in faith, not having received the promises. That is his conclusion in regard to the promises which God made to the men who were before his time. Not one of them received the things which God had promised to give them.

Turn to the New Testament. The promises now are made by Christ. They relate chiefly to His second coming and the end of the world. If some of them are more general and indeterminate, others are definite and precise, as definite as the promise which was made to Abraham. 'Ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.'

Were these promises realized? We know that they were not. If another writer had come at the end of the Apostolic Age—late enough to see that the promises were not to be realized—he would have said of the New Testament saints what the writer of the Epistle to the Hebrews said of the saints of the Old Testament. He would have said of Paul and Peter and John what that writer said of Abraham and Moses and Joshua—'these all died in faith, not having received the promises.'

And the explanation in both cases is the same. It is God's method of education. It is His way of leading us to Himself. In the case of the Old Testament saints we are so familiar with it—thanks to the religious audacity of the author of the Epistle to the Hebrews—that we think nothing of it. Yes, we say, it is God's method of weaning men away from the things that are material to the things that are spiritual, His method of encouraging them to set their affections not on things that are on the earth but on things that are above the earth. But the moment our attention is turned to the New Testament, and we are told that Jesus did not mean His promises to be taken literally, did not mean that He would come again soon or in any material visible form at all to the earth, we are staggered. We think the earth is giving way beneath us. We say that we must trust Christ all in all or we can trust Him not at all.

But let us consider. How otherwise could He have spoken? If Abraham had obtained possession of a land flowing with milk and honey, what would have been the good of it? There would have been nothing religious in that. He must be led to seek God, to seek Him as his final good and be at rest. But no man can leap from the material to the spiritual in one bound. Even Abraham must be educated. When he misses the less he will seek the greater. When he does not find a country he will set his mind on a son. When the son is taken from him he will turn to God. But until he is able to rest in the highest he must be sustained by the hope of the less high.

So was it with the disciples. We know how mighty a power that hope of the Second Advent was in sustaining them, in strengthening them, in drawing out their faith, in enabling them to maintain good works. But what would it have been to them if Jesus had come again in the flesh? There would have been no religion in that. The day did come in which they knew that they should see the Lord, not in the flesh again, but in spirit and in truth. And when that day dawned one of themselves would have been able to write the history of the New Testament 'heroes of faith' and to say, 'These all died in faith, not having received the promises.'

Modernism and the Person of Christ.

By the Reverend W. J. Ferrar, M.A.(Oxon.), Cowfold Vicarage, Sussex.

A considerable time has passed since the Cambridge Conference of last year. Perhaps it is possible to estimate its importance with greater coolness and detachment now than when its opinions often in garbled form were canvassed in the daily newspapers. One is better able to discriminate between writers who are merely vague and constitutionally anti-dogmatic, and those whose position can hardly be squared with any form of traditional Christianity. The statements of some are better understood as one connects them with previous writings, or with a knowledge of the writers themselves, but the statements of others seem intentionally framed to avoid any loophole of compromise. These writers appear to have aimed definitely at a reversal of the traditional conception of Jesus Christ.

Christian thought started (the word is used advisedly) with a Divine Person living in real humanity. This dogma in Professor Bethune-Baker's words 'tends to begin at the wrong end.' 'God had been born as man,' he proceeds, 'without ceasing to be what He was before. This point of view presents us with a hopeless tangle of problems. We must absolutely jettison the traditional doctrine that His personality was not human but divine. To our modern categories such a statement is a denial of the doctrine of the Incarnation. There is for us no such thing as human nature apart from human personality; the distinction that he was "man," but not "a man" is no longer tenable. He is "whole man" even for Chalcedon; he is also divine for Christian faith and consciousness throughout all ages.' The alternative to the traditional doctrine thus frankly rejected is the human Jesus, Who emerges from the criticism of the Synoptic Gospels, who by the perfection of His humanity, possesses for seekers 'the value of God,' and acquires, as is here stated, a divinity for faith. The only possible preservation of orthodox formulas with regard to the Divine personality of Christ lies from this point of view along the road of a rigorous insistence on the doctrine of a complete Kenosis, or self-emptying. Professor Bethune-Baker styled this position 'a bridge' between the orthodoxy of the past and the uncharted country in which he is at present journeying. He once used the bridge himself, but can do so no longer. 'We must absolutely jettison the traditional doctrine.'

This seems to be the most candid and radical statement at the Conference. It would be unfair to suppose that all the speakers would concur in it. And yet it seems to represent the pervading spirit and tone of those who spoke. They would agree, I suppose, that the early Church began 'at the wrong end,' and went on 'to allow the manhood to recede more and more behind the Godhead,' until finally, at Chalcedon in 451, a formula was devised which was in reality but 'an acknowledgment of failure,' or, as Dr. Temple said in *Foundations*, 'a confession of the bankruptcy of Greek patristic Theology,' though, as he significantly remarked in a footnote, 'it *did* preserve belief in our Lord's real Humanity!'

With regard to the manner, however, in which the false start was made it is unlikely that Canon Glazebrook would gain the adherence of all his fellow-Modernists. There were two pre-Christian conceptions of Divine humanity, he says, that account for the orthodox and heretical doctrines that were represented in later days by Cyril and Nestorius respectively; the conception of the sons

of the pagan gods living on this earth like Heracles, and the conception of the deification of men like the emperors. He instances Justin Martyr in his *Apology*, suggesting that his teaching on the Incarnation of the Logos is no more 'than what you say of those whom you call the sons of Jove.' But such statements in the Apologists are not theological definitions; they are merely an attempt to make the heathen mind appreciate the reasonableness of Christian conceptions. They prove nothing. They do not help us to understand how the man Jesus became an object of worship, and the sharer of the throne of God. The analogies of the Græco-Roman world explain nothing. For the Christ presented to it is Divine as well as human from the first. He is the Messiah of Daniel and the Book of Enoch in the Synoptic tradition; He is more than human in the most human expressions of the primitive Church early in the Acts; He is 'the Alpha and Omega' of the Apocalypse. And why should we discount either the Heavenly Man of St. Paul, or the Logos of St. John? They reflect beliefs already held; they are means of expressing what was already in the Christian consciousness. 'The confession of Christ's Lordship is the confession of His Divinity,' writes Dr. Somerville. 'There is no doubt that to Paul and the mass of believers the Man Christ Jesus, Risen and Exalted . . . was an object of worship. In Him they saw God manifested in a human form.' And as the same writer points out, though Philo opposes the earthly and the heavenly man in a way that possibly may have influenced the Pauline phraseology, what he says is totally different from what St. Paul says. 'The Alexandrine does not attribute the least eschatological significance to the heavenly man. He shows no trace that he who came into being in the image of God, at the end of all things shall appear as Messiah. But with Paul it is just this which is the essential thing.' And with regard to the Logos we make a great mistake if we suppose that the Johannine writer began with it, and adapted the life of the historic Christ to suit it. As Dr. C. Anderson Scott says in the DICTIONARY OF THE APOSTOLIC CHURCH: 'This Logos-conception is neither the dominating conception which has given shape to the contents of the Gospel, nor is it an afterthought. The Evangelist comes to that conception with his belief in Christ as the Divine Son of God already complete, with the various aspects of His nature and function already correlated and harmonized under that idea; and adopts as a means of relating his central conception to contemporary Hellenistic thought the description of Logos for the Son of God.'

Such an impression of the conviction of the earliest Christian community reflected in the pages of the New Testament from beginning to end cannot be airily dismissed as of no importance. It certainly, since it sprang from Jewish roots, cannot be attributed to pagan influence. It was in possession before pagan influences began to affect its outward expression at all. It is impossible with the New Testament before us to talk of 'the manhood more and more receding before the Godhead' in later years. The manhood had already done that in New Testament times, if by the expression it is meant that the Christian Church believed in an Incarnation of God Himself. The Gospel of St. John leaves theology at the same *impasse* as the Council of Chalcedon: Christ is God and man; the Humanity is real (how eagerly the Evangelist stresses it); and yet, as J. Weiss says, Christ in St. John's Gospel 'is in complete possession of those qualities which constitute the nature of the Deity.' The people to whom such writings were addressed were not theologians, yet they understood with the heart, if not with the mind. They were face to face in the revelation of Christ with an experience, which when analysed implied an antinomy. Such are found in all deep experience, though in itself it may seem simple enough when experienced. The Eternal and the temporal, the spiritual and the bodily, freedom and determination: these are antitheses in which we live and move; we are at home with them. And the heart of the early Church was likewise at home with the Divine Person who became man without discarding His Being-for-Self in the Eternal sphere.

But if it is certain that Christianity started with a Divine Person, it is equally apparent that His real Manhood was never lost sight of. In the face of various forms of Gnosticism which came into the world about the same time as Christianity, Father after Father championed the real Humanity. The docetic theories that Christ's body was unreal were heresies, not the doctrine of the Church. It is a little difficult to see how one writer can say: 'Many of the early fathers, *e.g.* Irenæus and Athanasius, obviously thought of Him simply as

the Logos of God residing in a human body.' It was against such theories that Irenæus wrote at length. Does such a passage, for instance, as the following give the impression that Christ's Humanity was not real. 'There is therefore, as I have pointed out, one God the Father, and one Christ Jesus, who came by means of the whole dispensation connected with Him, and gathered together all things in Himself. But in every respect, too, He is man, the formation of God; and thus He took up man unto Himself, the invisible becoming visible, the incomprehensible being made comprehensible, the impassible becoming capable of suffering, and the Word being made man, thus summing up all things in Himself' (Iren. *Against Heresies*, iii. 6). Such expressions certainly introduce us into a sphere of mystery, but are we justified in saying when we look at such a passage that the conception of manhood has evaporated, and that only the Logos remains as the tenant of a fleshly body? In what way does this writer differ from the Fourth Evangelist, or, indeed, from any pious believer to-day?

The conception of the union of the Logos with humanity in the historic Person of Jesus Christ was bound up with the certainty of salvation. And it was as a religion of salvation that Christianity appeared. Mere humanity could not save, proclaim forgiveness, or judge. God Incarnate could. So Tertullian writes: 'Taught of God Himself what goodness is, we have both a perfect knowledge of it as revealed to us by a perfect Master; and faithfully we do His will, as enjoined on us by a Judge we dare not despise' (*Apol.* 45). Is the conception of Christ's Humanity lost in the loving reverence of the Epistle to Diognetus? 'In gentleness and meekness has He sent Him as a King might send His Son, who is a King. He sent Him as sending God. He sent Him as man unto men; He sent Him as Saviour, as using persuasion, not force—for force is no attribute of God' (*Ep. Diog.* vii.).

An age of reflexion no doubt soon came, and men analysed with feverish curiosity the conception that had been handed down in the Rule of Faith. They, like ourselves, were face to face with a logical contradiction. And they had but the instruments of their Aristotelian logic wherewith to deal with it. We must remember that it was an age when the wise were Realists; Divinity and Humanity were essential realities quite distinct from one another—the first immortal, the second transitory. We must admit with Dr. Bethune-Baker that it is impossible for us to-day to envisage the Incarnation in the terms of a philosophy that no longer has any relation to our ordinary thinking; but this does not imply that there was no real coming of the Divine into the created sphere; it does not imply that the realities which the logical terms stood for in the Christian consciousness had no real distinction, or that the 'Lordship' of Christ proclaimed by the earliest Christian teachers was a misnomer. Beneath all the wearisome arguments of the age of the heresies, which sound to us abstract and hair-splitting, was the intense purpose of the Church to acknowledge that Lordship as Divine, and its Bearer as divine and human. The logical outcome of her effort was the formula of Chalcedon—Two Natures in One Person. We are all aware what this formula was framed to safeguard. It is open to us to restate it in modern phraseology, in short, to translate it; but the essence of translation is to preserve every idea in the original. This was an adventure that Dr. Temple essayed in *Foundations* with some success. He showed that the abstractions of Logical Realism must be replaced in modern theology by spiritual principles of Will and Purpose, which are the result of the psychological analysis of the human spirit. That in Christ which exceeded the human was just that Spiritual Principle itself from which man's spirit comes, original and only self-limited, consenting for the purpose of salvation to share man's limitations. It is God on His work of salvation coming into the sphere of His own creatures, a spirit free and untrammelled by hereditary taint or weakness. And that in Christ which is human is a spiritual essence like our own, except that its Personality or Being-for-self is merged in the Higher Spirit who has assumed it. Is it indeed beyond the powers of consistent thought to translate the ancient formula, which preserved the truth of the earliest Christian conviction, into some such phraseology true to modern psychology without losing anything from the precious heritage?

The author of the article on 'Jesus Christ' in the ENCYCLOPÆDIA OF RELIGION AND ETHICS does not attack the problem of the adjustment of the ancient formula to modern psychological conceptions in the despairing way that some of these writers do. They practically give it up, and hold to a strictly human Christ, who somehow or other

has 'the value of God' for faith. He by no means gives it up, but attempts a solution in which the essential truth is preserved. He shows, as has already been pointed out above, that it is not a new problem for theology; it is of the same nature as all the problems of God's inward relation to that which is not God, 'the battleground of pantheism and theism,' of idealism and nature, and of His will and our will. He proceeds to suggest two alternative answers which are not unworthy of the consideration of the most modern thinker. Either the Son of God by a supreme act of will 'withdrew the range of action of His powers,' and entered into the relations of a dependent being (this includes the various forms of the Kenotic explanation); or, on the other hand, He added to the range of action of His will and mind the historic experience of a human being. 'While active ever in all other directions, He resolved in one direction, *i.e.* in His conscious relations with mankind to bind the organic process of man's life in a new relation to Himself, *i.e.* to quicken into organic action in the womb of Mary, the principle of life and consciousness which ripened into the man Jesus, so that through that definite and restricted, or rather definite and newly-opened channel of communication with the inner side of man's life He should receive into His eternal consciousness the very experience of a human being.' Something of this kind is also to be found in Bishop Weston's *The One Christ*.

The same writer strongly affirms, what the Modernist writers gloss over so airily, that though God and man are of one original type of nature, yet the gulf between them is infinite. This brings back the spirit of reverence which tends to evaporate in such discussions. Man the creature can never arrive at the Independence which is the essence of the Divine Nature. But the deepest truth in the philosophy of the Incarnation may be that God has done from His side of the gulf what man could never do—passed into the inner experience of the other life to save it and ennoble it. 'Can He cross the gulf? Can He, the Eternal Divine Will, who has tasted what it is to be a Creator, and to rule and inform and bear the conscious burden of all the universe of dependent beings, can He yet put our own peculiar cup to His lips, and taste even that human dependence itself—on the human side—in its very essence?'

Dr. Sanday, as we all remember, attacked the problem from another side, the psychological rather than the philosophical. He suggested, in *Christologies Ancient and Modern*, that the development of our ideas on the subconscious might make it grow a more probable hypothesis than the traditional one, that the Divine Element in Christ centred in the subliminal sphere. If the conditions of our knowledge then made it hazardous to work out the theory at all completely, at any rate it may be reckoned an honest attempt by a great theologian to do what Dr. Bethune-Baker pronounces impossible, viz. to find room for the formula of Chalcedon under our modern categories.

The theory of psycho-physical parallelism, again, so popular thirty years ago, as the statement of the relations of mind and body, had its analogies with the problem of the correlation of the Divine and Human in Christ. Like the Chalcedonian formula it but stated in its ultimate form the problem that needed solution; and that is at least a stage on the road to solution. So far indeed from 'psychological categories' ruling out the Divine Personality in our view of the Incarnation, it might perhaps be held that the science of psychology reveals such wonders and complexities in the human mind that the miracle of the Divine Incarnation becomes more conceivable. If we are to be ruled by psychology to-day, we will at least remember that its experiments have brought to light strange powers of the will, by which one personality is dominated by another, and extraordinary cases of the utter disintegration of personality. At least it may be said that psychology does not make the traditional faith in a Divine Person incarnate in our human nature more difficult, but to some minds less.

It would have been more satisfying if some of these writers, who are trained theologians, had devoted more attention to working out the implications of a doctrine which is presupposed by some of them, and one it would seem that would harmonize much that reads like crude Unitarianism. It is a doctrine which can mediate with effect between the ancient orthodoxy and reverent modern speculation. It is a doctrine with which Catholic orthodoxy should have no quarrel, for it belonged to it from the beginning. I refer, of course, to the idea of an archetypal humanity existing in God. The idea of the Logos thus presented does not only stand for the spirit of Law and Purpose in the Universe, the mainspring

of its unity, but is enriched with essentially human attributes. Apart from this scene of human evolution in struggle and sin, there is an original sinless humanity, complete, not in the making, but perfected. It exists in God, and when God breathed into His creature the breath of life He gave a portion of Himself, a potentiality to develop with that creature's evolution into a perfect man. If we accept this hypothesis, the fact of our identity in a sense with the Divine nature is established, and becomes more than a mere vague aspiration, and the ground is prepared for a reasonable solution of the problem of the formula of Chalcedon. It is no longer necessary for us to use that strange Modernist circumlocution 'made in Germany,' that, 'though Christ is in all senses human yet He has for us the value of God.' He is God, because He is Perfect Man. The Creeds are patient of this conception. In their formula the relation of the Divine and Human in Christ is a mystery for faith. The problem is just stated. But we have to take the abstract conceptions, spiritualize them, and stress the conception that perfect Humanity, flawless in love and unerring in purpose, is an element in the Divine, and we are prepared to see the Son of Man, self-knowing and God-knowing, coming to His own in the Incarnation. The Person is Divine-Human, and therefore can energize in the human sphere as a limited human being.

With such a faith we are at one with St. Paul in his doctrine of the Heavenly Man, with St. John and his Logos, and indeed with all the orthodox writers up to Athanasius occupied as he was in preserving Christianity from drifting away from its purpose as a religion of salvation, and Augustine ever tracing analogies from human to divine: and indeed, so far as we may reverently discriminate, with the consciousness of the Lord Jesus Christ Himself, who accepted the rôle of Isaiah's suffering servant as well as that of David's triumphant Messiah, and while assuming a unique intimacy with the Father, yet could say: I ascend to my Father and your Father, to my God and your God.

'Friend, wherefore art thou come?'[1]

By Professor Adolf Deissmann, D.Theol., D.D., University of Berlin.

An unobtrusive word of Jesus, but one which is very illuminating to the sympathetic observer of the Passion story, has suffered the fate of being misinterpreted, even ill-treated under the influence of atticistic schematization, despite the fact that it was rendered correctly in the oldest versions. In the night of His betrayal, when Judas greeted the Master and kissed Him, Jesus said, 'Friend, wherefore art thou come?'[2] [Mt 26^{50}]. Whoever reads these simple words with the eyes of the antique Hellenist will find in them just as little difficulty grammatically as in the similar gospel words from the fragment[3] of a wedding parable (Mt 22^{12}), 'Friend, how have you come here?'[4]

Ἐπί, with the accusative as well as with πάρειμι, admits of but one meaning. We find accurate parallels for the uniting of both in literature; Plato, *Gorgias*, 447, ἐπ' αὐτό γε τοῦτο πάρεσμεν ('For just this are we here'), and still more apt because in the form of a question, Aristophanes, *Lysistrata*, 1101, ἐπὶ τί πάρεστε δεῦρο; ('For what purpose are you present?'). Such *cur hic?* questions will have been thus formulated countless times in real life. The word to Judas is also a *cur hic?* question.

The use of the relative ὅς as an interrogative is by no means rare in late Greek, although distinguished grammarians have looked upon them as unbelievable before the systematic investigation of later texts. It has its analogies, however, in other languages, and its counterpart in the frequent use of the interrogative τίς as a relative.[5]

[1] Translated by Rev. Clarence Craig.

[2] ἑταῖρε, ἐφ' ὃ πάρει;

[3] The beginning of the parable is lost. Only the conclusion has been preserved, beginning with Mt 22^{11}. What precedes is another wedding parable, which ends with v.[10].

[4] ἑταῖρε, πῶς εἰσῆλθες ὧδε;

[5] J. H. Moulton, *A Grammar of N.T. Greek*, i. (Prolegomena), 3rd ed., p. 93, gives good examples from the LXX, papyri and inscriptions. See also Blass-Debrunner, 5th ed., ¶ 298, 4. I add LXX, Lv 21^{17} (see Karl Huber, *Untersuchungen über den Sprachcharakter des griechischen Leviticus*, Giessen, 1916, p. 69).

I gather together below some illustrations of the interrogatory ὅς which have already been observed by other grammarians (Jannaris, Radermacher, A. T. Robertson, Blass-Debrunner).[1]

The earliest translators of the New Testament have correctly understood the interrogatory meaning of the sentence. One should not look upon these men as philologists who spoke one language and learned others in school in order to translate it sentence by sentence with the assistance of a learned apparatus. Rather, as already the translators of the words of Jesus, they were Christians who had spoken two or three languages since childhood. (How often is this type ascertainable in the modern Orient!) They spoke the living languages with all their redundance, and were unaffected in their Greek by atticistic conventionalism. They simply translated from their naive feeling for the language, and we can be certain that they rarely struck amiss. Therefore we may look upon the oldest versions, the old Latin and the old Syriac, usually valued only for the text, not only as invaluable sources for the history of exegesis, but also as storehouses for modern exegetes. Both the old Latin and the old Syriac translation from Sinai have understood the word to Judas, however, as a *cur hic?* question, and many other translations of ancient and modern times have followed in this the right path.[2]

The misinterpretations of the phrase began early. They rest on the failure to recognize the interrogatory significance of ὅ. Already in the Codex Armachanus (812 A.D.), a representative of the Hibernian text,[3] with its *amice, fac ad quod venisti* ('Friend, do that for which thou hast come'), the relative meaning is forcibly restored. Eight hundred years later the official Vulgate editions of the Papacy, the Sistina, and the Clementina printed *ad quid venisti?* instead of the Hieronymus text, *ad quod venisti?*[4] The interrogatory meaning is fortunately not thereby removed, but the text is formally refined at least. It is comprehensible that a Byzantine exegete working under strong atticistic influences, Euthymios (twelfth century), should expressly reject the interrogatory meaning of ὅ.[5] That comes from the same attitude as the *fac ad quod venisti* in the Irish codex.[6] But one should not therefore cite Euthymios as an authority in such questions in which atticistic feeling for the language was in conflict with the living, oral language.

To this day the influence of this atticistic misunderstanding is marked. Indeed, the overwhelming majority of the more recent exegetes accept the judgment of partially obsolete grammars, and manifest scruples against an interrogatory ὅ. We need not wonder, then, that the English Revised Version of 1881 altered the correct translation of the Authorized Version of 1611, 'Friend, wherefore art thou come?' to 'Friend, *do* that for which thou art come.' That is exactly the text of the Book of Armagh.

Even more doubtful are two still more recent attempts, in spite of the high reputation of their originators. Julius Wellhausen,[7] followed by E. Klostermann[8] explains the sentence as abbreviated: ['Küsst du mich zu dem Zweck] zu dem du, wie man sieht, gekommen bist?' ['Do you kiss me in the object] for which it is evident you have come?' He considers that the 'Do you kiss me' does not need to be said because the kiss is performed on the scene just at that moment. Klostermann translates even more strangely ['Missbrauchst du den Kuss zu dem Zweck] zu dem du hier bist?'[9] ['Do you misuse the kiss

[1] Pseudo (?)-Justin, *Cohortatio ad Gentiles* (p. 253 A), δι' ἣν αἰτίαν προσέχεις Ὁμήρῳ; Eusebius, *Præparatio Evangelica*, vi. 7 *p.* 257 *d*, Gaisford ὧν ἕνεκα; Apophthegmata Patrum (Migne, *P.G.* lxv.), 105 C, Ἀρσένιε, δι' ὃ ἐξῆλθες; for other examples, cp. Usener, *der heil. Tychon*, Leipzig, 1907, p. 50.

[2] To mention only some: the Vulgate of Hieronymus, Luther, the Reformed John Piscator in his Latin work on the Bible (Herborn, 1613), as already in the German (Herborn, 1604), the English Authorized Version of 1611, the Dutch State Bible, the popular Greek translation of Maximos Kalliupolita (Geneva, 1638) [ὦ φίλε διατὶ ἦλθες ἐδῶ;], and the edition of Queen Olga (Athens, 1900) [φίλε, διατί ἦλθες;], the French translations of David Martin and of J. F. Ostervald, the Italian (Rome, 1892), Weizsäcker.

[3] *Novum Testamentum Latine*, edited by White (1911), p. vii.

[4] This *ad quod* is a Latin vulgarism corresponding exactly to the Greek ἐφ' ὅ. It has not likely arisen simply through imitation of the original.

[5] See E. Klostermann (in Lietzmann's *Handbuch*), Mt 26[50]. He follows the authority of Euthymios.

[6] It has frequently been pointed out that the old Irish Biblical science was strongly dependent upon the Greek; see my article, 'Hisperica Famina in einem Evangelienkodex,' *Deutsche Lit.-Ztg.*, 34 (1913), col. 325 ff.

[7] *Das Evangelium Matthaei erklärt*, Berlin, 1904, p. 140.

[8] *Loc. cit.* p. 337.

[9] These explanations are related to the older one by Curt Stage (*Das N.T. übersetzt in die Sprache der Gegenwart*), Leipzig [Reclam], 1896, p. 67 ['Heuchle nicht mit deinem

in the object] for which you are here?' I have the impression that just the reference to 'acting' rules out this explanation. The evangelist does not desire to report a mimical action which should work out with perfect correlation between the deed of the one and the word of the other, but a piece of tragic reality. When we enter into the spiritual atmosphere of the night of the betrayal, these words of Jesus cannot be so understood when viewed with undistorted perception.

Friedrich Blass,[1] on the other hand, in whom one can more easily understand the old atticistic antipathy toward an interrogative ὅ, does not shrink from a far-reaching emendation of the clear text of the manuscripts: ἑταῖρε must be a corruption of αἶρε or ἑταῖρε αἶρε: 'Take what you have come for.' There one of the most genuine[2] and wonderful words of the Saviour has fallen sacrifice to atticism. It is an unintentional self-revelation of the one betrayed, which glitters as a last star before the traitor in the night of rejection: comrade, companion, friend has he yet called the one who has sunk to such depths! How can the gospel of the Passion forego this human, this superhuman word unless it is absolutely necessary?

But that necessity does not exist. Even he who distrusts the historical method of Biblical philology and demands a special example for each individual case can be satisfied. A Greek saying, which is to be found on Syrian goblets from the time of the Roman Empire, teaches us that just the question ἐφ' ὃ πάρει; was a fixed phrase in popular speech. There is in the possession of my friend Dr. Theodor Wiegand (Berlin-Dahlem) a glass purchased by him in the Crim which bears the inscription encircling the whole as a band,[3]

ἐφ' ὃ πάρει; Wherefore art thou here?
εὐφραίνου. Rejoice!

Dr. Theodor Wiegand, to whom, together with the late Dr. Georg Moeller, I am indebted for a rubbing of the inscription on the cup and reference to other examples, assigns the inscription to the first century of the Christian era and describes it thus after an accurate investigation. The two halves of the saying are arranged on the halves of the cup which consists of two parts pressed together. The spacing is such that one cannot tell which is the beginning of the saying.

I do not doubt but that ἐφ' ὃ πάρει; is the beginning and εὐφραίνου the answer.[4] The inscription on the goblet and the gospel text help to explain each other. If we must hold the sentence in the Passion narrative for a question, as is sufficiently supported by popular Greek usage, then we hear a question from the Syrian goblet: the joyous *cur hic?* and the equally joyous answer.[5]

The Berlin Museum possesses other similar goblets. One bears the catalogue number 11866, the other belongs to the collection 'von Gans,' No. 212. Both have as orthographical variants ἐφ' ᾧ instead of ἐφ' ὅ.[6] The latter has after εὐφραίνου a perpendicular line revealing where the two halves unite. This might mark the beginning and the end of the saying. Since further vessels of this kind with sayings are elsewhere preserved[7] we are safe in assuming that this type of inscribed goblet was wide-spread and well known. It would be going too far to assume that the translator of the Aramaic word of Jesus was dependent upon the ἐφ' ὃ πάρει; in this goblet saying. Rather both the translator of the words of Jesus and the author of the goblet inscription were dependent upon the popular Greek.

Kuss, sondern tu], wozu du hier bist' ['Do not dissemble with your kiss but do that] for which you are here.'

[1] *Grammatik des Neutest. Griechisch* (1896), p. 172.

[2] Matthew gives here without doubt the primary tradition. The parallel in Lk 22[48] bears more the mark of cult-language.

[3] I hope to be able to give a facsimile in the forthcoming newly revised fourth edition of my book, *Licht vom Osten.*

[4] In itself εὐφραίνου ἐφ' ὃ πάρει would be conceivable. But what would that mean? 'Rejoice that you are here!' That would be very weak, however. Influenced by the presupposition that it must be a relative ὅ, the one who suggested the above translation offered as an alternative, 'Rejoice as long as you are still at hand (living).' This last explanation is grammatically hard as well as being very unilluminating.

[5] See Ps 104 [103][15] οἶνος εὐφραίνει καρδίαν ἀνθρώπου, 'Wine delighteth the heart of man.'

[6] The Syrian goblets therefore give a parallel to ἐφ' ᾧ witnessed by a minority of the manuscripts of Mt 26[50]. The variant hardly rests on any real difference in meaning, but shows that ο and ω were no longer distinguished in pronunciation. The writers of the New Testament had the same possibilities of a varying orthography as the unknown who inscribed the saying on the Syrian goblet.

[7] See (communication from Dr. Wiegand) G. Sangiorgi, *Collezione di vetri antichi*, Milano-Roma, 1914, Table 19, where there is published a Syrian goblet discovered in the province of Cremona bearing our inscription with the variant ἐφ' ᾧ. Whoever has once observed this type of vessel will be sure that yet other examples will be discovered.

Literature.

JAMES CAMERON LEES.

Dr. Norman Maclean has written *The Life of James Cameron Lees*, K.C.V.O., D.D., LL.D., Minister of St. Giles' Cathedral, Edinburgh; Dean of the Order of the Thistle; Chaplain to their Majesties Queen Victoria, King Edward, and King George (Maclehose; 21s. net). The frontispiece is a reproduction of the fine portrait by Sir George Reid, P.R.S.A.

It is the portrait of a strong man, a man with imagination, often to be held in restraint, a man capable of deep affection and open to penetrating sorrow, a man of wide sympathy and liable to an indignation that will smite as a two-edged sword. The portrait and the biography go well together.

There were many controversies in Scotland during the ministerial life there of Dr. Cameron Lees, and he had to take some part in most of them. But he had no love for fighting. 'A bonnie fechter,' the admiring description of the typical ecclesiastic, had no attraction for him. He was too much in earnest. Life was too serious and too short. There was too much to do. When he believed that men were fighting for the love of it, or for their own immediate interest, he cut himself clear of them. The Edinburgh Presbytery, to a man, his own Presbytery, did so once, as he believed, and he never went again to a Presbytery meeting. But the people loved him, even the most erring, and so did the Queen. He told them stories, both Queen and people; he sang songs to them sometimes; and he felt with them as if he were one of the wayward himself, as if he had been born to the responsibilities and disappointments of a throne.

Two events gave him his opportunity in life—first, the union of the Free Church of Scotland with the United Presbyterian Church; next, the decision of the lawyers in the House of Lords that by that union all was lost that the Free Church had on earth. To Dr. Maclean the time has come to speak plainly about these events. He sees now, perhaps he has seen all along, that by the part he played in them Sir James Cameron Lees gave himself a place in the history of Scotland.

Great as he was, he does not seem to have been greatly honoured in his lifetime, except by his Queen. When the offer of the Moderatorship of the Church was made, he declined it. 'The fact is the honour has come to me *too late*.' He himself marked those two bitter little words for italics.

THE APOCALYPSE.

The International Critical Commentary on the Book of Revelation by the Ven. R. H. Charles, D.Litt., D.D., Archdeacon of Westminster, is, we suppose, the greatest effort made in our time towards the interpretation of a book of the Bible. Its reception by scholars has been amazingly friendly. For it is a revolutionary book. And in the process of revolutionizing our ideas of the Apocalypse it has to rely upon a vast and intricate mass of facts and inferences. To the ordinary reader of the Bible it is very difficult. Dr. Charles has now, however, supplied an introduction in his Schweich *Lectures on the Apocalypse* (Humphrey Milford; 6s. net). He has at the same time answered those who have criticized the Commentary.

'Since the publication of this Commentary I have read all the reviews that have come under my notice—English, French, German, and Dutch. The greater number of these have pronounced favourably on most of the new departures which I have taken, alike in regard to the form of the Greek text, its Hebraistic character, its translation, and its interpretation.

'As regards my reconstruction of the order of the text there has been less unanimity. But an examination of the objections that a small minority of my reviewers have advanced to my reconstruction and a renewed study on my own part of the subject as a whole during the last eighteen months have further confirmed me in the conclusion that most if not all of my reconstructions of the order of the text are wholly unaffected by their criticisms. To put the matter as courteously as possible, most of their objections have been due to a very incomplete knowledge alike of the manifold problems of the Apocalypse and of Apocalyptic.

'But there is some excuse to be made on behalf of these critics. Their difficulties were aggravated

by the fact that they had to criticize a very difficult work of nearly 1100 pages. It is not strange, therefore, that many of the arguments adduced by me in support of a new departure in textual or literary criticism, in interpretation, or the reconstruction of the order of the text, escaped their notice, seeing that the various converging lines of argument bearing on individual passages have not always been summarized, nor made accessible even in the index. Hence in some important questions this task has been left to the reader to do for himself. Now in the present Lectures, which can, of course, deal only with the main arguments and must perforce refer the reader for the details to my Commentary, I have summarized my new conclusions on the main problems of the Apocalypse, and in some cases the converging lines of evidence on which they are based. The serious student will observe that these conclusions are for the most part logically linked together, and that their evidence is cumulative.'

PSYCHOANALYSIS.

Books on psychology, or on psycho-this-and-that, are pouring from the press. The subject is new and it is personal—the two unfailing paths to popularity. But the more discerning public is suspicious. There is so near a neighbour called Spiritualism, which is mostly if not wholly charlatanry. So it is well that a scholar of the position of Dr. A. A. Brill, Lecturer on Psychoanalysis and Abnormal Psychology in New York University, should come and tell us what we may believe about it all and what we may not believe.

And first, Dr. Brill writes with most agreeable clearness and charm. When he has a story to tell, and he tells a great many stories, it loses nothing in the telling. Next, he is an enthusiast. He believes heartily in psychoanalysis (which you see he spells without the hyphen—a straw to show how the wind blows). He has seen great deeds done by it, beneficent deeds, deeds which he dares compare with the work of our Lord Himself, the work which He Himself offered as testimony to His Messiahship—'Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.' Dr. Brill has seen that, he sees it every day, he believes we shall see it beyond all present conceiving as the days pass and the methods of psychoanalysis are perfected.

The dumb speak. 'A very intelligent stammerer, for instance, came to me for treatment. He stuttered in different ways, with the arms, body and mouth. He could not touch a glass of beer or a plate of soup without a fatal result: his hand would turn down and the contents would be spilled. Of ice cream he could have as much as his heart desired, but for some mysterious reason, beer and soup were absolutely tabooed. He also stammered badly, and as his position demanded much telephone conversation, he was compelled to give it up. I treated him and he did very well; in the course of time he was able to drink all of soup and beer he wished, much to his great delight. But I could not make any headway with his stuttering, and it finally occurred to me that there must be something definite connected with it.'

It was a disappointment in love. But how was it discovered? The stuttering was worst with the letter *k*, then with *c* hard, then *c* soft, then *s*, and so on. Dr. Brill insisted on knowing the lady's name. It was Keith, and the patient had vowed never to utter the name again. 'After I explained to him the deeper meaning of these psychic processes he gradually began to improve in his speech and finally recovered.'

Dr. Brill's book is entitled *Fundamental Conceptions of Psychoanalysis* (Allen & Unwin; 12s. 6d. net).

ANGLICAN ORDERS.

When the question of the validity of Anglican Orders was submitted to the Pope Leo XIII., he issued the Bull *Apostolicae Curae.* Two arguments against the validity were possible, one historical and one theological. The Pope based his decision on the second: the form of service employed had been insufficient to hand on the grace of Holy Order. He did not touch the historical argument.

That argument is now offered by the Rev. Arthur Stapylton Barnes, Domestic Chaplain to H. H. Benedict XV., in a volume entitled *Bishop Barlow and Anglican Orders* (Longmans; 12s. 6d. net). Mr. Barnes knows that his task is to prove a negative, for all turns on whether or not Bishop Barlow was ever consecrated; but he thinks that

he can prove it. Dedicating his book to Cardinal Gasquet, he says: 'I flatter myself, even so, that you will find something new in the linking up of various facts and controversies and the demonstration that all alike, disconnected as they seemed, are really all portions of one continuous story, involving more bad faith and more discreditable actions than has hitherto been supposed. That Henry himself was the moving power in the matter has not, I think, been previously suggested, but it seems clear enough when the full force of the "Signed Bill" of April 1535 is considered. That the singular absence of documentary evidence was due to deliberate action on the part of the authorities is also, I think, a new point, and seems to follow inevitably from the mutilated Patent Roll of 1536. The anachronism contained in Parker's Register, in the account of his consecration, seems to destroy all possibility of that document being of the same date as the ceremony whose details it records. These perhaps are the most important of the new points I have been able to bring forward.'

It will not be taken as offence if we say that it is a very clever book. It had to be clever. No particle of probability, none of possibility, is let slip if it tells one way. And all the things great and small which tell another way are just as carefully noted—and discounted. We are all quite convinced already; no one will be converted by it. But every one will acknowledge that the best book on the matter from the Roman side is just this book of Pope Benedict's chaplain.

But what are we to think of it all? A book of this size and cleverness, and for what? Let not this book fall into the hands of the enemy and the avenger.

THE SEMAS.

Mr. J. H. Hutton, C.T.E., M.A., has made a scientific and prolonged study of the habits and beliefs of the Semas, a branch of the Naga tribes, occupying part of the watershed which divides Assam from Burma. His results have been published, in a volume of immense interest, under the title of *The Sema Nagas* (Macmillan; 40s. net). The volume must have been very costly to produce in these expensive days, for it is large and handsomely furnished with maps and charts and illustrations.

How to give a notion of its wealth is the question. For all the features of a great book on Anthropology are here — Domestic Life, Social Life, Religion and Ceremonies, Language, Folklore. Turn to Religion.

Here is Mūzāmūzā, the Echo of the Semas. '*Mūzāmūzā*, Echo, is no attractive nymph, but a malicious spirit of the woods who leads men astray in the jungle. Anyone who is lost in the forest is taken by *Mūzāmūza*, who sometimes causes them to disappear entirely, and sometimes drives them permanently or temporarily mad. Either way it is the ruination of them, for even if they recover from their madness they are not the same men again that they were before. A man who merely loses his way in the jungle cuts off a bit of the fringe of his cloth and sticks it in a tree. This apparently satisfies the spirit, for after this the lost man finds his way home. The Changs in similar circumstances cut off a bit of hair and put it on a fork of a tree for the rock python that has bedevilled them. *Mūzāmūzā* makes a man do all sorts of unpleasant things—eat worms, for instance, make and wear a necklace of huge worms, or put them in his ears. He makes a man think the level ground the brink of a precipice and go hesitating in fear and trembling lest he fall over; or again a cliff appears level ground so that he runs up it—or falls over it. The searcher for a man taken by *Mūzāmūzā* lets go a chicken into the jungle and sings "*Mūzāmūzā!* Show me where So-and-so is!" and so goes on his search singing thus. The finder of the lost man becomes rich in worldly goods. Vutahe, of Sakhalu's village, was lost in this way and found. Similarly, a man of the same village named Kocheke was transported by *Mūzāmūzā* to a distant place—how, he cannot say, but he was eventually found.'

The Semas, like all the Nagas and most other folk, are puzzled about the soul. 'The Sema word for "soul," *aghongu*, is the same as the word for "shadow" and the word for "reflection" and the word for any likeness or image, and at times the soul is probably still confused with the shadow cast by a man or an animal or object, for it follows that if the shadow be the soul the possession of a soul is not confined to human or even animate beings. The more intelligent, however, though applying the word for shadow to the soul, probably do not really confuse the two any more than they would confuse with the soul the wooden image

that might be made of a man. Nor do most of them object to being photographed, though the daughter of the Chief of Philimi was in much trepidation, and was with difficulty reassured that the writer had not deprived her of her soul when he took the photograph reproduced in this volume. She was only really satisfied when it was given back to her to keep in the form of a print.'

The Sema fear concerning the soul is that it 'may be left behind or lost, or may go straying off on its own account. Thus if a Sema away from home build a temporary shelter, he will always burn it when he leaves it, for fear it should take the errant fancy of his soul, which might linger behind or leave him in his sleep to return to his temporary habitation. It is the same conception of the soul which prompts the Sema when migrating to make a hole in the roof of his house just above his bed in order that his *aghongu* may find its way out and accompany him to his new village.'

'It is well known that death is caused by the soul's leaving the body, more or less, it would seem, at the former's own desire. Thus when a man is even unconscious from any cause or when he is seen to be dying, he is held up in a sitting posture, and two persons, by preference those with the strongest lungs, bawl into the dying man's ears, one into one ear, the other into the other ear; one yells the name only of the dying man, the other "o-o-o-o"—in the manner of a man calling from a distance to attract the attention of another. Meanwhile a third takes a piece of smouldering wood from the fire and applies it to a piece of cotton wool held under the dying man's nose; he then blows the smoke from the cotton wool up the nostrils to make the patient sneeze. The dying man is kept sitting up and made to drink liquor or water unless he is obviously dead, in which case he is allowed to fall back and covered with a cloth. Meanwhile all present are crying and howling, and as long as there is life in him are reasoning with the dying man, telling him it is better to live, and asking why he behaves in this untoward way. It seems clear from this procedure that the soul can perhaps be induced to remain in the body if convinced of its folly in leaving it. On one occasion the writer saw the eyes of the corpse carefully closed and the lips compressed and held together for a long time, as though to prevent the dead man's soul from escaping.'

In *England To-day* (Allen & Unwin; 5s. net), Mr. George A. Greenwood gives a vivid account of the conditions of life, high and low and all between, in this land of ours at the present time. It is a most disturbing account—not to the fearful of revolutions, but to the lover of his country, to the believer in Christ. Wretchedness untold and untellable among the very poor, godlessness and selfishness incredible among the very rich—that is the story. And from that great body of respectable people between—'Suburbia' they call it—so silent hitherto, now comes a voice as insistent as any, and with wrongs as surely needing righting.

Is Mr. Greenwood to be trusted? Not wholly. On one significant subject he is so far astray as to shake our confidence all round. He believes that the public-houses will reform themselves yet!

Auld Nicky-ben!
O wad ye tak' a thought an' men'!

But what is his gospel? It is a new mind—a new mind all round. Wherein he is right. Would he only tell us how to find it? 'The new England, the better England which is undoubtedly the call of large numbers of men and women, involves not only with the new orientation of power a new education but also a new mind. The vital question is how far we can get a new fidelity among human beings that will submerge the ego in the recognition of society, and establish mutual obligation as the rule of individual and collective life. The spirit of the time seems to suggest that this is our great need, and that indeed we can do with little less.'

But—'the question, "How are we going to get this new fidelity?" is hardly within the scope of a book which professes to be mainly analytical. But as this is a description of facts, moods and needs, it does call for some reference to existing agencies which seek to influence men by uplifting them.' And then follows a criticism of the Churches, with this as the last word: 'If the Churches can galvanize themselves into dynamic and fearless energy, and can go out to the people untrammelled by the charge that they represent privilege, I believe there is a great amount of human material ready to respond to a faith which sets forth a plain and elevating way of life for all mankind. Taking that to the people, and teaching it free from creed, the Churches might gather a rich harvest, and definitely set the nation upon an upward march towards an inspiring and desirable goal.'

Cardinal Gasquet has at last gathered together a variety of articles contributed by him to periodicals and much in request for many years. To the collection he has given the title *Monastic Life in the Middle Ages* (Bell; 8s. 6d. net). For only one of the articles falls outside that title—the article on 'Great Britain and the Holy See, 1792–1806.'

The articles are but slightly controversial. They are for the greater part either historical or literary. One, on 'Roger Bacon and the Latin Vulgate,' is a contribution to the critical study of the New Testament of distinct value, its only fault being its brevity. But the two papers of most permanent value are probably that on 'Abbot Wallingford' and that on 'Monastic Constitutional History.' In 'Adrian IV. and Ireland,' Cardinal Gasquet vindicates that Pope from the charge of having sold Ireland to the English—a charge which has placed the innocent Pope (if he was innocent) beside the arch-traitor himself in the minds of patriotic Irishmen.

Mr. W. H. V. Reade, M.A., Tutor of Keble College, Oxford, has written *A Criticism of Einstein and his Problem* (Blackwell; 4s. 6d. net). It is more than a criticism; it is an exposition. It is a remarkably clear and evidently accurate explanation of what Einstein has said or wants to say. And at every step the Einstein theory is sent through a fire of acute convincing argument.

The Rev. John MacDougall, B.D., minister of Wick, has published a volume of addresses on the Epistle of James which he gave to his Bible class. They are worth publishing. Mr. MacDougall has studied the Epistle, and he has interpreted it for his own time. Let us look upon the book as the cuckoo promise of a summer of expository preaching. On another page will be found the greater part of one of the addresses. The title of the book is *The Modern Conflict* (James Clarke & Co.; 3s. 6d. net).

In *Wonders of Missions* (Doran; $2 net), Mrs. Caroline Atwater Mason tells the story of how some missionaries were called to their work, and how they did the work to which they were called. The longest story is Carey's—almost a biography. Of the rest the most striking incidents are selected. There is no lack of interest, for it is a great record, and this author has the gift.

We are receiving much advice in these days on the training of a child in the way he should go. But better advice has not been offered us than that which is contained in a book entitled *Your Boy and Girl* written by the Rev. A. T. Jamison, D.D. (Doran; $1.25 net). Dr. Jamison has for one-and-twenty years been Superintendent of an Orphanage. He has taken every motherless child in it to his heart. And he has never let his heart run away with his head. The chapter on 'Discipline' is just as tender as the chapter on 'The Child at Play' is true.

While American politicians are hesitating which side to take on the League of Peace, American Christians are every year taking a deeper, wider, more intelligent interest in Missions. And as the interest in Missions spreads the League will come to its own. This we take to be the most significant movement in American society. It is a measure of any society and of any man. Yes, measure your man by his interest in Missions.

While the chief Lectureships in Great Britain are occupied with social questions at home, the great Lectureships in America are given to the encouragement of Christian Missions abroad. And as we read the lectures—the lectures of a man like Bishop John Monroe Moore, for example—we see that the lecturer is living in 'a wealthy place.' No home interest, however enthusiastically followed, gives this sense of largeness and liberty. The discussion of the great missionary problems in *Making the World Christian*, the Fondren Lectures for 1921 (Doran; $1.75 net), conducted with such knowledge, sanity, and freedom, acts on and probably determines a man's attitude to the problems of theology and of criticism. Certainly Dr. Moore shows himself open-minded as he touches these problems on his way, and yet to the central loyalties as true as the Sun is to his course in the heavens.

Let us commend, and let us do it heartily, a volume of Sermons by the Rev. John Porteous, B.D., of Paisley. He calls it *Studies in the Life and Teaching of Jesus* (Paisley: Gardner; 5s. net), and he is entitled to call it so. For every sermon is a careful study of its text, and has behind it a careful and prolonged study of the Gospels. The astonishing thing is that there is nothing in these sermons that has passed with the years; the very language is of to-day.

Two additions have been made to the Liverpool Diocesan Board of Divinity Publications: *The Place of the Laity in the Administration and Work of the Church*, by the Right Rev. J. A. Kempthorne, D.D., Bishop of Lichfield (1s. 6d. net), and *The Moral Argument for Theism*, by the Rev. Vernon Storr, M.A., Canon of Westminster (Longmans; 2s. net).

Messrs. Longmans have published a new and much cheaper edition of *The Life of William Morris*, by J. W. Mackail. It is in one volume (10s. 6d. net), each of the two original volumes retaining its own paging. It is just the biography one may read over again, so many-sided is the interest of it, and so admirable is the way in which it has been written. The type is small but clear. To begin is to go on, with ever-increasing enjoyment and ever-growing wonder.

The Ven. A. Theodore Wirgman, D.D., D.C.L., Archdeacon of Port Elizabeth, wrote down his recollections of life in South Africa, and left the manuscript to be edited and published by another. It appears, with a Foreword by the Bishop of Grahamstown, under the title of *Storm and Sunshine in South Africa* (Longmans; 7s. 6d. net).

The book has been edited with care. The division into short sections, each with a heading, is troublesome to the steady reader, but may be attractive to the book taster. It gives us a short history of life, especially ecclesiastical life, in South Africa during the last half-century. The Archdeacon had his sympathies and antipathies. He worshipped Sir Bartle Frere and he detested Mr. Gladstone. An amusing point is that he lived long enough to see the result of Sir Henry Campbell-Bannerman's policy, yet the only reference to Sir Henry and his government is—not complimentary.

Some amusing incidents are recalled. 'Sir Gordon Sprigg grew gradually to imagine that he was indispensable. "What will become of South Africa if I resign?" he once asked Rhodes in a political crisis. Rhodes gravely replied, "There is still left the Almighty."'

'In a debate on Religious Education a Cabinet Minister, who sat as a lay representative, electrified the Synod by a most extraordinary *lapsus linguæ*, for he was a highly cultured man and the son of a Bishop. He was warning the Synod not to ask for too much religious teaching. "Be content," said he, "with the Creed, the Lord's Prayer, and *the eleven Commandments!*" We were sitting in the Cathedral, so loud merriment was hushed, but the whole Synod *smiled*, whilst our honourable friend wondered what he had said to cause it. A neighbour pulled his sleeve, and said in a loud stage whisper, "Ten, you mean, there aren't *Eleven!*" "Oh, well! *I am content with Ten.* We will leave it at that," and he continued his speech, with the same imperturbable *insouciance* which made him one of the most formidable debaters in the House of Assembly.'

Archdeacon Wirgman has forgotten Dean Stanley's story of Archbishop Ussher. So had the Synod. The Cabinet Minister scored.

'At the Rectory I met Archdeacon Croghan, who was afterwards Dean of Grahamstown. We were discussing the ritual of the marriage service. The Archdeacon, who was an ascetic-looking priest, with a remarkable resemblance to Cardinal Manning, told us that he valued the ancient custom of the priest kissing the bride in the vestry. I think he said that it was the use in the Irish Church, paralleled by the custom of the Viceregal Court at Dublin where the Lord Lieutenant kisses all the *débutantes* who are presented for the first time. One of us asked the Archdeacon whether he observed the custom when he married Kafirs and coloured people. He gallantly replied, "I make no exceptions. I kiss them *all*."'

In *The Restoration of Israel* (Marshall Brothers; 3s. 6d. net), Mr. J. Llewellyn Thomas, F.R.C.S., has proved to his own entire satisfaction, and to yours if you are already an Anglo-Israelite, that 'the Anglo-Saxon race can be none other than the House of Israel.' Others will wonder what the House of Israel was about that it allowed the Anglo-Saxon race to degenerate into the savages which the Romans found here.

The day is not yet dead, nor the men, for a complete belief in the historical accuracy and moral perfection of every part of the Bible, Old Testament and New—Ecclesiastes and the Song of Solomon, as the Gospels and Epistles. Nor will that day or these men die until it is seen that if it were true it would be of no use to us. An infallible Bible is not what we need; it is a Bible that brings us to God in Christ. 'Ye search the Scriptures,' and ye miss the Christ. Out of one

chapter, or even one verse of a chapter, we may find Christ. But He has passed by while we are wandering through the 'acknowledged difficulties' of Koheleth or the platitudes of Zophar the Naamathite.

Mr. B. Colgrave, M.A., and Mr. A. Rendle Short, M.D., are good scholars, but they have attempted the impossible and the unnecessary. They call their book *The Historic Faith in the Light of To-day* (Marshall Brothers; 8s. net). But the light of to-day is to them darkness. The only Lucifers or light-bringers they believe in, for the understanding of the Pentateuch, are Wright, Orr, Finn, and Kyle, together with the 'Journal of the Transactions of the Victoria Institute' and the 'Palestine Exploration Fund Quarterly Statements.' Why will they not allow the knowledge of the Bible to grow like other knowledge?

Under the title of *Old Testament Studies* (Marshall Brothers; 6s. net), the Rev. G. Harold Lancaster, M.A., F.R.A.S., C.F., Vicar of St. Stephen's, Bow, London, has issued a volume in which he gives a sketch of the purpose and contents of every book of the Old Testament. Occasionally he discusses the meaning of larger spaces like the Pentateuch, Solomon, the Kingdoms of Israel and Judah, and occasionally smaller, as the Recall of Judah, Cyrus, the Birthright of Israel. His position is distinctly conservative, but he has not banned Driver, no, nor even Cheyne. You will find yourself most out of touch with him in Daniel, most in sympathy with him in Job and the Psalter. How courageous he *can* be you see to your surprise on reaching the Song of Songs. 'The Song of Songs,' he says, 'is a series of Canticles of human love, beautifully yet delicately pictured and painted in Oriental thought. If some Christians regard the imagery as being somewhat luscious, and the detail rather too complete for modern appreciation, it must not be forgotten that its Orientalism in this respect is intended to portray the fact that the mutual attraction of the sexes is Divinely ordained, and that pure love is of God, for "God is love."'

'Where there is no vision, the people perish.' And so does the individual. And a better example will not be found than Professor Kirsopp Lake with his book on *Immortality and the Modern Mind* (Humphrey Milford; 4s. 6d. net). In Christ Professor Lake sees no beauty that he should desire Him, and he sees none in a life to come. He has not gained even the height of the hill which the ancient Israelites had climbed. They knew God, held fellowship with Him, and so reached the faith in a life beyond the present; for it was intolerable to them, and at last incredible, that their fellowship should be forever ended by death. Professor Lake has no such concern. He knows as much about immortality, he tells us, as any of the writers of the Bible, and as he knows nothing there is nothing known. 'In my Father's house are many mansions. I go to prepare a place for you.' But, to Professor Lake, Jesus was as ordinary and ignorant as the rest.

In *The Well of Life* (Nisbet; 1s. 6d. net), Lady Brownrigg endeavours to explain to girls and boys of twelve to sixteen the great truths of religion and the great duties of life. Her success will be best with the brightest.

Mr. Dudley Wright has written a book on *Woman and Freemasonry* (Rider; 6s. net). He does not say so, but one surmises that he looks forward to the gates so rigidly closed to women all these centuries, the gates of the mysteries, being opened not many days hence. For what gate is likely to remain closed? But it seems that even in the dark past there have been gates that were left sufficiently ajar to allow a woman to squeeze in occasionally. When she did so surreptitiously, the Freemasons, with characteristic prudence, accepted the fact accomplished and initiated her—especially if she was a woman of some consequence.

But there is of course the full story of Adoptive Masonry and of Women's own lodges. It is a big enough subject for a considerable volume, and Mr. Dudley Wright knows how to make the most of it.

Canon M. G. Glazebrook has issued his *Lessons from the Old Testament* in a new edition (Rivingtons; 3 vols., 6s. net each). He now uses the text of the Revised Version and carries his story down to the end of the Maccabean struggle. First comes the text, with various readings at the bottom of the page. The commentary, almost entirely rewritten, follows. 'The notes on each lesson are introduced by a short essay, discussing some of the larger questions, religious, ethical, historical,

or literary, which arise out of the text.' The whole work is well done, critically, exegetically, historically. The maps and illustrations are as scholarly as the Notes.

The Resurrection, and even the Resurrection of the Flesh, is one of the matters of keenest discussion at the moment—thanks more immediately to the Modernists. So Professor Alexander Souter has issued his translation of *Tertullian concerning the Resurrection of the Flesh* opportunely (S.P.C.K.; 12s. 6d. net). He is not altogether ignorant of its opportuneness, but it is not the Modernists he has in mind, it is the War. 'At the present time its reading may be especially commended to the bereaved, at least to such of them as value Scripture teaching, as being likely to afford them much more solid comfort than they will get from spiritualistic séances.'

But the treatise *De Carnis Resurrectione* is worth reading at all times. 'It is one of the most significant and valuable of its author's writings.' And again: 'I cannot name a more suitable introduction to the study of his works.' And this is the edition to use. Dr. Souter has annexed Tertullian as surely as Davidson made Job his own.

A popular biography of John Williamu, the missionary, has been written by Ernest H. Hayes. The title is *Williamu, Mariner-Missionary* (Teachers and Taught; 1s. 6d. net).

What is to be done with Africa? What policy is to be pursued by the British Government, to which so vast a part of that continent has been assigned? It depends on the understanding and attitude of the British people. And that the British people may understand and take up the right attitude a small volume has been prepared by the United Council for Missionary Education. The writer is the Rev. H. D. Hooper, and the title *Africa in the Making* (2s.).

Take the question of alcohol. The mischief it has done hitherto is appalling. How is it to be dealt with now? The natives want prohibition. And they could enforce it with little difficulty, as the coast has few harbours where smuggling could be successful. But the British residents want their 'spirits,' believing that they are beneficial and even necessary. The immediate movement is with the doctors. Let them say at once and emphatically that alcohol is harmful, not helpful, and the difficulty would be solved. Some of the provinces would suffer in revenue, but only for a time. A rebound in prosperity would follow and would be maintained.

The Chaldee Father-God and the Pillar of Cloud.

By Lieut.-Colonel L. A. Waddell, C.B., C.I.E., LL.D.

The title of the Father-god of the Semitic Chaldees of the lunar cult, namely, *An*, *Anna*, or *Anu*, was probably, I find, a title of the god of the early Israelites; and presumably explains the metaphor of 'The Pillar of Cloud' in the early manifestations of that deity.

This Father-god An of Ur of the Chaldees was essentially a lunar deity, as Abraham's conception of God is considered to have been (Sayce and others). He was regarded by the polytheistic Semitic Chaldees, from about 3000 B.C., as the primordial god, the head of their pantheon, and father of all the other gods and goddesses and mortals, and was placed in the sky; whilst the Earth and the Deep with all beneath the earth were placed in charge of his sons Baal (or Bel) and Ea, who formed with him a triad. Previous, however, to An's first appearance in inscriptions, about 3000 B.C., the chief deity of the early Chaldee and Akkadian Semites was the Earth-Mother with her son, who were expressedly lunar and residing in the Earth, Hell, and Darkness. The substitution for this Mother-Son dual-deity of the idea of the Father-god in the sky was presumably borrowed from the civilizing Sumerian invaders of Chaldea, whose god or gods were essentially masculine and solar in character, with the idea of residence in the Heavens, and in the realms of Light.

Although in the later developments of his cult An was promoted to be 'King of Heaven,' it is clear, as I observed from the word-sign for his

name and other evidence, that originally he was not located in heaven. His word-sign has the primary meaning of 'One,' and is the ordinary sign for that unit of number; and nowhere amongst the varied definitions of the secondary meanings of that sign is there any suggestion of heaven.[1] On the contrary, the secondary meanings, though including 'King' and 'Water-god' (Ea), comprise 'sadness,' 'lamentation,' and 'darkness,'[2] the latter being an epithet of 'Cloud.' His name thus presumably designated him originally as 'The One (primordial Father or King)' of the Semitic Chaldees of the lunar cult, whose religious outlook at the time of his evolution does not appear to have extended skywards beyond the clouds and changing moon. The mystical astral and planetary ideas appear only later.

The lunar character of An or Anna is disclosed in the official Akkadian rituals for his service, which have been preserved in contemporary cuneiform tablets.[3] These rituals even in their later developed stage of his cult, when his functions were extended to heaven and the planets, still describe his most intimate retinue as consisting solely of the lunar Mother-Earth goddess Ishtar (or Ashtar, who is called 'Lady of Anna'[4]), and her reflexes An-tu his wife, and Nanā, 'the shepherdess of the celestial Flocks (Rain-Clouds).'[5] And significantly his ritual prescribes that when the images of the solar divinities, the solar Father-god and his son of 'The Fire-Torch,' enter his great temple at the solar festival, *the images of An, Ishtar, and his other lunar satellites are to be veiled*,[6] thereby emphasizing their lunar and anti-solar character.

An's cloud and lunar character is further evidenced by his titles and the name of his abode. This latter was called 'The house of the Flocks (Rain-Clouds) of Sin (the Moon-god)';[7] and implying his former identity with the Moon-god. This original residence for An in the Rain-Clouds of the lower atmosphere, and not in the solar heavens beyond, is confirmed by his votaries having no idea of a paradise in the Heavens and Light, and by his cloud-titles of 'King of the Anunaki' (or 'water-laden clouds of heaven'),[8] and 'Anu the Overflower with Water.'[9]

Now it seems not improbable that this An or Anna, Father-god of the Rain-Clouds of the Semitic Chaldees, is the source of the Hebrew title of '*Ann*'[10] applied in the O.T. to the 'Cloud' of 'The Pillar of Cloud,' in which the Father-god of the Israelites manifested himself to his chosen people. For this '*Ann*' or 'Cloud' of the Hebrews is actually identified with their God. This *Ann*-cloud, in which the Lord came to Moses,[11] and which led the Israelites in their wanderings, we are told actually itself 'talked with Moses,'[12] and through it 'the Lord (Yahvh) spoke unto Moses, face to face,'[13] and the people worshipped it (as God).[14] It remained always with the people throughout their wanderings;[15] and it continued with them at Jerusalem.[16] And this same intimate relationship of the Cloud to the God of Israel is reflected by the Psalmist: 'His (God's) excellency is over Israel, and his strength is in the clouds (*Ann*).'[17]

Like the Semitic devotees of An or Anna in Chaldea, who frequently named themselves and their children after their god, several Hebrews in the O.T. also bear the divine Cloud-name of An or Anna compound in a precisely similar manner to those of the Chaldees. Thus, for instance, in the Semitic personal names found in the voluminous temple-records of the old imperial metropolitan temple at Nippur, the modern Niffer, to the south-east of Babylon, over one hundred are found to contain the name of the god An or Anu.[18] Examples of such names are :

[1] Compare G. A. Barton, *Babylonian Writing*, No. 439, p. 223; and J. D. Prince, *Sumerian Lexicon*, 32 f.

[2] *Ibid.*

[3] F. Thureau-Dangin, *Rituels Accadiens*, Paris, 1921, 61 f.

[4] *Nin-Anna.* Cp. Sayce, *Hibbert Lectures*, 1881, 116; and S. Langdon, *Tammuz and Ishtar*, 1914, 48 f.

[5] T.-Dangin, *op. cit.* 76 f. [6] *Ibid.* 94 (text p. 66).

[7] The '*Bit Ri-eš*' of T.-Dangin, 74, 77 f.; but the last word-sign in this name, which has the doubtful phonetic value of *Eš* adopted by T.-Dangin in his transliteration, is the ordinary word-sign for the god Sin with the value 'Sin' (The Moon-god); cp. Barton, *op. cit.* 221, No. 432; and Prince, *op. cit.* 293.

[8] See Prince, *op. cit.* 35, after Hrozny.

[9] *Ilu Anu raxu.* Prince, *op. cit.* 35.

[10] In spelling Hebrew words, the Massoretic marks are generally omitted as late and often arbitrary.

[11] Ex 16^{10} and Ex $13^{21.\ 22}$, which significantly are 'Jehovist' intrusions into an Elohist chapter.

[12] Ex 33^{9}. [13] Ex 33^{11}. [14] Ex 33^{10}. [15] Ex. 13^{21}.

[16] Is 4^{5}. [17] Ps 68^{34}.

[18] *Personal Names from Nippur*, by E. Chiera, Philadelphia, 1916, 125–130. The stellar sign of the Sumerians which was latterly adopted for him by the Semites is used for Anu here.

'Anu (the Lord) is my Shepherd.'[1]
'A. is my Strength.'[2]
'A. is my Protector.'[3]
'A. is merciful.'[4]
'A. has helped me.'[5]
'Anu has brought me.'[6]
'A. has heard me.'[7]
'A. has given me Possessions.'[8]
'A. is my Dwelling.'[9]
'A. is my Provider.'[10]

And the numerous other An or Anu personal names in this ancient Babylonian series are also likewise literally identical with the familiar phrases in praise of God used by the ancient Israelites and the Psalmist.

Similarly in the O.T. we find Hebrew personal names framed on the same Chaldean model, of which at least the first cited has already been recognized by Biblical scholars as based upon this divine 'Cloud'-name '*Ann*':

Anniah or *Ananiah*, meaning 'Jehovah covers or guards (*i.e.* protects) as with a cloud.'[11]
Anaiah, or 'Jehovah has answered.'[12]
Anthothijah, or 'Jehovah answers prayers.'[13]
Anniel or *Ananiel*, 'Ann is my God.'[14]

And analogous O.T. names appear to be *Anan*, *Anah*, *Anani* or *Anni*, *Anna* or *Hannah*, *Anub*, and *On*, *Onan*, and *Onam*, wherein the *O* arbitrarily used in our English version is written *A* in both the Hebrew and Septuagint texts. The title of the Hebrew hero 'Son of *Anath* or *Anth*' also is supposed to mean 'Son of An-tu' (the wife of the Chaldean Father-god An).[15] And in the Greek occupation of Palestine, the Grecianized *Onias* form of Anah (or of the aspirated Hanih) was the name of various Jewish persons, mostly Talmudic priests in the third and second centuries B.C., referred to by Josephus.[16]

Indeed the title of this Chaldee Father-god An or Anna actually occurs unequivocally, as is already known, in the O.T. during the period of the Exile. It is given there, however, as the name of a Babylonian god imported into Samaria by the Sepharvites (presumably from Sipar, the ancient temple-city to the north of Babylon), who were transplanted there by Sargon II. to replace in part the Jewish population exiled thence by him to Chaldea. He is called in the O.T. '*Ana-melik*' or 'King Ana'[17] as he was also styled in Chaldea. By this time, however, he was treated by the Hebrew compiler of the Book of Kings merely as one of the foreign gods of the polytheistic Babylonian pantheon, presumably owing to the development of the tribal Hebrew god into a universal God under a new title, and the significance of his old 'Cloud' epithet having become forgotten.

Moreover, the 'Sin' or Moon-Cloud title for the residence of this Chaldee lunar god An seems now to supply us with the key to the lost source and meaning of the names applied by the early Hebrews to their several chief residences in company with their divine Cloud 'Ann'—'The desert of *Sin*,' 'Mt. *Sini*' (or 'Sinai' as it was latterly called) where Yahvh had his seat on Mt. Horeb, 'The desert of *Zin*' (or *Sin* or *Sina* in the Septuagint), in Moab, where they dwelt towards the end of their wanderings in the desert; and '*Zion*' (or '*Sion*' in the Septuagint), their ultimate chief residence under 'the pillar of cloud' at Jerusalem. The interchange of Z and S in the last two names is a common dialectic change in Semitic as in other languages—the initial *Z* in Hebrew is generally rendered *S* in the Septuagint version, and the later Hebrews corrupted, for example, the Phœnician 'Sidon' into 'Zidon.'

It would thus appear probable that the early Israelites worshipped the lunar Chaldean Semitic Father-god An in their 'pillar of Cloud,' and that they named each of the sacred abodes to which their divine 'pillar of Cloud' led them, after the residence of the Chaldean Moon-Cloud god Sin, or An, though latterly they forgot the identity and even name and titles of that early Semitic god of their fathers, just as they seem to have forgotten the identity and name of Abraham's and Israel's god *El Shaddai* by the time of Moses.'[18]

[1] Anu-rēu, *id.* 127.
[2] Anu-ellat, *id.* 126.
[3] A.-naśir, *id.* 125.
[4] A.-rimeni, *id.* 127.
[5] A.-erizam, *id.* 126.
[6] A.-ublam, 126.
[7] A.-iśmani, 128.
[8] A.-eribām, 126.
[9] A.-nemedi, 127.
[10] A.-zinūa, 129.
[11] Neh 3^{23}, and cp. Gesenius, *Heb. Dict.* 644.
[12] Neh 8^{4} 10^{23}, and Gesenius, 643.
[13] 1 Ch 8^{24} 7^{8}, and Gesenius, 645.
[14] Neh 3^{1}, Jer 31^{38}, Zech 14^{10}, Tobias 1^{21} in Septuagint, in Hebrew 'Hananel.'
[15] Jg 3^{31} 5^{6}, and see Cheyne's *Ency. Biblica*, 163.
[16] Josephus, *Antiq. Judaicæ*, 11, 8. 7, etc. etc.
[17] 2 K 17^{31}.
[18] Ex 6^{3}.

The Church as an Ethical Society.

By the Reverend H. J. Wotherspoon, D.D., Edinburgh.

Somewhere in the early years of the second century, Plinius Secundus, Governor of Bithynia, wrote to the Emperor Trajan to request direction for dealing with the sect of Christians. Except that they refused to make the usual sacrifices he found in them nothing criminal. On a fixed day, he says (no doubt the first of the week), they rose before dawn and sang a hymn *Christo quasi Deo*, to Christ as God, and bound themselves *sacramento* (which Pliny probably understood as 'by oath') to avoid evil, to practise no theft or robbery or adultery, breach of faith or embezzlement under trust; after which they separated, and later in the day met for an ordinary and harmless meal—which, it is thought, may have been the *Agape*.

This account presents to us the Church in its immediately post-apostolic phase as a Society, in the first place *Credal*, singing to Christ as God; then as *Sacramental*, bound together by rite; but mainly, in its impression on an outsider like Pliny, as an *Ethical* Society. And the ethic which, as illustrated by Christians, interested him was negative; he does not observe whether Christians loved one another or were charitable or were propagandist—he does observe that certain things they will not do; he finds in them, he says, a pertinacious and inflexible obstinacy, and he observes that in this they support one another by the acknowledgment of a standard of conduct, 'binding themselves by a sacrament.' As it happened, Pliny had hit upon precisely those characteristics of the Church which are brought into prominence by some present discussions, and especially by the charge that the Church fails to control the public morality in matters social and economic.

Fundamentally the Church is *credal*. At the root of the whole trouble in Bithynia, Pliny found 'a perverse and preposterous superstition,' of which the hymn to Christ as God was an example. The Church is based on the belief which is its reason for existing—its belief is its selective instrument by which it gathers out of the world that elect which is known by its response to the Christian idea; the Church is shaped by belief, impelled by belief, constrained by belief; creed is its dynamic, 'faith working by love.' The sacraments embody belief and define belief—whatever else they may be, no one questions that the sacraments are symbols, and symbols of truth as the Church holds truth. And finally its ethic is constituted by belief—its belief in Christ as God manifest, from Whom it is possible to argue to every principle of character or conduct. This foundational relation to creed becomes more important, or one should perhaps say more evident, in view of the present challenge to the validity of the Christian ethic. We can no longer assume, as used to be assumed, that, however it may be with doctrine, Christian morality is final and assured. We can no longer think that the dogma, having yielded the code, has served its office and may pass, while the code abides. We can no longer, as formerly, argue from the excellence of the Christian system of action to the truth of its basis in Christian statements; for the excellence of the system of action is itself brought frankly into question—we must in these days render a reason why men should love one another—we must justify the Christian graces as being really graces and not infirmities; and, because first principles are seldom demonstrable by argument, we are sent back to seek our reason in the assertions of the Creed. If these are true, we have reason enough. To the Church, in fact, belief is first and last and central.

But the Church is further a *Sacramental* Society; it is not, that is to say, of man or by the will of man; it is not 'forth from this world,' but is constituted in Christ Jesus and is supported by supernatural resources. There is in it life—it is vitally, not mechanically associated—the grace of God is there, in the communion of the Holy Ghost; and by virtue of this all divine demands can be met by it, and the impossible is 'possible, because God wills it.'[1] This conception of the Church may be taken for commonplace, as ground on which all of us alike stand; it is not necessary for the purpose of this paper to consider the specific content of sacraments or their function in practice; it is enough to see that their existence indicates the Church in the aspects of coherence and vitality.

As the outcome of these fundamental character-

[1] *Ad Diognetum*, 10.

istics, the Church is ultimately an *Ethical* society. Its belief implies 'a way'—a certain conduct, both for itself as a 'substantive corporation' and for its individual members; and its fidelity to the way is the measure of its testimony to the belief. Apart from that sense of the absolute value of truth, which it has in common with honest humanity, the supreme importance which the Church attaches to right belief is proportioned to its conviction that belief always stands behind conduct, and that action invariably proceeds upon and implies what Mr. Figgis calls a theory of the universe. To adopt a theory is to prepare to act; and this is not less true in the case of the Christian, because for him the theory is stated as the assertion of certain historical facts, such as, that God was in Christ reconciling the world to Himself. The Church, therefore, gives a reason for whatever it enjoins; and the reason is not utilitarian—it is always a reason of faith. Thus in almost every Apostolic document doctrine is first set forth and then practice, the practice being linked to the doctrine as its inference. We are, for example, to love one another—it is because Christ loved us and gave Himself for us; we are not to lie to one another—it is because we are members one of another; and so on. Christianity has no interest in doctrine considered merely as knowledge unrelated to action. Its creed is practical, almost to the point of pragmatism. That is to say, that the Church is so convinced of the nexus between faith and character, between belief and action, that for it truth of faith may be judged by the moral influence of faith, and doctrine which has no ethical inference, however as information it may be accurate, is no part of the Faith which the Church teaches.

Hence the Church discerns certain necessities. It discerns a necessity to hold, if it may, the truth as it is in Jesus completely and exactly, since any deflexion from that truth will quite certainly be reflected in deflexion of morals, will distort its code, and will enfeeble its grasp upon the soul and upon society. If, for example, the Church loses consciousness of that great mystery which St. Paul speaks concerning Christ and itself, the result will presently be seen in the statistics of divorce and in the confusion of the mind of the flock as to the nature of marriage.

It discerns also a necessity to hold an absolute moral standard and to insist on compliance with that—not on the part of the world, as to which the Church cannot insist—but on the part of its own membership, on whose conformity it obviously can insist, since Christ has given it the Keys and it lies with itself to say who its members are. The Church is under this necessity, because conduct reacts on faith and also reacts on power. False action implies, and therefore induces, false belief: if, for example, you propose to conquer the world, you must proceed on the assertion that might creates right, and you must deny that the State is a moral entity; or if you propose to act corruptly in business, you must assume that more than one moral standard is admissible. Conduct reacts also on power; sanctity is power: only saints under any religion work miracles; and sanctity presupposes at least rectitude. All things are possible to faith: but faith is possible only to obedience. The Church is therefore necessarily ethical.

It is further under a third necessity, which arises out of its mission to the world. With its faith it has to impose also its code, 'teaching to observe whatsoever Jesus has commanded'; and it can do so only so far as its example illustrates. Since it proclaims a theory and scheme of human life, it must also demonstrate the feasibility of the scheme as realized by it in practice. Obviously the Church cannot hope to persuade the world to more than itself attempts, nor can it require of the world more than it exacts from its own constituency. An ethical witness is essential to its efficiency; and this testimony would appear to take two forms. There is on the one hand the testimony which the Church as a corporate body bears in the ordering of its own methods. For, after all, to the world the Church presents itself as a society of human beings using the common conditions, and she has to show that these conditions, which are those of the world as well, can be handled in a heavenly manner. She has in fact to exemplify the working of the Kingdom of Heaven. For the Church, therefore, in her own actings no method is even lawful except the ideal method, and no action except the absolutely right action; if she falls in any detail below that standard, it is hard to see how she can be justified by the plea of circumstance or of pressure or of expedience or of resulting success. She at least should not be conformed to the world: for her at least it should not be possible to say 'I must,' either because she fears the people, or would conciliate, or would be accommodated to

the times. Should she for any reason so decline from the highest, something is thereby lost to her, with which she cannot well dispense. One can pardon a man who falls, but not so easily a Church which compromises. If the Church is not equal to heroic measures, is not in her ways habitually quixotic, she is in so far less than herself. Corporately the Church is an Ethical society, and must be so judged.

This testimony of corporate fidelity to the absolute standard is intrinsically important; from the world's point of view it is, however, perhaps not the most important. The world, one must fear, is not scandalized if it discovers in the Church's practice a certain decent worldliness—it does not take our claim to a heavenly citizenship seriously enough to be shocked by that; rather it expects that of the Church as of other human institutions, and probably respects it the more for showing a proper business aptitude and an intelligent adaptation to its environment; nor does it object to be flattered by a deference which is felt to be its due; on the contrary, the world is furiously angry if it is not conciliated, and threatens the Church with many woes if it should attempt to be independent of public opinion. What does profoundly interest and affect the world is the ethical testimony of individual conduct. Whether the Church corporate does or does not follow Christian methods makes small difference to the average citizen; but whether his employer or his employé, his merchant or his customer, or his contractor, or his public servant follows these methods—whether he himself being, as he probably may be, a baptized man and a communicant, is to be held bound to them without relief or excuse—that is another matter, and one which is going to touch him closely.

Is the Church, then, an Ethical society to such effect as, for example, a Temperance society is to be composed of persons who are temperate, or in the sense that a member of the society for the protection of Aborigines is not expected himself to engage in slave trade? The Church is, without question, a credal society—it sings its hymns, *secum invicem*, to Christ as God; and what it believes, every member of it *ex hypothesi* believes—he cannot deny the Faith and at the same time adhere to the Church. But the Church is also an Ethical society: are its members *in the same sense* bound to its code? is it equally impracticable for them in their membership to excuse themselves from compliance with the Christian law of conduct? The answer given by most might probably be that, if we are consistent, the code is as imperative as the creed; but, in saying so, there might be in mind that admission of possible inconsistence, which, as to belief, would hardly be admitted. As for belief, we would say, a member of the Church must of course believe: must he then *equally*, as being of the Society, *do* the things that Christ has said? We may say 'yes' to both questions; but our 'yes' may not have in both cases the same emphasis. It is no doubt in great part a question of emphasis. The Church does realize itself as cohering by an Ethical as by a Credal agreement, and that it exists to testify to a morality as explicitly as to a Gospel: does it, however, realize these two facts with equal clearness? One may think it a peculiar necessity of our time that the Church should so realize itself, as not only a fellowship of persons testifying to a certain faith, but as also and as definitely a fellowship of persons who practise a certain method of life.

As for this way of life, it may probably, for the purpose of this inquiry, be taken to be something simple and elementary. These Bithynian Christians, who sang their hymn to Christ as God, bound themselves by sacrament to nothing novel. They bound themselves to avoid evil and to practise no theft, robbery, or adultery, nor to break faith or appropriate trust funds. The code implied is the code of all the world: they, however (and here was the peculiarity), bound themselves to observe it.

Roughly speaking, Christ's law seems to be laid on us in two great standards—that of the natural moral sense, which is expressed in the negatives of the Decalogue and made positively applicable in the Golden Rule—and next, that of the New Commandment, that our love for one another be after the manner of Christ's love for us. The Church is, of course, kept by both laws, each of them being obligatory on its members; but of the two, it is on the plane of the earlier and universal law that the Church's impact on the world takes place. Fidelity to the New Commandment lies, not between the Christian and the world, but between the soul and its Saviour. The Ten Commandments, on the other hand, lie between us and the world at every step. They are, one may say, common to humanity. Is there, then, anything distinctively Christian in our relation to

this natural ethic—this universally accepted 'Thou shalt not'? There is this, 'they bound themselves by a sacrament not to do evil,' not to depart from these elementary moralities. The distinctively Christian factor is not the code, but submission to the necessity of being faithful to the code. The Christian feature is the renunciation of compromise. It is the resolve not to concede. The Church then would in this aspect be, not a society of people who like others accept the common rule of right and wrong, but a society of people who hold an unswerving attitude of adherence to the rule, so that where it is said 'Thou shalt not,' they will not; a society of those who, following Christ, repudiate the double standard—for whom morality is unified in Christ. Such resolution may seem to be a simple matter; it is, however, possibly what Christ called *taking up the Cross*, and the practising of it to its conceivably awkward consequences, Christ might call *bearing the Cross*.

In these considerations we have been concerned only with the fact that the Church is an ethical society, and have not touched the perplexing questions of its regulative life which are involved. It was long before the Church despaired of handling these. In the earlier period her consciousness of herself as an ethical fellowship was, it may be thought, quite as strong as her consciousness of herself as a credal fellowship. Her elaborate system of discipline remains on record to testify. Popular imagination conceives of the Church as in those primitive centuries rent on questions of doctrine; as matter of fact the first schisms turned rather on questions of the treatment of moral offenders. Through the Medieval period the disciplinary consciousness of the Church is unquestionable; the terrors of excommunication were real, and they were freely applied. Whether the Church always wielded that Spiritual sword wisely one may doubt; but certainly she did not bear it in vain. From the Reformation onward those Communions, which are properly termed the Reformed (of which the Scottish is one), insisted on an active discipline as one of the features without which there was not 'the face of a true Kirk.' In the Anglican Communion its Commination service (at least to the latest revision) laments the collapse of discipline and declares its revival much to be desired. Some of us are old enough to remember in Scotland the very awful rite of 'fencing the Table,' in which the Minister of the Sacrament recounted current or probable sins and debarred from communion their practitioners.

Conceivably this venerable practice, which in Scotland is hardly even now obsolete, might hint the direction in which the Church's sense of itself as an ethical fellowship could be stimulated. It would be a difficult thing perhaps in these days for the Church to determine who does right and who does wrong—though Mr. Ruskin, in his *Notes on the Construction of Sheepfolds*, makes light enough of such difficulty. The Income Tax authorities are better equipped to know than the Church can be, and yet seem to have their own perplexities; and the Act as to undisclosed commissions has not so far led to any noticeable crop of prosecutions. It is, however, always possible for the Church to form and even to express a judgment on actions and practices; and it is always possible to require the attention at least of conscience to such findings. As a society the Church may have a mind on current and emergent questions of right and wrong—there is nothing fantastic in the supposition—and may speak her mind, very much to the general advantage. For thus she may create a standard; and it is the moral standard of common thought in these matters which socially counts for everything. So doing, the Church would give some support to the individual in his poor effort to run straight. Every man is solitary as he encounters the problems of his own conduct. At such a moment our Lord spoke of being 'left alone'; there are those who are left alone, to whom the moral backing of an ethical brotherhood, behind their resolve at any cost to do right and refuse wrong would be worth a good deal. For if a man in our world will follow the naked right, he is like enough to go to the wall; and no one knows it except himself and God—and except God no one cares.

Recent Foreign Theology.

Dr. Conteneau, one of the ablest of the French Assyriologists, has just published a little book,[1] intended for popular use, on what we now know about the civilization of ancient Babylonia and Assyria. It is needless to say that the information is all at first hand, thoroughly reliable and brought up to date. The author is an archæologist as well as a philologist, who has not only been a pioneer in the editing and decipherment of the Cappadocian cuneiform texts, but has also done good excavating work in Syria. The booklet is crammed with facts, but at the same time eminently lucid and readable, as might be expected from the work of a Frenchman. The contents comprise a history of the archæological exploration of Assyria and Babylonia and of the decipherment of the cuneiform inscriptions, together with résumés of the religion, art, and institutions of the Euphratean lands; and there are a good many well-chosen illustrations and a useful bibliography.

The enterprising Japanese publishers, Maruzen & Co., have recently published a book[2] which, to me at least, is exceedingly interesting, and will be equally so, I have no doubt, to other students of religion. Mrs. Gordon is already well known by her works on 'Northern Buddhism and its relation to Christianity.' The present volume brings all her previous labours, as it were, to a focus and enforces the Johannine doctrine, that there is One Light, 'which lighteth every man that cometh into the world.' The first half of the work is a reprint, with editorial notes, of Thomas Yeates's forgotten book on *Indian Church History; or, An Account of the First Planting of the Gospel in Syria, Mesopotamia, and India*, which appeared more than a century ago; the second half consists of Appendices by the editress. These are crammed with facts and comparisons gathered from all quarters, many of them of the most out-of-the-way description, and form a very valuable contribution to the study of comparative religion. The comparisons between the early symbolism of Christianity as revealed in the catacombs and that of Buddhism are especially interesting. Naturally the 'facts' (for which references are always given) differ in value and trustworthiness, but this is necessarily the case in compilations of the kind—as Herbert Spencer and Sir James Fraser have made manifest,—and the doubtfulness of some of them does not affect the general evidence of the majority.

The delightful illustrations which accompany the text add much to its charm and persuasiveness. Christianity and Northern Buddhism influenced one another doctrinally as well as externally; and under this mutual action and reaction Mahâyâna, Buddhism of the North, came to differ so materially from the Buddhism of the South as to seem an almost wholly different religion. Nestorianism, no doubt, had much to do with this; but it is now evident that there must have been contact between Buddhism and Christianity long before Nestorian Christianity penetrated to Central Asia—possibly in Alexandria. The result is that to-day there are many educated Japanese who are at once Christians and Buddhists, at one moment Christianized Buddhists and at another Buddhistic Christians. Their religious attitude finds expression in the words of the Abbot of the Chio-in monastery at Kyoto quoted by Mrs. Gordon: 'Buddha and Christ are One—only One great Way.' During the War I attended a requiem service in one of the Kyoto temples for the soldiers and sailors who had been killed, and I found it difficult to realize that I was not attending a similar service in certain churches in London.

A. H. Sayce.

Oxford.

[1] *La Civilisation Assyro-Babylonienne*, by G. Conteneau. Payot & Cie, Paris, 1922.

[2] *Asian Christology and the Mahâyâna*, by E. A. Gordon. Maruzen & Co., Tokyo, 1921.

Holl's Luther.[1]

A new work by Professor Karl Holl, of Berlin, awakens high expectations. In this volume he has collected essays and lectures on Luther, adding full and valuable notes and citations from Luther's works. The book is of first-rate importance, and may fairly be said to have decided some vital points in the elucidation of Luther's thought. The great Reformer has imposed on later ages the

[1] *Gesammelte Aufsätze zur Kirchengeschichte*, von Karl Holl. Band i., 'Luther.' Tübingen: J. C. B. Mohr, 1921. M.96.

task of continually interpreting him afresh, for his primary works are more deeply charged with the power of Christian religion than anything written between his time and the New Testament.

The first essay, entitled, 'What did Luther understand by Religion?' may become a classic. At the outset the keynote is firmly struck. 'The significance of his Reformation does not merely lie in the fact that he altered particular doctrines and arrangements of the Roman Church. He built new from the ground, he even re-shaped the idea of God.' What lifts him above his whole age is a passionate resolve to be clear about his relation to God—for pardon or rejection. He had, in fact, a different sort of conscience from his Catholic contemporaries, a conscience that dealt in absolutes not relatives. No man with his profound conception of morality could be long satisfied with the Roman system. Forgiveness, to his mind, is the live heart of Christianity. And what alone could help him there was not the voice of a priest, but the self-accrediting Word of God. By grasping the living God as Holy Love, he implicitly put aside the Roman thought of God as ultimately capricious and unknowable; while at the same time his idea of the absoluteness of God towers up far beyond the corresponding ideas of mediæval theology.

Luther never was a mystic in the proper sense. Mysticism proper had taught that 'in the depths of his inner being man has a bridge to God which cannot be destroyed. He can cross it as often as he will, simply by remembering that the sources of his life are in God. Even guilt is no obstacle. Let him only strip off the sense of self, and therewith he has also got rid of sin. To Luther this line of thought was never anything but unintelligible. . . . He could not understand how people could deal so cavalierly with conscience.' He rather laid terrific stress on the unconscious will of sin present in every man. Religion means taking our life from God's hand as a pure boon—taking it primarily in pardon, then each day afresh for the common duties of the world. The problem of evil is not to be solved by looking forward to another life: 'Know thyself blessed in God *now*.' From start to finish he is the sworn foe of eudæmonism in religion.

I think that Holl says less than he should regarding the place of Christ as Mediator in the argument of Luther's faith. His own quotations, as well as famous passages in the Commentary on Galatians, suggest this. The defect is partially righted in the second essay. What certifies the grace of God to sinners is the fact of Christ. From this insight Luther never moved or wished to move.

In the third essay, on Luther's new construction of morality, Holl argues that the Reformer broke through the distinction of law and counsels of perfection by a firm epoch-making declaration that the unconditional Divine will claims all of man, and claims each man's life as a unity. He was the first for centuries to realize what is meant by the wrath of God. In ethics we must talk not of virtues or goods, but of duties to God and our brother; not only so, but in Luther's view an act is rightly done only when, besides being dutiful, it is performed gladly. In short, Luther applied to himself a very much severer standard of goodness than was or is customary in the Church of Rome. Rome had represented morality as the means of winning God; Luther, reversing this, urges with unequalled force that all true and triumphant morality flows from antecedent fellowship with God. No one before had worked out so convincingly the sheer difference between goodness and the desire for happiness. This was all the more striking—we might say the more paradoxical—because he never failed to urge that a non-religious morality is no morality at all. 'He saw right to the depths of the antithesis between a morality determined by religion and a morality that circles round the ego, and, like St. Paul, did not shrink from pushing the consequences of this to the very limit. These two conceptions of morality are not related to each other as two stages, so that by merely heightening his point of view a man can pass from one to the other. The man's attitude is in the two cases fundamentally different. In the one case the final aim lies within the man himself—moral action strives towards self-perfecting; in the other, man knows himself controlled by a higher will.' And since God and the brethren are inseparable for faith, individualism is unchristian. The dynamic of faith gives to genuinely moral action a creative quality; religious insight, as in Luther's own case, means a deeper ethical penetration.

We must glance briefly at the concluding essay on Luther's significance in the history of exegesis. For one thing, he made an end of the allegorical

method, and illustrated the advantages of his own new departure by writing commentaries on Romans and Galatians which—so Holl writes deliberately—have never been surpassed. In his superiority to older methods he far excelled Erasmus. Again, his new principle *scriptura sacra sui ipsius interpres* made an epoch. He was the first to bring out the different values of the different New Testament writings. Though his results came largely by the intuitions of genius, he had an amazing gift for understanding language, and his use of visual imagination marked an important advance in the technique of historical research.

Holl rightly demurs to Troeltsch's well-known view that Luther in some essential points belongs to the Middle Ages, and that the properly modern period commences with the enlightenment of the eighteenth century. He makes it quite clear that Luther's view of religion as a thing of conscience broke with Mediævalism at a vital spot. Nor can he accept Troeltsch's distinction of 'church' and 'sect.' In fact, he indicates that prior assumptions rather than facts have shaped certain conclusions which Troeltsch's great authority is tending to make orthodox for many. Grisar and Denifle's anti-Protestant polemic is dealt with in a just but faithful spirit. It is odd that Denifle should cite as patristic a passage from a work now known to be a forgery of Erasmus.

Throughout his book Holl is speaking of Luther at his best and loftiest. He does not raise the question how far the Reformer may at times have lapsed beneath the height of his own principles. That topic he legitimately puts aside for the moment. Here, he virtually says, is Luther's contribution, his original and novel expression of the great Christian convictions. He has given us work of the first quality, which future travellers in the wide world of Luther's mind will neglect at their own risk.

H. R. Mackintosh.

New College, Edinburgh.

In the Study.

Virginibus Puerisque.

What are you Writing?

'My name shall be there.'—1 K 8^{29}.

Isn't it queer how fond we are of writing our names upon things! You aren't back in school a week before you have scribbled all over your new books 'John Smith, 25 Union Street,' or whatever it is. Folk from the cities take a day in the country, and nearly always leave the date and their names and addresses on some bridge or some barn door. And the odd thing is that people seem always to have done that. There are old, old cities that were buried by earthquakes or by some sandstorm from the deserts; and now that they have been unearthed again, everywhere about the streets wise men have found names and little jests of people who were dead long before Christ was born. Always people have liked to write their names upon things, to show that they were there.

And perhaps what this verse means is that even God does that. Those people had built a splendid huge new church, and what they prayed for was that at the very first service in it God would come and be among them, and to show that He was there, would write His name upon the wall; so that whenever they came to worship they might look up and see it, and remember. God was once here: look! there is His name upon the wall, written by His own hand. And perhaps He may come again to-day.

For that's why people come to church. It's to see God. I wonder what you do during the prayers and the big folk's sermons. I doubt you aren't listening much, are you? Not you! But your two swinging legs are two horses galloping, galloping, galloping far away! or the pew isn't a pew, it's an aeroplane, and you are flying over wonderful lands, until at last the minister gets finished. But while you are doing that, father and mother are listening, and looking and watching. For God may come. Look! there's His name upon the wall to prove He has been here before, and who knows but He may come again to-day. And perhaps if you listened and watched you might see Him too. And always afterwards you would remember; and always when you went

into that church you would see upon the wall, God, and the day and year. It is worth trying, isn't it?

But we all want to write our name on something. Many of us don't like to be quite forgotten, and try to write our name upon the roll of fame. But most of us won't make much of that. Do you remember how when David Copperfield went back to visit the school where he had been as a little fellow, he tried to find the names of those who had been big boys in his time? But not a trace of them could he see; and yet he knew it was just here, on this wall, at this corner of it, that they always used to write them. Yet though he searched and searched, they weren't there. Till 'coorying' down, he found them at last very near the ground. The big boys hadn't been so very big—were quite small fellows, really. And so anything we will do won't make us be remembered very long. We are too small to reach up and write our names where every one will always see them.

And yet we are all writing something, with our names and dates—something that will never rub out, will be always there to help or to dishearten other people.

There was a man once who had to live for years and years in a horrible dungeon underground, where very little light trickled in from a wee high window. His prison was a great big place, and had been used for hundreds and hundreds of years. Dozens, scores, thousands of prisoners had had to live there before him; and every one of them, to pass the time, had scratched their names and dates upon the walls. They had been dead, the most of them, for centuries; were then forgotten, almost all of them. All they had done, and thought, and said, had been lost, except that there in the dungeon they had written something on the walls, and that remained. And this poor soul, so lonely and weary of it all, used to go round and read what they had left upon the walls; and sometimes he was cheered, and sometimes he was driven desperate by it. There was a man dead three hundred years, forgotten as though he had never been, yet here was his name and his date, and a brave little jest he scribbled one day there in the semi-darkness, all alone; and when the prisoner saw that he felt it easier to hold out. 'Here was a man where I am now, as sick of it, as eager for the beautiful earth and a real life as I am to-day. Yet standing here he didn't lose heart; and no more will I. I would be ashamed to be a coward where he played the man.'

There was another, dead now long ago, and he had written a little prayer. And hundreds of years after this other, with the rats running about his feet, and his heart sick and sore, felt comforted. 'God was here once beside this man; will be again with me; is here now though I cannot see Him.' There was another who had written a curse, and with that the man shivered, and the place grew lonelier and darker. Here a man lost hope and heart, and with that he, too, all but despaired. They were all dead, and all they did forgotten. But every one had written something on the wall, and that remained, and helped or made things harder for those coming after. What are you writing on the wall? For, be sure you are writing something, making it harder or easier for the boys with you at school, and your younger brothers and sisters to go straight, and to be clean and true and honest. There was once a little laddie who lived in a small country town, and surely if we searched there very closely we would find what He wrote up—His name and date, and just one other little sentence, 'Jesus Christ, He went about doing good.' That's what He did with His life. What are you doing with yours? But, you say, 'What could I do? Jesus was Jesus; but I'm so small, so unimportant, nobody minds me. I'm just wee me, sent off to bed always in trouble, with my days at school and my evenings filled with lessons. What could I do?'

But Jesus, too, was just a little lad like you. He had to go to school, and some fellows would call in for Him on a morning, and off they would go; and they would pick Him on their side at games, because He always did His very best for the side, and yet wasn't a bit bad-tempered if the other lot were winning; was sunny and happy, and made things go. Some didn't like Him over much. But some were always at the house, and Mary would ask them down of an evening because they were her laddie's chums. He was just a boy like you. And what could He do, a wee man like Him. He would be thoughtful and unselfish. He would help mother and run the messages, and not sulk over it though He had to come in from a game, but He would do it cheerily. He would give Joseph a hand in the workshop; and when the little ones got tired and quarrelsome He would gather them together and tell them wonderful

stories. He would let them choose the game, and not make them take His way, although He was the oldest. Just little things like that. But the Lord God looking down said no one ever lived a life as splendidly as that wee carpenter laddie—no one. And yet you, too, could do things like that.

You're writing something on the wall. What is it?

Real or Sham.

'If any man be in Christ, he is a new creature.'—2 Co 5^{17}.

There was once a man who wanted to buy a canary. And because he lived in London, he found his way to a queer kind of shop down near the docks of that great city, where all manner of birds and beasts and crawling things are to be bought, and got his canary. I don't think he knew very much about them. Because every one who does knows that the slenderer one is, the better bird it is; the very finest can slip through a quite small ring. But this man bought a nice round fluffy chubby one, and went his way quite pleased! He was a little disappointed that the first day it didn't sing; and the next day it was still silent, though the shopman had told him it was a lovely singer. And then the third day a wonderful thing happened; for the bird took a bath. It went in, a canary; it came out—a sparrow, with the yellow paint washed off. And the man was very angry and wrote to the papers, and that's how I heard of it.

Well, there are lots of boys and girls like that. They look like canaries, and they are said to be canaries, yet really they are not; are just pure frauds, and all the yellow paint comes off quite easily. How old are you? for example. Looking at you, I would say nine, ten perhaps, even twelve. You're getting nearly grown up! Sit up quite late now, and look proud and haughty when the little ones are sent to bed. For you are no longer a child; you have another quarter of an hour, are not like them at all! And when mother has visitors you can sit in the drawing-room and manage your teacup, and not send the cake flying from the saucer to the carpet, which is more than father ever does, except when he saves the cake and spills the tea for a change. Yes, you are getting quite grown up; I would say about twelve. 'It's a fine canary,' said the man, showing it to his friends, as it hopped to and fro; and, really, it looked like it, till it took the bath. And you wait till you're out playing with the others, and just at the most exciting time mother comes and calls for you to run a message. And, whatever's this? You have to go of course, but you come in as slowly as you can, and you drag your feet, and you pout, and you tell yourself it's a great shame that Sarah Jane is allowed to stay out till ten past seven, and you have to come in at five past seven. Why, where's the great big girl of twelve gone now? I declare I was quite taken in. I thought it was a real canary, and it was only a sparrow—and the yellow paint's come off—only a wee sulky petted cry-baby, and not a grown-up girl at all.

To what nation do you belong? Why! I'm a Briton, you say. Well, so I thought. You look like a British boy, and your cap is like a British boy's cap, not like the queer things French and German fellows wear, that would drive one of our boys silly with shame and rage and disgust in a day. And you speak like a British boy. I would have said, to listen to you, that you came—you from London, you from Hawick, and you from Aberdeen. Yes, I would have sworn you are a British boy. And yet, even on the very verge of that water vessel that bird looked so certainly a canary; but it wasn't. And when you're playing football, and some one trips you up, or hacks you a bit hard, what's happened? Where's that British boy gone now! For here there is only a little savage, all flurry and rage, and temper and fists, and a whirl of noise. So that's what you really were all the time. Well, it was a clever fake; but we're sure of it now. Just a common sparrow, and the yellow paint's come off.

'I know,' you say. 'It's quite true. I have got a vile temper, or am horribly selfish. I know it; I don't like it; I want to be quite different. But what can I do? This is me, and I can't help it. I am not a canary, just a sparrow; and though you paint me ever so thick, I'll still be just a sparrow—a very sticky and uncomfortable sparrow, with a sparrow's ways and a sparrow's feathers, and a sparrow's silly little chirp, and nothing more. I don't mean to lose my temper; it just comes before I know. I don't want to be greedy, and grab the best; but my hand just goes out. I don't like being quarrelsome, and yet I quarrel almost every rainy Saturday. I know I shouldn't make the same old row each evening about going to bed, yet every evening I do make it. "Just till

the chapter's end." "Just till this game is finished." "Just till I see what happens to Dick when the pirate kicks away the tree-trunk which was the only bridge out of the cave, and he is there alone, with three revolvers pointing at him." I can't help it. I'm a sparrow; nothing more.' Poor little chap, cheer up. For here's a wonderful thing promised to you. It sounds too good to be true, and yet it is true—that though you are just a sparrow you can grow into a real canary—not a sham, and not just painted up—but with a canary's feathers, and a canary's ways, and a canary's glorious song—that though you are a cross and terrifying little beggar, you can become quite different. Not cross at all, not terrifying in the least. Not you, but a new creature, so different from the bad parts of you, that you'll really need to get a new name for yourself; because what you will be then—straight, true, big-hearted, gallant—won't be at all like the ratty, snappy, selfish little chap your name calls up to us.

'How? It can't be true. No sparrow ever grew into a real canary; and no boy in the least like me ever became so different.' Ah, but you're wrong! It's true no sparrow ever did, or, I suppose, ever will, change to a canary. But lots of girls and boys have become quite as changed from what they were as that. And how?

Well, it's like this. The other night you had home sums, and you couldn't do them. They were perhaps about pipes running in and pipes running out. Do they still give you that? And are there horrid grocers still mixing sand with their sugar? Well, whatever it was, you couldn't do them, tried and tried and tried, and got inkier and inkier, and crosser and crosser, and more and more hopelessly stuck. And then you're big brother came in. And he is really good at Maths. 'What's up?' said he; and you told him. 'Let's see them,' said he; and you showed him, and in a few minutes he had told you how that kind of sum was done; and, when you next tried, it had got quite simple, and you couldn't see where you had been so bothered—worked them out fast and easily. Well, we've got a big brother, Jesus Christ; and if we let Him He will help us when we get stuck in our temper and crossness and selfishness, and show us how to do far better. 'Why,' said the master at school, 'you're just a different boy from what you were yesterday. You couldn't do one sum right, and now you are working them, not all right yet, but really well.' All because your big brother showed you how. Well, our Big Brother shows us how.

And it's like this: you know if you admire a boy bigger than you, say in the First Fifteen; and if he lets you walk to school with him, how proud you are, and how you come to do what he does, and to speak like him, and all that. The same with mother and you girls. Because you love mother, you copy her, and are quite pleased when callers say to one another: 'How like her mother she is!' Well, if you make a friend of Jesus Christ, and remember Him, and love Him, without knowing it you'll do what He does, and imitate Him in a hundred ways; will become straight and brave and clean, because He is all that; and you admire Him so that you can't help growing like Him. So you needn't always be like what you are; can become a new creature, not a painted sticky sparrow, but a real canary.

The Christian Year.

Ninth Sunday after Trinity.

Response.

'Draw nigh to God, and he will draw nigh to you.'—Ja 4^{8}.

To respond to God's call we must turn our back upon that world which has exercised dominion over us, and we must in lowly spirit turn our faces Godwards. When we measure ourselves against the infinite Grace and Beauty of Jesus Christ we are humbled; we repent in dust and ashes. This is the arrestment and conviction we need. There is a human pride which keeps us from frankly admitting our weakness, failure, and sin. Difficult as it is for men to acknowledge to their fellowmen that they have wronged them and desire forgiveness, much more is the struggle in our hearts to confess fully to God our folly and transgression. Even in prayer it is possible for confession to be too formal. This is the danger of reading prayers. They may, but frequently do not, express our full heart. That is why some people fail to derive benefits they expected from their devotions. Pride of heart as well as of mind must go.

Knowing God's attitude towards us we can then learn what He demands from us. James depicts each step vividly

Firstly, 'Be subject therefore unto God.' It is a whole-hearted self-surrender into the hand of God. Let Him rule, command, and use us. Wait upon the inbreathing of His spirit into our lives. The more fully we are devoted in our allegiance to God the more easily shall we resist the wiles of the devil, and cause his retreat. Just as a mechanism must be subjected wholly and unrestrainedly to the influence of wireless power connexions, so must our hearts to influences of God. The subjection must be full and free, if God's Spirit is to operate with power. He requires our utmost loyalty, our lowliest service.

Secondly, 'Draw nigh to God, and he will draw nigh to you.' There is a distance separating children from Him. It may be diffidence or carelessness, fear or consciousness of sin. James suggests that the real cause is sin and its witching pleasures. He quotes the twenty-fourth Psalm.

> Who shall ascend into the hill of God?
> He that hath clean hands and a pure heart.

Thus he exclaims fervently in words familiar to his Jewish readers, 'Cleanse hands, ye sinners, and purify hearts, ye doubleminded.' You could not enter God's temple without a ceremonial washing of your hands. No more can you come nigh to God through Christ until your hands are spiritually clean—free from blood-guiltiness, undefiled by cheating in business, untainted by acts of impurity, or unrighteousness; not until your hearts are free from all alloy. Your doublemindedness is consequent upon impure hearts where you try to love both God and mammon. Get the heart right with God, and into the mind will come pure thoughts and heavenly imaginations. It is as though the Apostle looked out upon our present commercialism and observed professing Churchmen in the world competing, struggling, fighting against each other; tearing, demeaning, slandering, outpacing, and downing one another. Then on Sundays they seek God's presence. The words ought to ring from every Christian pulpit and heart in our land: 'Cleanse hands, ye sinners; and purify hearts, ye doubleminded.' Not till this is accomplished can we appear before God, and find Him drawing nigh to us. That we have need of His presence and power cannot be denied. That a new heart in industry and in society would work miracles is admitted. Why, then, cannot the Church of the living Christ arise and proclaim aloud her message and her promise? Mankind wants God. Tell it therefore what it must do to find God. And God yearns for mankind.

Thirdly, fictitious, sentimental, and unsatisfying delights must be sacrificed. They mock our religious aspirations. 'Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.' No one can consider the mad rush for gaiety and the whirl for excitements without feeling that no change but utter transformation will suffice. No plea is here tendered for asceticism. No appeal is made against sport and pleasant recreation, but certainly a strong warning is uttered against those worldly pleasures which cause waste of leisure, of mind, of body, ay, in some cases even of soul. The loose immorality prevailing to-day can only be arrested by a radical change—a return to God. The laughter of gay dancing saloons falls upon our ears with sorrow, for we know that it is commonly associated with bitterness and sin. For luxury we need affliction; for what youth calls 'life' we require mourning; and for what society calls 'a good time' we should profit by contrition and heaviness of heart.

The Church cannot afford to let slip the control of the social enjoyments of her people. She should direct and purify, rather than denounce them. By shutting her doors upon many social recreations she has virtually denounced them as sinful. Once she lets her young people outside she has invariably lost them. Though a most difficult problem to solve, I would humbly venture to suggest that the Church should endeavour to provide as far as possible for the recreations *of her young people*. Met under Church auspices, with fellow-Christians, and in a clean atmosphere, with proper supervision, much good can be accomplished. Cleanse and purify their pleasures, as well as their hands and hearts.

Fourthly, 'Humble yourselves in the sight of the Lord, and He shall exalt you.' Jesus said, 'He that humbleth himself shall be exalted.' It is God's method. We are to take a lowly place at the table, and then He will say, 'Friend, go up higher.' To be humble before God means penitence and abhorrence of sin. It means willingness to do even the least act God requires of us. We place ourselves before Him that He may send us where and when He wills. The greatest missionaries and revivalists have been humble men.

Among Apostles, Paul exclaimed, 'O wretched man that I am!' Carey and Moody were exalted from their benches; Livingstone from his pit; Shaftesbury from his humble use of rank to a higher lordship than his earldom. God can always use a humble man. There is room for development, and He has opportunity to conform him to the image of His Son. The Prodigal's first words were not those of excuse, but of humble confession, 'Father, I have sinned.' That attitude should be ours. We have no need to seek explanations or excuses for our follies and wanderings. Let us come to God and make full confession, and He will exalt us.[1]

TENTH SUNDAY AFTER TRINITY.

The Ultimate in Prayer.

'All things, whatsoever ye shall ask in prayer, believing, ye shall receive.'—Mt 21^{22}.

The same assurance is given in an even more precise form in Mk 11^{24}: 'Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.'

This promise is certainly rather perplexing, whether we take it according to Matthew or Mark. The very fact that it is given in two different forms, both being, not improbably, different reports or recollections of the same saying, warrants us in seeking to determine the actual meaning of it by other considerations than the mere words, or at least in interpreting the words in each case in the light of conditions which they, taken by themselves, would not necessarily suggest.

Christ clearly does not mean that we have only to make up our minds that we want a thing, and to believe hard that we shall get it, and then we shall have it. That meaning, perhaps, might be taken out of the words, but for Christ Himself or for any of His true disciples such an idea would be impossible. Indeed it could not really be taken out of the words, if you study them carefully. For even in the most difficult form of the saying—that in Mark—the promise is controlled by the words 'when ye pray.' But what is prayer? Remember it is Jesus that is speaking. Prayer is an exercise of the spirit of man in reverential, obedient, and humble approach to God. The very essence of prayer is the spirit of worship.

[1] J. MacDougall, *The Modern Conflict*.

But the kind of thing supposed, in this crude interpretation of the words, would not be prayer at all. So far from being an exercise of the spirit, it would be the suppression of the spirit. It would be something on the level of heathenism at its lowest. It would be to subordinate the great God to the whims and foolishness of our own hearts at their worst. This interpretation, I say, is not only spiritually impossible, but is confuted by the words themselves.

Matthew's version is even more explicit on this point, because, besides indicating that it is prayer Jesus is speaking of, it emphasizes that it is *believing*-prayer. What ye ask in prayer, believing. Believing what? The object of believing must surely be more than the wholly ungrounded idea that you will get what you ask just for the asking it. The object of believing is God Himself. It is faith in God that inspires and upholds the soul in the great assurance and venture of prayer. But faith in God—what an elevating, purifying, humbling, sobering experience that is! Faith in God—is it possible for any one with a real faith in God to ask just anything—anything that may be dictated by one's own petulant and uninstructed desires? No. If the measure of our enjoyment of this promise depends on the reality and measure of our faith in God, then here, too, is a security that it is a promise that does not open a door to the vagaries of an undisciplined spirit.

Still, taking the words subject to these safeguarding explanations, we feel that they remain strong and startling enough. Is there really anything in the spiritual life of mankind that confirms them? What I have always felt to be the most satisfactory explanation is that Jesus is here speaking out of His own experience. He is saying what He had found to be true for Himself. He is speaking from His own level. Well, that is a difficult level for us, and therefore His words are difficult. Difficult, but not impossible. True, He was the Son of God, but He is not assuming here anything that was His prerogative just as the only begotten Son of God. On that level He could not have advised His disciples at all as to what *they* might expect. He is reflecting an experience which was human—His own really human fellowship with, and confidence in, and insight into the mind and heart of His Father. He calls His disciples to share that experience—to rise to it. That is what He is there for. What He says

about prayer here, as He had found it to be true for Himself, might be true for them. Of course, it *mightn't* be true for them. That depended. It depended on how far their spirits were really able to attain to the same level of intimacy with God as their Master habitually occupied.

And taking our Lord's own spiritual experience in connexion with these words, we see at once that even it controls the sense of them in a way we might not have expected. We certainly do not find Jesus Himself in every case just making up His mind that there is something He wants, putting that into a prayer, and getting it. There was a phase of His experience which had that appearance—that in which He wrought His miracles. He asked certain things from God and, because He believed, He received them. The working of His mind under this phase incidentally comes out at the grave of Lazarus. There Jesus almost casually lets it be known that He had been praying for something, and God had given it, and that this was quite a usual experience with Him. 'Father, I thank thee that thou hast heard me'; and then, as though He felt it strange to be saying as much as this to His Father (surely we are here in the Holy of Holies of our Lord's consciousness), He adds, 'and I knew that thou hearest me always; but because of the people that stand by I said it, that they may believe that thou hast sent me.' Here, I say, was the phase of His experience in which it might seem He had only to say He wanted a thing, and He got it. (May we note here in passing that it is decidedly interesting to find a concrete instance in John's Gospel of the working of a principle which is simply stated as a principle in the Synoptics, and there looks like a paradox.) But there was another phase of Christ's experience which He revealed to us in the Garden of Gethsemane. There we find Jesus saying to His Father that He very much desires exemption from a certain trial; He asks for it, but He is not sure He will receive it. He Himself expressly makes the answer subject to the condition, if it be Thy will. 'If it be possible,' He says, 'let this cup pass from me. But if this cup may not pass away from me, except I drink it, thy will be done.' A superficial thinker putting the words reported by Matthew in the 21st chapter beside those just quoted from the 26th might say they didn't hang together. Why, at that depth of agony, did our Lord's confidence seem to fail Him that He could get whatever He asked? Why could He not in that extremity put in practice His own principle? What had happened, of course, was, not that His confidence in prayer had failed, but that there was something here which He could not ask unconditionally in any form of petition that really was prayer. Prayer always leaves us in the hands of God, and seeks only His will. The petition that deliberately or implicitly lifts you out of the hands of God and sets up your own will against His is not prayer at all. Here, then, Jesus in His own life actually illustrated the very distinction we have been explaining, and Himself provided the antidote against the misunderstanding which His words, taken too literally and crudely, might give rise to.[1]

ELEVENTH SUNDAY AFTER TRINITY.

Immortality.

'If a man die, shall he live again?'—Job 14^{14}.

We may rest our confidence in the life to come mainly upon these two great faiths, faith in man and faith in God.

1. We believe in the validity of human desire at its best. Can any one name a single human desire which is normal, widespread, and persistent which does not have standing over against it a corresponding satisfaction? If all men hunger, there is food for them. If they all want to breathe, there is air in abundance. If they have all the instinct of sex, there is another sex standing over against them with corresponding instincts. If they all have the desire for knowledge and the taste for beauty, there is an ordered, intelligible universe and a world rich in beauty awaiting the approach of these finer faculties.

The desire must be normal, not some morbid, unhealthy craving. It must be widespread, not the scattered possession of an eccentric few. It must be persistent, not the passing fad or fancy of a single season, but enduring from generation to generation. And when it is thus normal, widespread, and persistent, the universe where we find ourselves keeps tryst with it, holding in reserve the appropriate satisfaction. The Creator has a way of keeping His word with the best He has awakened in human aspiration.

[1] J. Porteous, *Studies in the Life and Teaching of Jesus.*

It matters not how you may account for the existence of that desire. You may say in pious fashion that a wise Creator implanted it originally, knowing that He would also supply the appropriate satisfaction. You may in more scientific mood insist that the desire itself was called into being by the external stimulus in the environment where the organism found itself. In either case, the argument holds. The integrity of the great order which enfolds us is such that it does not send these normal, widespread, and persistent desires upon fools' errands. It does not permit them to lead men into blind alleys It does not call them into action only to mock them with cruel disappointment. It holds in reserve the realities which match those needs.

And the converse of the principle here suggested also holds true—organisms do not make response normally, widely, persistently to imaginary forms of stimulus. In the long run and over vast areas they answer only to reality.

Now the desire to live on after death and to have those we love live on is normal. I have it. You have it. So has the man across the aisle, and the man on the other side of the globe. It is widespread—the sun never sets upon that empire of hope. When we go far afield, turning back to the religious beliefs of the ancient Babylonians and Egyptians, this desire is there in its full strength. When we come down to the Hebrews, the Greeks, and the Romans, it is there.

It must be so, Plato, thou reasonest well—
Else whence this pleasing hope, this fond desire,
This longing after immortality.

And the desire persists from age to age, knitting up the centuries into a mighty trust that humanity will not go down in final defeat before the physical experience which men call death. Why not trust the integrity of the universe here? Why not credit the veracity of this normal, widespread, persistent desire of humanity when it is at its best?

2. We believe in the life to come because we believe in God. We find sufficient warrant for believing that He is a Being powerful, wise, beneficent. He is above all and through all and in us all. Now it is unthinkable but that this Judge of all the earth should do right. He cannot be Judge of all the earth on any other terms. But has He done right if this life is all there is? Has He done right if vice and crime are to go oftentimes undetected and unpunished, if outraged virtue is not to be vindicated and rewarded? Has He done right if He leaves us with this mass of unreason and injustice upon our hands unexplained and unexplainable, unless there are further pages of human history to be unrolled and read in a world unseen? Has He done right if He leaves His own moral accounts with the race sadly in arrears? Has He done right where fidelity to duty has been burned at the stake, and tenacity of moral purpose has been broken on the wheel, while successful villainy has lived on mocking the appeal for justice? No man in his right mind can believe that He has. His own sense of reason and justice demands for Him a further opportunity, a broader area for the working out of His purposes of mercy and truth. The character of the Eternal is at stake.

It is a sound principle of judgment in theology that what is normal in man at his best will be found to be true in God. He has made us potentially in His likeness and image. The Master built His claim of a divine redemption upon the natural instinct of a shepherd to recover the missing members of his flock, upon the healthy impulse of a prudent woman to recover the lost coin to her purse, upon the inevitable outreach of a father's affection toward a wayward son in a far country. He built his faith in prayer upon the sure action of a father in giving bread and fish and eggs to his hungry children. With that same high confidence in our essential kinship with Him we may well believe that the human desire to have our dear dead live on is matched by the will of our Maker that it shall be so.

Strong Son of God, Immortal Love,
Whom we that have not seen Thy face
By faith and faith alone embrace,
Believing where we cannot prove.

Thou wilt not leave us in the dust.
Thou madest man, he knows not why,
He thinks he was not made to die,
And Thou hast made him—Thou art just.

If conscious and aspiring human souls are not to be kept in existence, if the whole human race is finally to be destroyed by the cruel hand of death, what possible object can be named which the Author of the world order as we know it could

have had in view? 'Evolution has been a long and painful process, in which man has slowly advanced to self-consciousness and freedom. When we are asked the meaning of this development we seem to find the answer in man—man who emerges from the heart of the great world process; who advances slowly from natural to ethical and to spiritual life; who learns to follow distant ends and finally form ideals which transcend the world itself. Man is a being of large discourse, whose outlook is not bounded by the earthly horizon, and the religious conception of his transcendent destiny is in harmony with human aspirations and ideals.'

In the same vein John Fiske gave us this great word. 'The more thoroughly we comprehend the process of evolution by which things have come to be as they are, the more we feel that to deny the everlasting persistence of the spiritual element in man would rob the whole process of its meaning. It would go far toward putting us to permanent intellectual confusion. For my part, therefore, I believe in the immortality of the soul as a supreme act of faith in the reasonableness of God's work.'[1]

TWELFTH SUNDAY AFTER TRINITY.

Missionary Statesmanship.

'Go ye therefore, and teach all nations' (R.V. 'make disciples of all the nations').—Mt 28^{19}.

A few years ago foreign missionary enterprise belonged to the region of sentiment: now it has been transferred to that of statesmanship. Formerly Christian thought wandered out in a romantic and irresponsible way among lands far distant, and the result was infinitely picturesque, but in many cases it was hardly taken seriously beyond the inner circles of the devout. To-day every intelligent believer in Christianity knows that mere zeal is not all that is required for effective work in the foreign field, nor is he much moved by such curious motives as the desire to hasten the end of the world and the coming of Christ by completing the preaching itinerary of the world. Instead of that he takes foreign missions seriously as a necessary department of all real statesmanship.

The great Missionary Conference of 1910 helped to clear up the situation, and interpreted much that he had advocated; and since then it has been gradually dawning upon Christian men everywhere that the foreign missionary enterprise must be accepted as a definite policy and reckoned with in the statesmanship of the world.

1. The first aspects of any such view as this must concern certain questions of detail. In the first place, in the choice of the field we have to distinguish between races that have a future before them and races which are obviously dying out. The means of reaching the population of the world with Christian propaganda are lamentably limited, and since we cannot at the present time hope to reach all, we must select those among whom we shall labour. Under these circumstances it is necessary to consider the future value of the various races. Work among those which are soon to become extinct has been, and is, heroic in the last degree; but statesmanship demands that the gospel shall be sent to the fountainheads of future civilization, and to lands which will in a generation or two exercise the strongest influence upon the world.

2. A second matter of detail is the choice of missionaries. In the days when missions were a sentiment, the only requirements for a foreign missionary's career were piety and zeal. But, when one comes to reflect upon it, it is surely obvious that the work of a foreign missionary is one of the most highly specialized of all the professions, and that further qualifications are necessary to ensure fitness for effective work in it. The only reasonable principle upon which a man should choose his lifework must be his fitness for the special lines and tasks which he purposes to face.

3. Third, a very essential part of statesmanship in the whole business of foreign missions is that of patience. There has sometimes been a craving for immediate results which has brought disappointment abroad and criticism at home. The statistics of conversions and baptisms are no sort of measure of the effectiveness of the work achieved. In many lands, the baptism of a convert has meant his ostracism and has deprived him of any means of making a living, yet complaints have been made that an insufficient number of conversions were tabulated in the returns sent home. It is extraordinary that it did not strike the critics that it would be wise in such lands to provide agencies whereby converts could be assured of a living and kept from starvation. The consequence in such cases has been that countless conversions have been achieved while no open profession was made.

[1] C. R. Brown, *Living Again*.

As one missionary has put it, 'Many a Christian will arise in the last day from a Mohammedan grave.'

One of the most touching of all missionary stories is one concerning the late Master of Balliol. A certain Geronimo of Genoa, having heard that the Australian aborigines were the lowest type of savages of the earth, went out and worked among them for twenty years without making a single convert or even an approach to one. The story was told to Dr. Jowett, and he replied very earnestly, 'I should like to have been that man.'

4. A fourth consideration is the necessity for distinguishing between causes and effects, and putting the stress of our work upon the former rather than the latter. Heathenism, with all its miseries and superstitions, is due to certain easily ascertained causes. The peoples are perishing from lack of knowledge, and from lack of ability to deal with existing conditions. The practical intelligence and directed will of such peoples have never been trained to play upon their life as it actually is, and the whole superstitious *incubus* of heathenism is the result. This fact should give us the point of view from which to look at educational and medical missions as agencies in the foreign field. There is a tendency to consider these as more or less secular, and to set up over against them the purely evangelistic missions as the ideal type. But in a land of gross ignorance and universal unhealed sickness, the evangelistic mission is to a large extent dealing with results while the causes remain untouched. It is a profound mistake to imagine that educational and medical work is to be regarded as in any sense a bribing of the people to come and receive religious instruction, by offering them benefits which they can understand. These are really no bribes, but the direct attack upon the causes of heathenism; and they should in every case be encouraged to go hand in hand with the evangelistic teaching which they are rendering possible and fruitful.

5. The fifth matter which must be included in this survey is the necessity for appreciating the value of pagan worship. It is not in vain that centuries of worship, however mistaken or imperfect, have engaged the heart and mind, and, to some extent, the conscience, of all the races of mankind. None of the races have lived in vain, and none has worshipped in vain. Each has discovered something in its worship which has increased its national value and its spiritual wealth. Our task is not to bring God to foreign countries in our ships, but to find Him there already, and to reveal Him to those children of His to whose homes we go. We should introduce Christ to them as the true Interpreter of their own ideals, the Appreciator of their own endeavours in the religious life. We are not there to westernize the East, as if Jesus had said, 'Suffer the white little children to come unto me.' We are there to fulfil rather than to supplant the imperfect life of pagan lands, to show them by their very virtues and beauties the sad and tragic lack and failure that are theirs, and to supply that lack out of the fullness of Jesus Christ.

The great business of the Christian missionary is to delocalize the gods of the heathen, and to reveal instead of them the one God over all, blessed for ever, revealed in Jesus Christ—in Jesus Christ, who is neither a child of the East nor the West, but is the Son of Man for ever. Seen thus in His light, it is safe to gather and preserve the true and beautiful elements in all attempts at worship, and it is easy to reinterpret these in a nobler and more helpful way than had been possible in any heathen worship.[1]

[1] J. Kelman, *Some Aspects of International Christianity*.

Contributions and Comments.

The Peshitta Syriac New Testament.

SCHOLARS will be grateful to Mr. Kilgour for his list published in your last issue of some of the MSS. on which the Bible Society's new edition of the Peshitta Syriac N.T. is based. They may be interested to know that the Bodleian MS. which he refers to, and which I collated for the late Dr. Gwilliam in 1913, is MS. Syr. d. 7. Dr. Cowley, with his customary kindness, has turned up this MS. and reminds me that it is recorded in the

Bodleian hand-list as dating from the 10th or 11th century. ALFRED GUILLAUME.

Durham.

Gideon and his Men.

GIDEON'S three hundred men have been the subject of several articles in recent numbers of THE EXPOSITORY TIMES (March and November 1921, April 1922). I do not intend to resume the discussion about the two manners of drinking described. I would only suggest to all those who take an interest in that question to read the highly instructive details given by Sir James Frazer in his book, *Folklore in the Old Testament*, vol. ii. pp. 465–470. They will be brought to examine whether there did not exist among the different tribes of Israel, as well as among some natives of Africa and elsewhere, a diversity of customs or rules concerning the manner of drinking. This might perhaps explain why it happened that the three hundred men finally selected seem to have belonged to Gideon's particular clan, Abiezer (cf. 8^2).

The Rev. T. H. Weir thinks that 'the story is quite plain' and that 'there are no "glosses" or redactors or emendations required.' Many would be glad and grateful, I am sure, if this were the case; but the probabilities are in another direction. Mr. Weir affirms also that 'the word *kara'*, "to bow down," means strictly "to drink *by putting the mouth in the water.*"' If this is exact in Arabic, it does not follow that it was the same in Hebrew; otherwise why should it be necessary to complete the meaning of the verb by the word *lištôt*, 'to drink'?

Coming now to the question of the water where Gideon's men drank, I do not understand how it is possible to assert that the word used 'implies' pools of rain-water, that word (*mayim*) being the general term in Hebrew for any sort of water: rivers, lakes, sea, as well as pools, springs, wells, cisterns. And it would still be necessary to explain where those pools of rain-water were situated.

Now, although it is known that vv.$^{2-8}$ do not certainly come from the same source as v.^{1}, it is not excluded that the water of vv.$^{4-6}$ is that of the spring of Harod of v.^{1}. Among the commentaries I have consulted (Burney, Moore, Cooke, Thatcher, Lagrange, Budde, Kittel, Gressmann[1]), several say that Harod is either certainly, or probably, or at least possibly identical with the spring now called Ain Jalûd, at the foot of Mount Gilboa. It is noteworthy that one of the greatest modern authorities on Palestinian geography, Sir George Adam Smith (*Hist. Geogr. H.L.* pp. 397–398), well acquainted with the localities, considers that spring as suiting perfectly the requirements of the text.[2] His opinion would most probably be shared, as it is in my own case, by others who have seen the place. It is one of the most interesting and striking spots in that part of the Holy Land. Unfortunately, travellers crossing Esdraelon from Jenîn to Nazareth, *via* Zer'în (Jizreel), and passing perhaps also through Sulam (Sunem) and Nain, usually omitted to go a little (three-quarters of an hour) out of their way to visit Ain Jalûd; they missed thus a very good opportunity. I confess that on my first journey I committed that error, but was glad to make it good later on. On April 8, 1899, I took a photograph, showing the admirable position of the spring, the abundance of water and the presence of cattle attracted in numbers. It is easy to conceive the men of Israel camping on the top of the cliff, overlooking the valley, with Sulam in sight and, in its neighbourhood probably, the encampment of the Midianites, and afterwards Gideon coming down and bringing down his men to the brink of the large pool formed by the spring at the foot of the rocks or to the river running out of it in the direction of the Jordan. LUCIEN GAUTIER.

Geneva.

[1] It strikes me that these commentators, besides quoting the parallel passage Dt 20^8, do not make any remark about the fact—certainly surprising and contrary to modern notions—of cowards being allowed to go peacefully home. Gressmann is the only one who notices this point and explains that, in old times, cowardice was frequently considered as being caused by an evil spirit. As this pernicious influence might become contagious and succeed in demoralizing even the valiant ones, it was deemed prudent to dismiss the frightened men. The passage of Dt says explicitly: '. . . lest his brethren's heart melt as his heart.'

[2] Robinson gives a picturesque and accurate description of Ain Jalûd (*Bibl. Res.* 3rd ed. ii. p. 323), but does not touch the question of identification. He says only (p. 327): Gideon . . . encamped at the well of Harod, probably on Mount Gilboa, since 'the host of Midian was beneath him in the valley.'

The Article before Proper Names.

WOULD it be correct to say that indeclinable proper names of persons which are adopted from

the Hebrew have never in the New Testament the article prefixed to them when preceded by a preposition, the preposition being sufficient of itself to designate the case, unless when it is absolutely necessary, in order to make the sense clear; and that such indeclinable names of persons may be used (as indeed they generally are used) without the article when connected with a substantive noun in the genitive?

This rule is Dr. Alexander Nicoll's (*Sermons*, pp. 299 ff.). It is his discovery. I cannot find so explicit a statement in modern grammars, and it would be interesting to know if it is accepted as correct on a subject sometimes described as 'capricious.' The Monymusk-born Oxford Professor of Hebrew, who died in 1828 at the early age of thirty-five, was one of the most learned scholars of his age, and little likely to be rash in his pronouncements.

There are apparent exceptions, but all come under the clause, 'unless when the article is absolutely necessary in order to make the sense clear,' or to 'declare the sense,' to use Canon Nicoll's own phrase.

For example, the article is found where the proper name of a person is lost in that of a race or house, *e.g.* Israel; or where it is used to show the gender; or where, as in Ro 9^{25}, there is a word understood, *e.g.* 'book.' 1 Co 15^{22} probably is included under this last exception, 'man' being understood before Adam or Christ.

If the proper names are, or have been made, declinable the usual Greek rule is followed.

INNES LOGAN.

Cambridge.

Joshua and the Miracle of the Sun.

IN his paper on Jos 10^{1-14} the Rev. G. P. Wallace says of the verb בּוֹא, 'it is quite impossible to use this word of the going down of the sun.' As a matter of fact, however, it is commonly used in this sense in both prose and poetry. An instance occurs in v.[27] of the same chapter, לְעֵת בּוֹא שֶׁמֶשׁ, where there can be no possibility of doubt about the meaning, as the preceding verse states that the bodies were hanging upon the trees until the evening. Other examples are Gn 15^{12}, 'when the sun was going down (לָבוֹא), a deep sleep fell upon Abram'; 28^{11}, 'he tarried there all night, because the sun was set'; Ex 17^{12}, where it is said of Moses' hands that they 'were steady until the going down (עַד־בֹּא) of the sun.' In Dt 11^{30} the derivative noun (מְבוֹא) is used for the west. Instances of the poetical usage are Ps 50^{1} (cf. Mal 1^{11}) 104^{19}. In Ps 19 the sun's going forth is expressed by the verb יָצָא, and in 65^{8} the corresponding noun is used of the outgoings of the morning and the evening. As Gesenius suggests, the use of בּוֹא to express the going down of the sun may have its origin in the idea of entering his chamber or place of rest. Mr. Wallace's theory of the incident does not take account of the fact that Joshua was engaged in pursuing the enemy at the time, and that daylight is favourable for pursuit, just as darkness is for a surprise attack. The moon is only mentioned in the quotation from the Book of Jashar, and is not referred to in the latter part of the verse. The theory suggested is ingenious, but the right interpretation of Scripture is not to be attained by doing violence to the usage of Hebrew language. The solution of the difficulty must be sought in another direction.

C. J. RITCHIE.

Lamington.

Note on St. John xvi. 10.

IN 'Notes of Recent Exposition' last September it was said of the passage Jn 16^{8-11} ('And he when he is come will convict the world in respect of sin, of righteousness, and of judgement . . .') that 'the difficulty when we give the verb its proper meaning is with *righteousness*.' Mr. Flowers, to the issue of last March, contributed an article on the passage as a whole, but neither did he over-pass that stumbling-block of righteousness: he related the conviction concerning righteousness to Christ's exaltation into the Heavenlies, whereas, in the text, it is related rather to His departure from the sphere of earthly life. Christ's word, 'Of righteousness, because I go to the Father, and ye behold me no more,' emphasizes His absence, not His glory.

If it be so, this emphasis may guide us in our search for the interpretation, and it seems to do so. Our Lord speaks of One '*whom the world cannot receive; for it beholdeth him not, neither knoweth*

him.' He who convicts the world concerning righteousness is One whose impact and work upon the world cannot be direct, since the world neither knows nor can receive Him: He acts upon it through men in whom He is, who are alive by Him and whom He directs and uses ('separate unto, me Saul and Barnabas'—give me the men 'for the work to which I have called them'). To effect such conviction is one of those 'greater works' for which our Lord looked from disciples as consequent on His going to the Father; and it is of experience that the layman, the ordinary disciple, finds the world more susceptible to that conviction at his hands than another's. Apostles must cry aloud, 'We are men of like passions such as you are,' and even their successors may have to say with St. Paul, 'Be you as I am, for I am as you are'; whereas the layman has only to live in all quietness his faithful life, and men see it as a thing which shines and condemns works of darkness, because the man is no one in particular. This remains as of experience though our thought rises high above Apostles. A man of the world wrote no long time ago: 'They say that Jesus Christ was without sin, but then He happened to be God, and I am not.' To convict the world as to righteousness it was expedient that Christ should go away, that He might come who creates witnesses to righteousness out of common men and men not visibly in touch with the Divine. Our Lord's disciples behold Him no more—they are become to all appearance as a people without a ruler, as sheep without a shepherd, as a body without a head; and yet they endure, they follow on, they keep law and serve and give obedience: furthermore, their righteousness is of the same new righteousness that men saw in Him whose life is the light of men. This righteousness in the plain man and in the ordinary discipleship—this as nothing else could—convicts the world in respect of righteousness: of righteousness as a reality, and as *one*; of righteousness as required of men, and, if required, attainable; and of righteousness as natural in the twice-born, men 'created in Christ Jesus for good works.'

'There is in the world to-day'—Dr. Gore has lately written—'a very widespread revolt, not only against the doctrines of theology, but against the Christian standard of life. . . . This open rebellion gives us our opportunity. What is wanted in the midst of the bewildered world is the witness of the true life being visibly lived by an organized society of men—the witness of The Way.'

ARTHUR W. WOTHERSPOON.

Glasgow.

Salvation and Loss.

THE article by the Rev. Arnold Brooks on 'Salvation and Loss in the Story of Zacchæus' in the March issue of THE EXPOSITORY TIMES is most suggestive, but it appears to me to be based on too doubtful a textual interpretation. There is much to be said for taking the phrase 'that which was lost' as equivalent to 'those who were lost.' There is no portion of the Gospels which furnishes so abundant and clear a commentary on Salvation and Loss as Lk 15, with the three Parables of the Lost Sheep, the Lost Coin, and the Lost Son. The primary reference of 'lost' is to sheep, coin, son, and it is quite in the manner of the Gospels to refer to Zacchæus as 'lost.' The general reference of the term in the Gospel is to relationships and not to qualities. Even now, if we speak of a 'loss of character,' we generally mean a loss of reputation; and the modern equivalent for 'the lost' is the outcast, the abandoned, the condemned. Notice in what respects the Sheep, the Coin, the Son, cf. Lk 15, are lost:

Lost Sheep . .	Ownership imperilled: membership lost: care and safety lost.
Lost Coin . :	Ownership imperilled: place lost: usefulness lost.
Lost Son . .	Fatherhood refused: home lost: character and property lost.

In each case our Lord throws emphasis upon the loss to God, who refuses to surrender ownership and Fatherhood, and accept those lost to others or themselves as lost to Him. There is the broadest basis for the conclusion of Mr. Brooks' article.

H. D. LOCKETT.

Manchester.

The Old Paths (Jer vi. 16).

THIS strikingly picturesque passage with its imagery of travellers who have lost their way inquiring for the old paths has doubtless for its origin in the mind of the prophet the difficulties of Eastern travel. An illustration of which is forthcoming in

the recently published work of Sir Aurel Stein (*Serindia: Detailed Report of Explorations of Central Asia and Westernmost China.* 5 vols., Milford).

In reviewing this 'magnificent production' the *Times Literary Supplement* says, Sir Aurel rode in the tracks of two famous travellers, Hsüan-Tsang and Marco Polo. Each of these has left a description of the desert: and as it was in the eighth century and in the thirteenth, so it is to-day. Hsüan-Tsang notes how the sands are always moving according as the wind piles or scatters them: how there are no tracks and nothing to go by: 'so travellers collect the bones of animals left behind to serve as road marks.' He tells how when the hot winds rise men and animals lose their senses: they hear singing and wailing; while looking and listening one becomes stupefied and unable to direct oneself.

And Marco Polo tells how if a traveller lags behind his company at night he will hear spirits talking: sometimes they will call him by name, and he follows the voice and is lost.

ACHILLES TAYLOR.

Selly Park, Birmingham.

The Parable of Dives and Lazarus, and Enoch 22.

THE influence of the Apocalyptic Book of Enoch upon the teaching of Jesus has been the subject of considerable speculation amongst N.T. scholars. A reminiscence of Enoch which, so far as I am aware, has not before been noticed, seems to be suggested by the Parable of Dives and Lazarus (Lk 16^{19-31}).

Dives is in torment in Hades, and, seeing Abraham afar off, and Lazarus in his bosom, cries out, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish. And beside all this, there is a great gulf fixed . . .' (vv.$^{24-26}$).

It is difficult to resist the belief that in the ideas suggested in these verses we have an echo of En 22. This chapter consists of a description of Enoch's journey to She'ol, where he notices four hollow places separated from each other. He inquires of his guide, the angel Raphael, the reason of this separation. Raphael replies that the division has been made that 'the spirits of the dead might be separated. And such a division has been made (for) the spirits of the righteous, in which there is a bright spring of water. And such has been made,' he adds, 'for sinners when they die and are buried in the earth and judgement has not been executed on them in their lifetime. Here their spirits shall be set apart in this great pain till the day of judgement . . .'

These extracts explain themselves, and the resemblances between them and the ideas in the parable are plain. 'The bright spring of water' in the place set apart for the righteous, is suggested in Dives' request that Lazarus may dip his finger in water, etc. The separate divisions of She'ol noted by Enoch, appear in the parable in Abraham's reply to Dives that between righteous and sinners 'there is a great gulf fixed.'

Clearly these resemblances postulate Jesus' use of the visions of Enoch, at all events, in the teaching of this parable.

A. O. STANDEN.

Oxford.

'Thy Kingdom come.'

IN teaching non-Christians the Lord's Prayer it is of first importance that the *notions* should be communicated to them. It is not enough to find synonyms in their language and to make a rough translation.

When in charge of the mission to the Makuchi Indians, in the far interior of British Guiana, on the Brazilian frontier, it was my work to learn the language and to commit it to writing. My predecessor—Rev. James Williams—had begun this work; but he took his papers with him, and I had to start *de novo*.

Some one had taught the Indians a version of the Lord's Prayer; and, upon examining it, I found that, while it was a translation, it did not convey right *ideas*. The Indians have no king and no kingdom. Their chiefs are obeyed only when they command respect and when the conscience of the people accepts their directions. They have no arbitrary, legal, and autocratic power whatever.

The petition in the Prayer, as I found it, read:

'Thy *place* is coming.' The word used was *pata*, which does service for a locality, a country, and for the world as a whole.

I taught the Indians, even in church, *conversationly*. And, in conversation, I explained that if a man were placed in the midst of a country and there were no people in it, he would have no kingdom. Also, if a man claimed to be king and the people did not acknowledge him as king, he would have no kingdom. A king can have a kingdom only when the people, in *their hearts*, acknowledge his *sway*. The word for 'sway' adopted was the word used by the Indians to describe the sway of a chief who is respected and acknowledged when he gives a direction, or expresses a wish. I pointed out that Jesus Christ had told people that 'the kingdom of God is within you,' that is, in your hearts. When you acknowledge God's sway in your hearts, you are in the Kingdom and the Kingdom in you. To try to think of a country floating down into your heart would be very funny, and very wrong! The Indians saw this, and they proved, in conversation, that they understood the petition as I had worked it out, in their own language for them.

With regard to the verb: The ordinary imperative, the imperative of insistence, and the imperative which brooks no alternative (the Makuchi language has these three) would not serve, as they can be used only in direct address; and one *cannot talk to the Sway of God* and command it to come! To say 'Allow it to come' would have suggested a wrong idea. And, after fully talking it out, I followed a course made possible by the structure of verbs in the language and evolved a verbal expression, which, in clumsy English, means:

Thy Sway as having come, be.

This was understood by them quite clearly to mean:

Thy Sway be *as having come into our hearts.*

When my book upon *The Sea Gypsies of Malaya* (now in the Press) is published, I hope to bring out one upon the Makuchis (in both cases I had to commit the language to writing). In both books, instances will be given which illustrate how languages can be evolved in order to express new ideas, such as Holy and Kingdom.

I am led to send you this Note by reading your remarks in the April number of THE EXPOSITORY TIMES.

WALTER G. WHITE.

Haughley Vicarage, Suffolk.

Entre Nous.

PERSONAL.

Gordon.

'When Lord Ripon became Viceroy of India, after the Gladstone Ministry took office, he took General Gordon with him as Private Secretary. He resigned the appointment a day or two after reaching Bombay, because Lord Ripon had asked him to acknowledge a pamphlet received from a leading Parsee, stating that the Viceroy thanked him for sending it, and had read it with interest. But Lord Ripon had not read it, so Gordon declined to write the letter. He immediately resigned and left India.'[1]

[1] A. T. Wirgman, *Storm and Sunshine in South Africa*, p. 169.

Kruger.

'Kruger had never travelled by train before his journey to Port Elizabeth. He asked how could the engine turn round without a "disselboom"? (*Anglicé*—the pole of an ox-wagon). He saw the sea for the first time, and asked, when a big cargo lighter came alongside the jetty, whether that was the ship to take him to England? Since those days he learnt many things. He coveted a port and a war navy for the Transvaal, and intersected his country with railways. He fell into the hands of astute Hollanders, like Leyds, in the after years but every South African—Britain and Boer alike—admired the old man's personal courage and indomitable tenacity. He was shrewd, too, in his way. Two brothers quarrelled over their just

inheritance to a Transvaal farm. They came to the President as arbitrator. He said to one brother, "*You* can make the dividing line across the farm." This was done on the plan. "Now," said Kruger to the other brother, "*You* can choose which portion you will have." When sites were given to various religious bodies by Kruger's Government, a full "erf" was given to the Presbyterians and Wesleyans and only half an "erf" to the Jews for their synagogue. A Jewish deputation went to complain to the President. They found him sitting with a Bible before him, open at the last chapter of Malachi. He said to the Jews, "Here is the whole Bible, Old Testament and New Testament. The Presbyterians believe in the *whole* Bible. *You* only believe in the Old Testament half of it. Therefore those who believe in the *whole* get a *whole* 'erf' of land, and you who believe in the *half* get only a *half* 'erf.'" And with that he dismissed the deputation who had obviously nothing to say in reply to Kruger's argument.'[1]

SOME TOPICS.

The Gift of Tongues.

Mr. Hugh Macnaghten, Vice-Provost of Eton, does not believe in it. In his little book on *M. Coué and his Work* he says: 'The gift of tongues apparently conferred on the Apostles the power of speaking in some dozen languages of which they were hitherto completely ignorant. This is indeed a miracle for miracle's sake, a thing to make men and women gape with admiration. And all for nothing. The Apostles, of course, needed only one language, for the knowledge of Greek would take them everywhere; the other eleven languages they might forget at their leisure and be none the worse, if only they kept their Greek. Besides, St. Paul who knew the facts tells us all about the gift of tongues, which, by the by, he rather depreciates. No wonder, since to speak with tongues was to use a cento of shreds and patches of speech with so little distinction in the sounds that the performance, as St. Paul tells the Corinthians, was likely to strike the ordinary man as destitute of decency and order. "Will they not say that you are mad?" Of course they will; in fact they did, mad or mad-drunk, "For these are not drunken," St. Peter remonstrates, "*as you suppose*." The explanation given in Acts is ludicrous. Bracket, or, better, erase five and a half verses from "because that every man heard them speak in his own language" in the middle of verse 6 down to the end of verse 11, and then you have a perfectly reasonable story which agrees with St. Paul's account and we are quit of a wild and wanton miracle. Yet these same five and a half verses are actually read in every church as gospel (or rather epistle) truth without any apology (defence is out of the question), without even a word of explanation, although every thinking man and woman in the congregation must know the interpolation to be nonsense, for of course the offending verses must have been interpolated. If St. Luke wrote them, when he might for asking have had the true account from St. Paul, he was a careless third-rate author, whereas in fact he belongs to the little company of great historians. Further, if this is not an interpolation, it follows that the early chapters of Acts, before the author became an eye-witness, are not merely comparatively, but almost absolutely, valueless as evidence. Incidentally what are we to say of the annual infliction of this absurdity on yearly dwindling congregations? Surely it is the assumption that the church-going public will stand anything, which explains, in part, why it is that year by year the congregations dwindle.'

[1] A. T. Wirgman, *Storm and Sunshine in South Africa*, p. 67 f.

Temptation.

When some one asked Professor Henry Drummond what he should speak about to young men, 'There is only one subject,' was the answer, 'Temptation.' Well, how are we to speak on Temptation? Not now as Professor Drummond spoke. The whole conception is new; the whole vocabulary is new. If you turn to a book on *Suggestion and Mental Analysis* written by William Brown, M.D., D.Sc., Wilde Reader in Mental Philosophy in the University of Oxford (Univ. of London Press; 3s. 6d. net), you will see how new it all is. The book is a scholar's finest work on the most perplexing if also the most popular of present day topics. This is what Dr. Brown says about temptation:

'If one is faced with a temptation that is out of harmony with one's main personality, there are three general ways of dealing with it. One may give way to it—lower one's ideals to make way for

it and consciously surrender oneself to it. The result is nothing harmful from the narrowly medical point of view, however harmful from the moral point of view, in regard to the health of the soul. Another way of dealing with it is to face it, to consider it carefully in relation to one's ideals, one's social and domestic duties and one's general purposes, and then to reject it by reason. Here, again, the result is a normal solution of the conflict, free from morbid symptoms, and the personality emerges from the conflict with added power of will and undiminished coherence. But there is a third way, the way of compromise and cowardice. One may be astonished to find that one is capable of such a craving and turn one's mind away in horror. Like the ostrich, one buries one's head in the sand and hopes half-heartedly that the enemy will pass one by. One distracts one's mind and looks elsewhere, but not wholeheartedly. The result is that dissociation occurs. The experiences tend to fall away from the general sway of the conscious mind, they are repressed and pass into the subconscious. They retain their original energy, and from their new vantage ground produce stress and strain in the conscious mind which the latter does not understand, and ultimately produce an outbreak of physical symptoms or mental symptoms, or both. The right way to deal with a repression of this sort is to recall the memories to the patient's mind, to call the craving up again, and let the patient face it and deal with it as a normal person would do, intellectualize it and destroy it, or sublimate it, *i.e* direct it in modified form to useful social activities.'

A Struggling God.

The phrase is not a happy one. For with all our modern notion of a God who suffers we must not for a moment entertain the thought of a God who cannot help Himself. He is able to do, and that exceeding abundantly. But when Dr. Richard Roberts, Minister of the American Presbyterian Church in Montreal, speaks of a struggling God he means a God who is still working, still creating, still moving towards perfection. He seems to have behind his mind the idea in the Epistle to the Hebrews of one who was made perfect through sufferings; he seems to think that that one was God.

It is a volume of addresses, short and simple, with thoughts to stay the mind upon. The title is *What's Best Worth Saying* (Doran; $1.25 net).

From Sir James Cameron Lees' Biography.

'A man came to him [Dr. Alison of Newington Church, Edinburgh] in the High Street and asked him to baptize his child. "I haven't seen you in church," said the young minister. "That's true," replied the man, "but when there's onything of this kind gaeing, I aye give it to your kirk."'

'And Alison would tell the story of the mill-girl who had taken her sitting in the front seat of the gallery in Dr. James MacGregor's church. When asked why she stopped coming to her former church she replied: "I am now sitting on wee MacGregor's breist."'

'Everywhere he went on that voyage he met old friends and acquaintances. At a port one greeted him with "You are far frae hame to-day, Doctor." "It reminded me of the story of an old Fife minister who in London thought he would venture within the precincts of a theatre and was hailed by an official with the remark, 'I hae often shown you into the pulpit, I'm glad the nicht to show you the way to the pit.' The official had previously acted as his parish beadle."'

'When in Salt Lake City I visited the great Mormon Tabernacle, where a very earnest endeavour was made to convert me to the Mormon faith. Sure enough, the ubiquitous Scotsman was there.

'"How long is it since you left Glasgow?" I asked of one individual whose speech betrayed the place of his birth. He was apparently an official connected with the Tabernacle.

'"Man," said he, in the broadest Doric, "I belang tae Paisley, and it'll be aboot thirty years noo since I cam' oot here."

'"What church did you belong to?"

'"I belanged tae the Auld Kirk."

'"That," I said, "is also the church to which I belong. I am extremely surprised to see you here."

'"Ah, weel," he replied, "the Auld Kirk is a guid Kirk, but it hasna the privileeges that we hae here."'

'Wherever Dr. Lees went men gathered round him. Nothing could be better than this quotation in which he summed up the society in a Highland fishing inn in the season: "They go out in the morning full of hope; they come back in the evening full of whisky; and the truth is not in them."'

'A good deal of whisky drunk, but no one very uproarious, except a tailor from the village, whom the policeman marched off the ground. "A puir weak creature," said Sandy, the Loch Scavinish shepherd, "and fery heavy on the dram. One day Mr. M'Stottie, the minister, saw him taking his glass in the morning, and said to him: 'I doubt, tailor, that's another nail in your coffin,' says he. 'Maybe,' says he, 'but I wish the nails in it were thicker.' Dr. M'Aulay spoke to him once about his drinking. 'You'll wear out the coats of your stomach,' says he. 'O, then, Doctor,' says the tailor, 'it will just have to go in its shirt-sleeves!' A puir, weak creature. He doesn't belong to these parts; he comes from Aberdeen."'

NEW POETRY.

Thomas Hardy.

Messrs. Macmillan have issued a volume of *Late Lyrics and Earlier*, by Thomas Hardy (7s. 6d. net), with an Apology. The Apology is Mr. Hardy's, not Messrs. Macmillan's. It takes the place of the usual Preface.

An apology for what? For being a pessimist. And the book needs it. You never read a book of poetry, or perhaps of prose, that offered a world so utterly awry. From first to last, without one accidental exception, everything goes wrong. Sometimes the incident is as commonplace, even as vulgar, as poetry can stand and be poetry; sometimes it is a surprise of imaginative perversity; but always the thing goes wrong.

And the wrongness is in the nature of things. It is not an accident. Nothing can go right because the universe is not right. What of the God of the universe? Mr. Hardy may have a god at the back of his mind but he does not bring him forward. Only once does he touch a religious point. And then his pessimism is as pessimistic as ever. It is a short poem on Easter —its title

A Drizzling Easter Morning.

And he is risen? Well, be it so . . .
And still the pensive lands complain,
And dead men wait as long ago,
As if, much doubting, they would know
What they are ransomed from, before
They pass again their sheltering door.

I stand amid them in the rain,
While blusters vex the yew and vane;
And on the road the weary wain
Plods forward, laden heavily;
And toilers with their aches are fain
For endless rest—though risen is he.

The 'Apology' gives some feeble promise of a changed attitude to God, or at least to the Church of God, or at the very least to the Church of England: 'What other purely English establishment than the Church, of sufficient dignity and footing, and with such strength of old association, such architectural spell, is left in this country to keep the shreds of morality together?' But the book contains not one hint of any other attitude than the old one—vanity of vanities, all is vanity. It is the sorriest creed ever offered for a world's acceptance by a man of genius. And it is offered in its sorriest, even sordidest, poetical form.

I knew a lady when the days
Grew long, and evenings goldened:
But I was not emboldened
By her prompt eyes and winning ways.

And when old Winter nipt the haws,
'Another's wife I'll be,
And then you'll care for me,'
She said, 'and think how sweet I was!'

And soon she shone as another's wife:
As such I often met her,
And sighed, 'How I regret her!
My folly cuts me like a knife!'

And then, to-day, her husband came,
And moaned 'Why did you flout her?
Well could I do without her!
For both our burdens you are to blame!'

Isaac Rosenberg.

In his experience, and somewhat also in his character, as they are told to us by Mr. Laurence

Binyon, Isaac Rosenberg resembled John Keats. And he too had the poetic gift. But he was a Jew who knew not God. The result, a pessimism as disappointing to us as Hardy's, and much more disastrous to himself.

THE BLIND GOD.

Streaked with immortal blasphemies,
Betwixt His twin eternities
The Shaper of mortal destinies
Sits in that limbo of dreamless sleep,
Some nothing that hath shadows deep.

The world is only a small pool
In the meadows of Eternity,
And men like fishes lying cool;
And the wise man and the fool
In its depths like fishes lie.
When an angel drops a rod
And he draws you to the sky
Will you bear to meet your God
You have streaked with blasphemy?

Hardy hides God behind the works of His hands; Rosenberg brings Him forward to denounce Him.

The title is simply *Poems by Isaac Rosenberg* (Heinemann; 6s. net).

Benvenuta Solomon.

The Tower Unbuilded, which gives Miss Benvenuta Solomon's volume of poems its name (Blackwell), is a series of sonnets on misplaced love:

One said: 'Pluck out this weakness.—'Tis not well
To let a cureless fever subtly burn
Thy youth away, till thou to dust return
Yet living, the untimely-withered shell
Of hopeless, fruitless dreams. O break the spell
That holds thee captive; summon pride to spurn
Forbidden love's bleak folly, and unlearn
His sorrowful art, so thou in peace shalt dwell.'
I made reply: 'This was by Fate decreed;
Nor power nor choice have I but to fulfil
Its purpose, being in subservience.
I follow whither destiny may lead—
Wherefore resist, since I must follow still?
Naught else befits but high obedience.'

There is poetry in that, unforced, effective. The book has not a feeble line in it, nor a flippant. The view of life is almost stoical, serious enough certainly, with none of the radiance which the Christian hope brings. There is high resolve, however. And always there is poetry. Take this:

EPILOGUE.

I play no part upon the public stage,
I have no lofty message for my age;
I only sing the songs that all have sung—
Mere slender echoes with a halting tongue.
No fond illusions of myself have I;
Dreaming I live, and impotent shall die.
But this one thing I see as clear as day:
For all we win from life we have to pay.

No full-orbed joy we know but comes to wane;
Some bitter loss must follow every gain.
We buy fleet hopes with long-abiding fears,
And flaming rapture with the grief that sears;
Pay to be loved with the soul's self as fee,
And pay for loving in stark agony.
Writhe as we will, there is no other way—
For all we win from life we have to pay.

Fail—and men trample us beneath their feet.
Succeed—O, can ye deem success is sweet?
Hear how the rabble, envious of your fame,
Decry your labours and besmirch your name.
Live, then, magnificently desolate,
To curse the cynic Powers that made you great,
And hear them, passionless as pitiless, say:
For all ye win from life ye have to pay.

Anguished we watch—and hardest this of all—
Our cherished idols crumble to their fall;
Our dreams, our fair ambitions, turn to dust,
While each thing fails us we were wont to trust.
But all's not lost if from their wreck we rise
Undaunted, with self-knowledge for our prize,
And, reconciled with Fate, this doom obey:
For all ye win from life ye have to pay.

I count him but a coward who shuns the cost.
What gain is happiness if wisdom's lost?
For e'en if Wisdom appertains alone
To gods, yet as her lovers be we known.
That high emprise shall bear its own reward;
So, though the learning stab me as a sword,
With unbent knee and lifted head I pray:
'Grant knowledge, God!—I shall not fear to pay.'

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.' And Satan got *his* answer from a ship's printer the other day. When the *Egypt*, rammed by the *Seine*, was sinking rapidly, William George Jenner, the ship's printer, handed his lifebelt to a woman who had failed to secure one for herself, with the remark, 'Here you are, madam, this is yours,' and then went down with the vessel.

But what did Satan mean by 'skin for skin'? It is agreed all round that the words are proverbial. Did he pick up the proverb in his wanderings? Or is it suggested that he was the author of it? He might have been the author of it. Proverbs as a rule are entirely after the Satan's own heart. They approve of moderation — moderation in eating and in drinking, in saving men's souls, and in destroying women's bodies—moderation in everything. When Jesus said to the young ruler, 'Sell that thou hast, and give to the poor,' Satan whispered, 'Charity begins at home'; and, when he found him hesitate, 'A bird in the hand's worth two in the bush.' The Satan might have been the author of the proverb, 'Skin for skin.'

But what does it mean? Ah, there the agreement ends. The variety of meanings offered is quite extraordinary. They may be found, set forth in perfect clearness, and perfect impartiality, in that greatest, if not latest, of all commentaries on the *Book of Job*, Driver and Gray's in the 'International Critical.'

First comes Olshausen. 'Skin for skin —that means, says Olshausen, 'Leave Job's skin unbroken, and he will so leave you yours.' On which Delitzsch remarks that this seems too indecent even for the devil, and Peake admits that it would be 'rather vulgar.' The indecency and the vulgarity seem to lie in the impudence of the Satan using such familiar language to the Almighty. But that is no objection. The Satan, even of the Book of Job, *is* a vulgar person. But there are other explanations.

Ewald and Dillmann, holding hard by the proverb, say 'skin for skin' is simply 'like for like.' Any man is ready to barter, giving one article as an equivalent for another. How much more ready is the selfish man to give his goods and even his family, to save his life. It is what Jacob did that day Esau came to meet him and four hundred men with him. Dr. Ball, the latest commentator of all, agrees. 'The phrase seems to be used like our *Quid pro quo*.'

A curious and not very comprehensible explanation was suggested long ago by Professor James Robertson in the *Expositor*, of which

DRIVER and GRAY take no account. 'The expression "skin for skin,"' says Dr. Robertson, 'is most naturally explained as a proverbial phrase, originating in the gesture of raising the hand to ward off a blow, or stretching it out to soften a fall. As one puts up his hand to save his face, and would rather suffer the bruise of a limb than the injury of a vital part, so, Job's adversary insinuates, the patriarch would sacrifice one after another of his worldly possessions and bodily comforts to preserve his own life.'

In some agreement with this is the favourite interpretation of the most modern commentators. It comes from Duhm. 'Duhm suggests that the expression may have been that of the Bedawi who tells the shepherd that if he does not give up the hide of his flock, his own skin shall pay the penalty, or the slave-hunter that he can purchase his own life by surrendering his slave or his child.' This is accepted by Strahan: 'The Satan speaks with the coolness of a chartered libertine. The proverb which he quotes with such aptness and insolence in heaven was redolent of earth and its usages. It probably arose among tribes for whom skins were an important article of barter and exchange, and meant, "You give (or get) a skin for a skin's worth." When a shepherd or herdsman was threatened by the Bedawin, he counted himself lucky if he saved his own skin by paying (the skin of) a sheep or ox; and the proverb admitted of many applications in ordinary life.'

But none of these meanings appeals to DRIVER and GRAY. For them 'the meaning apparently is: a man will sacrifice one part of his body to save another, an arm, for instance, to save his head, and he will similarly give all that he has to save his life.' But DRIVER and GRAY are as ready to criticise themselves as their neighbours. And they frankly admit that this explanation of the proverb is not quite satisfactory, since the Hebrew word translated 'skin' is never used for a member of the body. It is the skin and nothing but the skin.

There is one proposal left. It is made by Morris Jastrow. Now Dr. Morris Jastrow was a Jew and had it in him to understand a Jewish proverb. He takes the proverb by itself, as you must do. That is where some of the expositors go astray. They insist on the proverb and its application being in absolute agreement. They say, for example, that the word translated 'for,' being the same in both parts of the verse, must have the same meaning. That is not so. As the Hebrew word sometimes means 'behind' or 'beneath' and sometimes 'on behalf of,' it may have one meaning in the proverb and the other in its application.

What have we, then? 'Skin below skin: yea, all that a man hath will he give for his life.' That is to say, you have only scratched Job's skin yet, cut down to the quick. You have only taken away his property, make him suffer in himself.

If you do not approve — Dr. Ball does not approve. 'Where else,' he asks, 'is property compared with the skin?' If you do not approve, then follow Bishop Gibson and 'leave Satan's old saw in its obscurity.'

In this same *Book of Job* there is another 'skin' proverb, and again Dr. Robertson has an astonishing interpretation. The words this time are Job's own. They have entered the English language as a familiar saying with an unmistakable meaning. But what is the origin of the proverb?

The words are, 'I am escaped with the skin of my teeth' (Job 19^{20}). Talmage says, 'Job's teeth have exercised the forceps of commentators from the earliest times.' To which Dr. Robertson adds, 'and we do not think that the crack American dentist has been more successful than his predecessors. No doubt,' he adds, 'the phrase was proverbial, and it certainly corresponds exactly to one of the most expressive gestures in use at the

present day.' But first of all what do the recent commentators say?

Begin with Bishop Gibson, at whom we left off with the other proverb. 'The meaning is that there is hardly a sound place in his body, nothing but "the skin of his teeth."' The skin of his teeth would then be his gums—with which, as Professor Peake remarks, he must be left, else he could not continue his complaint. And this, Dr. Peake adds aptly, 'might seem credible, if we were not reading the work of a great poet.'

The German commentators have given themselves with German seriousness to amending the Hebrew text. Their interesting efforts are recorded in DRIVER and GRAY. Hupfield was content with 'I escaped with the skin, *i.e.* the life, in my teeth, that is to say with the bare life.' But the reading and meaning which DRIVER and GRAY themselves approve is that of Bickell and Budde: 'I am escaped (with) my flesh in my teeth.' Dr. Ball also counts this the best, and adds a luminous illustration: 'like some animal impeded in its flight by carrying off its young in that way.'

We are some distance away from the proverb in its modern use. Let us return to Robertson: 'When a speaker wishes to indicate absolute deprivation of *everything*, utter and entire poverty, he puts up his closed hand to his mouth, inserts his upper front teeth between the nail and the flesh of his thumb, brings the nail away with a sharp crack, extends the hand with the palm outwards, and ejaculates "ha!" as much as to say, "See! what can you take off there?" A modern Syrian, to express Job's thought, would say, "I am escaped with—see!" making the gesture just described; and all this put down in writing is simply, "I am escaped with the skin of my teeth," in other words, with absolutely nothing.'

The difficulty of believing that a dead body can be raised to life again is not so great as once it was. There is no man of scientific attainment to-day who will say that physical science closes any door. But the difficulty is still very great. And it is felt by an increasing number of persons. For a little science is a dangerous thing. The many who have been put in possession of some scientific knowledge, unbalanced by a historical or philosophical training, deny the possibility of the resurrection of Jesus Christ from the dead. But the few of fuller understanding know that in relation to matter 'no possibility' may be turned any day into actual experience. Meantime we must receive with patience and consideration every attempt that is made to account for the belief in the resurrection while rejecting the fact of it.

Such an attempt is made by Mr. Haven McClure, Secretary of the English Council, Indiana State Teachers' Association, in a book entitled *The Contents of the New Testament* (Macmillan; 7s. net). It is a book written, we take it, by a layman, and it has the inevitable weakness of such a book. For you may criticise and condemn the teaching in our theological colleges, but you will not deny that they make certain mistakes impossible. It is with theology as with Latin and Greek. As the classical scholar is at home in a literary atmosphere, so the theological student is at home in the religious atmosphere of the Bible.

But if Mr. MCCLURE has missed an early training in theology, and feels the loss, as Keats felt the want of the discipline of the classics, he is as earnest as Keats was to make it up by diligent study. His book is to be reckoned with on every page, and not least on those pages which explain away the Resurrection. He proceeds cautiously. He makes good, such good as he can make, one step at a time. He begins with 'the third day.'

Taking St. Paul as our earliest witness for the resurrection of our Lord from the dead, he says: 'That Jesus was raised from the dead Paul knows from the evidence of his own sense; but that he

was raised from the dead on the Third Day he knows only "according to the scriptures."' And what is meant by 'according to the scriptures'? We take the phrase as meaning no more than that a prophecy of Scripture was known which promised a resurrection on the third day. Mr. McClure takes it otherwise. It means, he says, that St. Paul was indebted to the Old Testament for the idea of a resurrection on the third day, and that without the Old Testament such an idea would not have entered his mind. Now, 'whatever Paul teaches about the Resurrection, we may confidently accept as having been the teaching of the Twelve Apostles and the earliest church.' The conclusion is that there was no resurrection *on the third day*.

There could not have been—though we are not told this at once. This comes out afterwards, when we are reminded of the absurdity of the women going to the tomb to anoint a body which 'in such a hot climate' had lain three days in the grave. No reference is made to the 'four days' in which Lazarus had been dead. It is the old way of arguing. There is no such possibility as a miracle, therefore—and all the rest follows and falls away, item by item.

The next item is the empty grave. St. Paul knew nothing of an empty grave. How does Mr. McClure know that? Because he does not speak of it. Does St. Paul speak of the birth in Bethlehem, of the baptism by the Jordan, of the temptation in the wilderness, of the sermon on the Mount, of the transfiguration, of the agony in the garden, of the betrayal by Judas? Does he speak of the two thieves or the parting of the garments?

But the thing that follows is more important. Mr. McClure is aware of the absurdity of speaking of a person rising again from the dead when only his soul rose. Yet he believes that only the soul of Jesus rose from the dead. He does not say how such a resurrection as that differs from the resurrection of any other person. But if that is what is meant by 'rising again from the dead,' was ever less appropriate language chosen? Mr. McClure has a short and easy way here. 'Bodies in New Testament Palestine were buried in hillsides, and not in the ground, so that "Come forth" (John xi. 43) is more accurate than "Arise."' You simply substitute the one word for the other—and ignore all other references and expressions everywhere.

The last two paragraphs are an appropriate conclusion. This is the first: 'Then what does Paul mean when he says: "If Christ be not raised from the dead, then is our preaching vain, and your faith is also vain" (1 Cor. xv. 14)? Obviously Paul refers to the Christian doctrine of the immortality of the soul, and of the soul of Jesus in particular, which had made its escape from the underworld into heaven (Acts ii. 27). Of this the early Resurrection faith consisted. To-day, if we believe in immortality, we also believe that Jesus is alive as much as any other Christian soul. Is this not a superior conception to that of a dead body reanimated and going through all sorts of efforts to prove its material existence?'

And this is the second: 'Then when the risen Lord appeared to his disciples back in Galilee,—a marvellous evidence of the depth of impression made by that master personality upon all who knew and loved him,—they went forth gladly and fervently to preach the gospel of the Resurrection.'

To which one must add that if they did they were the most guileless and the most gullible men that ever turned the world upside down.

Principal John Skinner, D.D., late of Westminster College, Cambridge, was Cunningham Lecturer at the New College, Edinburgh, in 1920, and lectured on the prophet Jeremiah. The lectures have now been published at the Cambridge

University Press with the title of *Prophecy and Religion* (12s. 6d. net).

The title is too comprehensive. For Dr. SKINNER keeps strictly to the character and work of Jeremiah. It is also too indefinite. There is no indefiniteness in the lectures. Every point is as clear as pen can make it, and is set forth with unadorned precision. But at the very beginning of the Lectures Dr. SKINNER does deal with Prophecy and Religion. He tells us wherein the experience of the Hebrew prophet differed from the religious experience of other men.

'The prophetic consciousness, as exhibited in the great prophets of Israel, is a variety of the general religious consciousness, involving like it an immediate fellowship of the prophet with God; but both in the sphere of its exercise and in the form of its experience it presents several phenomena which do not belong to the permanent essence of religion.' He names three chief features in which the religious experience of the prophets differed from the normal communion of a Christian with God.

The first feature is this. The prophets were conscious of being intermediaries between Yahwe and the nation of Israel. Yahwe did not address Himself to the individual as He does now. He addressed Himself to the nation. The individual received the message as forming part of the nation. But a personal God cannot hold direct communication with so impersonal a thing as a nation. And so Yahwe chose certain persons to be interpreters to the nation of His will. These persons He called to His side and initiated into His secret, and then sent them to the nation to make known His character and His purpose.

Because they revealed Yahwe's purpose to the people they were called prophets. They spoke for God. It is more than a generation since we gave up the idea that they were called prophets because they predicted the future. But they did predict the future. This is the second feature which Dr. SKINNER discovers in the special endowment of the prophet in Israel.

Since their mission was to the nation, the prophets were politicians. They predicted what was about to befall the nation. That they did so 'miraculously,' Dr. SKINNER does not say. But that is not because he is in any doubt of the fact. It is more probably because he disapproves of the word, and of the whole range of ideas which it represents. Given God, and a man in close enough communion with God, and all that to the uninstructed mind seems miraculous is only natural. And to separate certain results of that communion from the communion itself is to introduce chaos, even moral chaos, into the ways of God's working in the world. 'Few things in prophecy are more striking than the confidence with which it identifies current events with the direct action of Yahwe, or the certainty with which it reads their lesson and predicts their issue.' But how far that prediction was due to 'a presentment borne in on the mind of the prophet by subtle perception of the secret forces that shape the destiny of the world, and how far to an inference from general laws of the divine action,' Dr. SKINNER does not say.

The third feature that was peculiar to the experience of the prophets was the prophetic Vision. But now we must let Dr. SKINNER speak for himself. 'The experience of the prophets contains a sub-conscious element, appearing chiefly in the form of the Vision, which is not characteristic of normal religious life. The prophetic vision is undoubtedly a creation of the sub-conscious mind, working uncontrolled by voluntary reflexion, and producing subjective images which have something of the vividness and reality of actual sense perception. No one denies that such visions were frequent on the lower levels of Hebrew prophecy: "If there be a prophet among you, in visions do I make myself known to him, in dreams do I speak with him" (Num. xii. 6). The only question is whether or to what extent they entered into the

experience of the great literary prophets, whose perception of religious truth seems more akin to what we call intuition than to the obscure psychological phenomena of the dream and the vision. On that point there is room for difference of opinion, and great difference exists. The recent tendency of criticism has been on the whole to hold that the visions recorded by the prophets were actually experienced by them in a condition of comparative ecstasy, in which self-consciousness was not lost, although its control of the visionary process was suspended. But it is held by some that this literal interpretation of the descriptions given by the prophets is not justified: that they are simply using the traditional form of prophetic experience to express ideas which they had apprehended otherwise, either by pure spiritual intuition or by the exercise of their reasoning and reflective powers. Of these opposing views the former alone seems to me to be consistent with the directness and objectivity of the prophets' narration. It must be borne in mind that whatever *we* may think, the claim to have had a vision was taken seriously in ancient times as a proof of inspiration; so that for a prophet to profess to have had a vision when he had not would have been to deceive his public with regard to the validity of his commission to declare the word of God. That in many cases we have a conventional use of stereotyped prophetic phraseology without any corresponding visionary experience is undoubtedly true; but the deliberate report of a vision, especially a vision on which the prophet's whole title to speak in the name of Yahwe depends, stands on a different footing, and cannot be fairly explained as a conscious literary effort to express spiritual truth by the aid of poetic imagination.'

That, then, we take to be the first important contribution to theology which Dr. SKINNER'S Cunningham Lectures have made. They have enabled us to see the difference between the experience of the prophets and the experience of other religious men. But there is another. They also enable us to see, clearly and memorably, the difference between the experience of other prophets and the experience of Jeremiah.

Let us remember that when Jeremiah began to prophesy God addressed Himself to the nation. His only touch with the individual was in the case of the prophets themselves, a few, a very few men, selected and set apart to receive and carry His will to the nation as a whole. The individual knew it only as His word to the peoples of the earth or to His own people in particular, and felt such responsibility as a member of a modern company may feel for the decisions and deeds of the company. And, as with many members of a modern company, he might take no part in its decisions and have but the slenderest sense of responsibility for its deeds. Jeremiah altered all that.

For when God came to Jeremiah He came not to a prophet only but also to a man. For the first time in the history of prophecy the personal life of the prophet was in the sight of God of more consequence than his office. Jeremiah felt it to be more. He found that God regarded it as more. God, he found, could raise up other prophets to take his place; He could not raise up another man to be to Him what Jeremiah was meant to be.

What did this involve? It involved the end of prophecy. Rightly is Jeremiah spoken of as the last of the prophets. For as soon as the man became more than the prophet, the work of the prophet was ended. 'Out of the Hebrew prophet,' says Dr. SKINNER, 'there is created in Jeremiah a new spiritual type—the Old Testament saint: the man who, when flesh and heart fail, finds in God the strength of his heart and his portion for ever (Ps. lxxiii. 26).' Jeremiah embodies the transition from the prophet to the psalmist.

Dr. SKINNER makes no use of this in determining the date of the Psalms. Nor shall we. It is enough to observe that that note of individual responsibility to God which Dr. SKINNER calls

'moral sincerity' is repeatedly struck in the meditations and prayers of the Psalter. 'The deeply exercised writer of the 51st Psalm knows that "truth in the inward parts" is the indispensable condition of restoration to Yahwe's favour and the joy of His salvation; the writer of the 139th revels in the thought of God's exhaustive and unescapable knowledge of him, and closes his meditation of the remarkable prayer, conceived in the very spirit of Jeremiah: "Search me, O God, and know my heart: Try me, and know my thoughts: And see if there be any way of wickedness in me, and lead me in the way everlasting."'

But now, no sooner has Dr. SKINNER quoted that psalm than he feels the necessity of referring to something in it which is not altogether agreeable to the modern religious mind. It is the sense of satisfaction. There is in this and in other psalms (and in sayings of Jeremiah) that are like it, 'an insistent protestation of integrity which savours of self-righteousness.' It is the difference Christ has made. 'We miss the utter abnegation of merit, the emptying of self, the absolute dependence on a goodness and a love outside of ourselves which regards not our desert but our need, such as are expressed in many favourite Christian hymns.'

And, lest we have forgotten, Dr. SKINNER quotes the best example that can be found. It is Christina Rossetti's:

None other Lamb, none other name,
  None other hope in heaven or earth or sea.
None other hiding-place from guilt and shame,
    None beside Thee!

My faith burns low, my hope burns low;
  Only my heart's desire cries out in me
By the deep thunder of its want and woe,
    Cries out to Thee.

Lord, Thou art Life, though I be dead;
  Love's fire art Thou, however cold I be:
Nor heaven have I, nor place to lay my head,
    Nor home, but Thee.

And then he adds: 'But on the other hand the strong ethical sense of the Psalmists and Jeremiah supplies a needful corrective to the opposite error to which evangelical piety is itself exposed. For if the too obtrusive consciousness of moral sincerity as a claim on the divine mercy involves the danger of spiritual pride, the absence of the thing itself would be fatal to all true godliness; and there is a hypocrisy of self-depreciation into which a spurious and sentimental spirituality is apt to fall. In any case it was a great step in the history of religion to turn from the formalism of an external worship, and the legalism of a national covenant, and to find God in the heart of the individual, as One whose holy and searching presence strengthens every good purpose and pure aspiration that dwells there, and who sets secret sins in the light of His countenance. By the grace of God, Jeremiah took that step, and opened up a way of access to God which many devout souls, following in his footprints, found to be the way everlasting.'

Is this the end? No, the end is not individualism, however evangelically faultless. The end is the Kingdom of God. And even Jeremiah saw it. Of all that we must attribute to Jeremiah of insight into the ways of God with man this is the highest and best. The time came, 'when his private relation to God, combined with other elements in his thinking, broadened out into the conception of a new community of the people of God, based on direct personal knowledge of God such as he alone at this time possessed.'

The Early Christian Church in Egypt.

By Professor C. J. Cadoux, M.A., D.D., Yorkshire United Independent College, Bradford.

The Epistle 'to the Hebrews' declares itself to have been addressed to a definite community of Christians ($5^{11f.}$ 13^{23}), who had received their knowledge of salvation from the hearers of Jesus (2^{3}), who not very long after their conversion had been exposed to a persecution that involved public insult, imprisonment, and confiscation of goods (10^{32-34}), but no loss of life (12^{4}),[1] who had been Christians for a time long enough (5^{12}, διὰ τὸν χρόνον) to involve the deaths of some of their leaders (13^{7}), but not of a majority of their own number, and who—though apparently organized by themselves—were in close touch with other 'saints' (13^{24a}).[2] This last-mentioned fact, together with the obvious homogeneity of the readers, suggests that they constituted no single city-church as a whole, but a definite group of some size[3] within or alongside the rest of the local church. Such a separate appeal to a *section* of a local church is without parallel in the New Testament and in early Christian literature. The only basis of division that seems a probable explanation of the fact is that between Jewish and Gentile Christians. If this division is involved here, there can be no doubt as to which of the two groups our Epistle is concerned with. It is quite true that the dangers against which the readers are warned are not trust in circumcision, or in sacrifices, or in legal or ceremonial righteousness: and this fact, together with the writer's use of the Septuagint and other features, makes it unlikely that he is addressing *Palestinian* Jewish Christians;[4] but it does not weigh equally heavily against the hypothesis that the readers were Jews of the Dispersion, while the total absence of clear allusions to heathenism renders it very improbable that they were simply Gentile Christians.[5]

Now there is no place (outside Palestine) where Jewish and Gentile Christians are so likely to have maintained for some time their separate organizations as Alexandria. The only serious alternative is Rome. But if, as is almost certain,[6] the Epistle was written after 64 A.D., and if 12^{4} refers to persecution, then Rome is impossible, for the Roman Christians *had* 'resisted unto blood' in that year.[7] The question could be settled finally if we could be sure of the meaning of 13^{24b}: Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. The Greek here might mean either (1) 'Italian Christians away from Italy send greetings to you in Italy,' or (2) 'Italian Christians in Italy send greetings to you from Italy.' We have to balance the probability of people from a whole country sending greetings from that country against the probability of their doing so from somewhere outside it. If it is easy to imagine a set of Italian Christians assembled somewhere abroad, it is equally easy to imagine the temporary presence, say in Rome, of Christians belonging to other Italian cities, and their consequent dispatch of greetings *from* Italy. The grammatical evidence seems rather to support this latter view.[8]

If the more obvious lines of evidence converge on the Jewish-Christian community at Alexandria

[1] Peake (*Cent. Bible*, ad loc.) doubts whether 'resisted unto blood,' etc., refers to persecution, since the author is here *blaming* his readers, and would not blame them for not having been martyred: he thinks the words mean 'resisted sin in deadly earnest,' and adds: 'That the metaphor is not elsewhere found cannot decide against the claims of exegesis.' But as the context refers also to suffering and persecution, these 'claims of exegesis' are not strong enough to outweigh the *natural* meaning of the expression, which incidentally is confirmed by the non-mention of bloodshed in 10^{32-34}.

[2] Cf., however, 1 Th 5^{26}, Ph 4^{21}.

[3] 'A small group or circle' or 'one of the household churches' (Moffatt, *L.N.T.* 443, 447) would hardly have merited an Epistle like this all to themselves.

[4] Von Soden in *E.Bi.* 1994–7; Peake, *op. cit.* 22–24; Moffatt, *L.N.T.* 446.

[5] As Dr. Moffatt (*L.N.T.* 443–446, 448–451) and others hold: but he admits that the danger was relapse into 'speculative or theoretical Judaism' (445; cf. 449 f.). The case for Jewish-Christian readers of *some* type is convincingly put by Bruce (H.*D.B.* ii. 337*a*) and Peake (12–16).

[6] From the dependence of Heb. on Paul's Epistles and on 1 Peter (Moffatt, 439 f., 453; Holtzmann, *N.T.Th.* ii. 324–329: *per contra* Bruce in H.*D.B.* ii. 336), and from the mention of Timotheos to the exclusion of Paul. Cf. also 13^{7}.

[7] The importance of 12^{4} is strangely ignored in some recent arguments for the Roman destination. The fact that Clemens of Rome is the earliest to quote Heb. is as easily explained on the supposition that it was written *at* Rome as on the hypothesis of its having been sent *to* Rome.

[8] Moulton, *Prolegomena*, i. 237; Robertson, *Grammar of Gk.N.T.* 548, 578.

as the recipients of the Epistle, and on Rome as the place of dispatch, a number of minor arguments can be mentioned by way of confirmation. The use of the Epistle by Clemens and Hermas at Rome, and by the author of 'Barnabas' at Alexandria, is readily explained. So also is the strongly Alexandrian cast of thought visible in it.[1] The parallel titles of the two uncanonical Gospels κατ' Αἰγυπτίους and καθ' Ἑβραίους make their first appearance in Egypt, and suggest that these Gospels were used respectively by the Gentile (Egyptian) and Jewish sections of the Alexandrian Christian Church, before the four canonical Gospels were recognized as supreme. If that be so, the title of our Epistle, πρὸς Ἑβραίους, which is admittedly not what its author called it, might well preserve a tradition of its original destination, and indicate the Alexandrian Jewish Christians as its first readers.[2] The Muratorian Fragment does not mention any Epistle to the Hebrews, but refers to one 'ad Alexandrinos'; the description of it, however, as forged in Paul's name, 'ad haeresem Marcionis,' shows that, if Heb. is referred to, the author of the fragment has fallen into some confusion in regard to it (which is not in itself unlikely). The fact that the Alexandrian fathers, Clemens and Origenes, believed that Heb. was sent to Palestine, could be explained by the supposition that it had remained unknown for so long that the real circumstances of its origin and the meaning of its title had been completely forgotten, through the early passing away of the *separate* Jewish-Christian community at Alexandria.

Owing to the apparently accidental[3] loss of the greeting, we are without direct internal evidence as to the name of the author. We know only that it was not Paul, but one of the Pauline circle or school, not a personal disciple of Jesus (2^3), but 'a highly trained Hellenistic Jewish Christian, a διδάσκαλος of repute, with speculative gifts and literary culture,'[4] an Alexandrian in theology, and one who had himself shared in the evangelization and instruction of his teachers ($5^{11f.}$ 10^{32} $13^{19.\ 23}$). In view of all this, it is difficult to understand the reluctance of many modern authorities to accept the early and definite external evidence to the effect that the author was Barnabas.[5] Various objections to this tradition have been raised,[6] but the only one of any real weight is the difficulty of explaining how, if Barnabas was the author, the opinion could have arisen later at Alexandria (Pantainos, Clemens, and in part Origenes) that the Epistle had emanated from Paul. But assuming that Paul was not the author, this Pauline tradition tells no more heavily against the authorship of Barnabas than against that of any one else. All it proves is that virtually all record of the real author's name had disappeared by 180 A.D. The early accidental loss of the greeting, and the lapse of a century, would amply account for this disappearance. Furthermore, the attachment of Barnabas' name to another writing known at Alexandria—the 'Epistle of Barnabas'—is itself a sort of indication that he was known to have written something or other in connexion with Alexandria and Judaism. It is just conceivable, hardly more, that 'the word of exhortation' (He 13^{22}) may have suggested the authorship of 'the son of exhortation'; but is easier to believe that the phrase is a playful allusion by Barnabas himself to his own nickname (Ac 4^{36} 11^{23} 13^{15}). Nothing like so good a case can be made out for any of the other candidates that have been brought forward

[1] Moffatt, *L.N.T.* 27 f., 427 f. (use of *Wisdom of Solomon* and Philo).

[2] So Harnack, *Chronologie*, i. 479 (title presupposes 'dass es irgend einmal eine Zeit in Alexandrien gegeben haben muss, in der sich Ἑβραῖοι und Αἰγύπτιοι in den ägyptischen Gemeinden gegenüber gestanden haben'), 612 f., 638 f. Cf. Stanton, *Gospels as Historical Documents*, i. 266 f.

[3] It is hard to believe that the author would plunge at once *in medias res* with no opening salutations, in order not to mar the effect of his stately introduction (so Peake). A partial analogy to this loss or suppression of a personal opening might be found in 2 Clem., if Harnack's theory that it was the epistle of Soter, bishop of Rome, to Corinth could be accepted.

[4] Moffatt, *L.N.T.* 442.

[5] Tertullian takes his authorship for granted. Origenes' opinion is variably expressed, but in one passage he quotes He 13^{15} as a word of Barnabas (Moffatt, 437).

[6] *E.g.* Schmiedel (*E.Bi.* 487) refers to the author's apparent ignorance of Jewish ritual [but the errors are not certain (*op. cit.* 1998), and even if they were, it was quite possible for a Levite like Barnabas to be wrong on a few points of detail], to his disclaimer (2^3) of first-hand knowledge of Jesus [but Barnabas is not described in Acts as an eye-witness of Jesus, and may well have joined the Church three or four years after the crucifixion], and to Barnabas' leanings to Mosaism (Gal 2^{13}) [but this was fifteen years at least before Heb. was written, and it is clear that Barnabas was guilty only of a momentary inconsistency]. As Von Soden remarks (*E.Bi.* 1993), 'the intrinsic objections to authorship by Barnabas are not important.'

—Luke, Apollos, Silas, Peter, Clemens of Rome, and least of all for that strange 'last infirmity' of certain noble minds, Priscilla!

What we know from Acts of the movements of Barnabas leaves ample room for the few new facts which Hebrews adds to his biography. When he quarrelled with Paul at Antioch in 49 A.D., he took his cousin Mark and went with him to Cyprus (Ac 15^{39}). We do not hear of him again till 55 A.D., when Paul mentions him in 1 Co 9^{6} as a bachelor-missionary who, like himself, worked for his living. What was he doing in the interval? It seems clear that he kept away from Paul's field —Asia Minor, Macedonia, and European Hellas. What more natural than that he should have gone to Egypt[1] and Cyrene? He appears in the *Clementine Homilies* ($1^{8ff.}$ 2^{4})—the material of which belongs to the third century—as preaching at Alexandria. Mark, his companion, figures in a list that probably goes back in the main to Julius Africanus (about 220 A.D.), as first bishop of Alexandria (from 43 to 61 A.D.). The dates are doubtless wrong, probably the episcopate also, but not necessarily the man's name.[2]

Nothing certain is known, prior to this probable visit of Barnabas and Mark, of Christianity in Africa. Jews from Egypt, Libya, and Cyrene were present in the crowd round Peter at Pentecost, 29 A.D. (Ac 2^{9}), and disputed with Stephen in their synagogue at Jerusalem in 34 A.D. (Ac 6^{9}, reading Λιβυστίνων for Λιβυρτίνων). The baptism of the Ethiopian eunuch (Ac 8^{26-40}) and the first evangelization of Cyprus (Ac 11^{19}) took place between 34 and 40 A.D. There was a Christian from Cyrene at Antioch in 47 A.D. (Ac 13^{1}). The later mention by Mark (15^{21}) of 'Simon of Cyrene, the father of Alexander and Rufus,' may be a trace of Mark's interest in that region. That Christianity existed at Alexandria soon after 50 A.D. can be inferred from the appearance of the learned Alexandrian Jewish Christian Apollos at Ephesus in 52 A.D., especially if we can rely on the explicit statement of Codex Bezæ in Ac 18^{25} that Apollos had been orally instructed in the way of the Lord 'in his (own) country' (ἐν τῇ πατρίδι).[3] Whether the fact that 'he knew only the baptism of John' makes it unlikely that he had been the pupil of Barnabas or Mark is difficult to say; but his activity at Corinth in 'powerfully confuting *the Jews* (and that) publicly' may possibly be taken as pointing back to at least one important sphere of the work of the earliest Christian missionaries at Alexandria, namely, the Jewish synagogues.

Heb. $10^{32ff.}$ suggests that the readers had undergone a vexatious persecution some considerable time before the Epistle was written, but not very long after their conversion; and $13^{3.\ 13}$ indicate that a new persecution was just commencing. If we are right in our conjectures, the former persecution would be, not that inaugurated by Nero, but some local anti-Jewish outbreak, such as occurred not infrequently at Alexandria, possibly some provincial accompaniment of, or sequel to, Claudius' expulsion of the Jews from Rome about 50 A.D. It is, however, quite possible that the second persecution—contemporaneous with the dispatch of the Epistle—was the first burst of the 'institutum Neronianum' on the Christians of Alexandria. While Mark appears at Rome in 59 A.D. (Col 4^{10}, Philem ^{24}), in Asia Minor in 64 A.D. (2 Ti 4^{11}), and at Rome again 64–65 A.D. (1 P 5^{13}), Barnabas—so we may infer from He $13^{19.\ 23}$, and from his non-appearance at Rome in connexion with either of the two imprisonments of Paul—probably confined himself to Cyrene, Egypt, and Palestine, and did not come to Rome until Paul and Peter had both suffered martyrdom (64–65 A.D.). There he would meet with Timotheos, who had come from Ephesus to Rome in response to Paul's appeal (2 Ti $4^{9ff.}$), and had been put in prison in the course of Nero's persecution. Happily, however, Timotheos was liberated (He 13^{23}); and Barnabas was able to tell the Jewish Christians of Alexandria (who were now beginning to feel the pressure of the precedent set by Nero in 64 A.D.) that he would be able shortly to return to them and to bring Timotheos with him. The interval between 50 A.D. and the date of the Epistle—65–67 A.D.[4]—would be sufficient to explain the use of such phrases as those of 5^{12} 6^{1}, and for the reference to the decease of a number of revered leaders (13^{7}).

[1] Under the dynasty of the Ptolemaioi, Cyprus was always closely attached to Egypt (Smith's *Dict. Gk. and Rom. Geog.*, i. 730 f.).

[2] The authorities are quoted in full by Swete, *Mark* xviii. f.; cf. Harnack, *Chron.* i. 123 f. I see, however, that Dr. Moffatt, in *The Hibbert Journal*, Jan. 1922, p. 379, mentions 'A. Heckel's essay on *Die Kirche von Aegypten* (1918) with its disproof of the legend that Mark founded the Alexandrian Church.'

[3] But the Neutral Text by itself almost implies as much.

[4] He 8^{13} 10^{25} $12^{26f.}$ are probably allusions to the impending catastrophe in Palestine of 70 A.D.

That this reconstruction of the facts depends to a considerable extent on conjecture is not to be denied; but in view of the scantiness of our data, the same would have to be said of any reconstruction whatever. It may perhaps be tentatively claimed that the theory here advocated enables us simply and easily to harmonize a larger number of such positive indications as we possess than does any other theory involving the Roman residence or non-Jewish character of the readers, or rejecting the authorship of Barnabas, or dating the Epistle considerably later than 70 A.D.

Literature.

ARISTOTLE.

The Clarendon Press translation of 'The Works of Aristotle,' now the war is over, has begun again and will make steady progress to the end. It is a great undertaking. For this is not the crib to be used for a pass and then cast aside. The translation of every book is done by a scholar of tried and acknowledged ability. It is made from a revised text, which has cost time and thought to construct. It is accompanied with notes which illustrate both the text and the translation. And it is such a rendering of the original as one can read with pleasure and yet rely upon. The latest volume contains the *De Coelo* and the *De Generatione et Corruptione* (Humphrey Milford; 10s. net).

PREACHING.

The Anglican neglect of preaching is a thing of the past. We know only one lecturer now who makes light of it. And he is old enough to be obsolete. The Rev. Paul B. Bull, M.A., Priest of the Community of the Resurrection, has published a volume of *Lectures on Preaching and Sermon Construction* (S.P.C.K.; 8s. 6d. net), one of the fullest and best books on the subject ever issued. It is especially full on the construction of the sermon—some will think too full, but Mr. Bull knows his audience and the neglect which he has to remedy. Very wise are his words on the use of illustrations. He does not add 'and abuse.' Illustrations are rarely abused; it is only a fashion to say so, and the fashion has been made by the indolent preacher who will not give himself the trouble to find them. But Mr. Bull insists upon the necessity of appositeness and accuracy. Thus on accuracy: 'Be careful, too, in every detail of an illustration. When Mr. E. Phillips Oppenheim, in *False Evidence* (p. 128), makes the hero, describing his struggle with a poacher, say, "We rolled over and over in a fierce embrace, his teeth almost meeting in my hand which held him by the throat," the thrills of the conflict died down into worrying speculations as to the exact position of a poacher's teeth, until I was reluctantly forced to the conclusion that the author had fully justified the title of his book.'

Most timely also is the chapter on style. And especially effective are the notes on mistakes to be avoided. They will be found on another page.

THE POETRY OF DANTE.

Messrs. Allen & Unwin have issued an English translation of *The Poetry of Dante* by Benedetto Croce (10s. 6d. net). The translator is Mr Douglas Ainslie.

Croce holds that Dante's commentators, in all lands, have given attention to the politics and even to the geography of the Divina Commedia and have neglected its poetry. He insists upon this at great length and with much severity. His own determination is to pass by all the allegorical and historical allusions, or to touch them very lightly, and get to the poetry. The Commedia is a poem, the greatest in the world, as it well becomes an Italian to assert, and if we do not find it so we lose it.

For when we forget that it is first and last a poem we say, for example, that the Inferno is the best and the Paradiso the worst of it, and give as a reason that Dante had experience of the one and not of the other. In the former case he could describe what he had himself passed through on earth, of the latter he had had no taste or touch. But 'Dante knew what his critics do not know or have forgotten, that Hell, Purgatory, and Paradise,

all modes of life beyond the grave, are neither representable nor conceivable by man. He intended only to give symbolical or allegorical representations. Constant and eternal torment surpasses the capacity of the human mind no less than constant and eternal joy. They are both unthinkable, because both are contradictory and absurd. But setting this aside, and assuming that all these three kingdoms are to be found somewhere on earth, they would nevertheless always be an external reality, the object or rather the work of naturalistic observation and of the classifying intellect, and unattainable for art, which draws not things but sentiments, or rather, creates its lofty imagery upon the sentiments. Not to speak of Paradise, it is impossible to draw artistically a rose or a cloud if imagination does not first transform sentiment into either rose or cloud.'

The book is most readable. This Italian philosopher knows how to capture the attention of his readers. 'The heart of Dante believes in the blessed ladies who are watching and guarding him from yonder skies. The first of these is she whom he loved so deeply in his youth and by whose aid he emerged from the vulgar throng. His youthful dreams clustered about her person, her name illuminated his poetry: Beatrice. Beatrice is now the eternal feminine, she is piety; hers is an almost maternal solicitude, yet with something in it of the soft and amorous. She is a saint, but a beautiful woman always, and in a manner belongs to him alone who celebrated her alive and dead. The other ladies, friends of Beatrice in the court of heaven, are not ignorant of this ancient tie. They are careful to warn her of the danger which menaces her faithful lover, divining her desire and anticipating her will. She departs and goes to Virgil and persuades him, speaking to him "with an angelic voice, soft and low," with delicate flatteries and gentle promises of gratitude, concluding her discourse with the supreme and irresistible feminine argument of tears. "Her eyes she turns away shining with tears. . . ." To express the fluctuations in his soul, the poet here uses the image of "flowerets" bowed and drooping beneath the nocturnal frost, now warmed in the rays of the rising sun; they "rise up all open upon their stems," and thus resemble him who has reached the shore and looks back upon the ocean which he has traversed—an image of terror overpast which Dante has elsewhere employed.'

ST. LUKE.

The Westminster Commentary on *St. Luke* has been entrusted to the Rev. Lonsdale Ragg, B.D., Examining Chaplain to the Archbishop of Wales (Methuen; 15s. net). And Mr. Ragg has written a useful commentary. In the Introduction he gives serious consideration to all the new ideas, and entertains or at least leaves the door open for a fair number of them. If it were possible to identify Lucas with Lucius of Cyrene (Ac 13^1), 'this would harmonize with the early and general tradition that connects Luke with Antioch; it would also go some way to explain the special interest shown, in the third Gospel and the Acts, in Herod's court and household (cf. viii. 3, ix. 7, xiii. 31, xxiii. 7–12; Ac iv. 27, xii., xiii. 1).'

In 2 Co 12^{18} 'mention is made of "the brother," sent in company with Titus. Souter suggests that St. Paul is referring to Titus's own brother—certainly a valid and natural translation of the Greek—so that if these identifications are accepted, we gain a new fact about St. Luke; namely, that the recipient of one of St. Paul's Pastoral Epistles was brother to the author of the Acts and the third Gospel.'

He is willing to transfer the story of the woman taken in adultery from St. John to St. Luke. 'The evidence of vocabulary is certainly very strong: the incident itself is typical of what St. Luke loves to record. If we suspend our judgement as to the actual transposition we may still see one more evidence of the affinity between the third and fourth Gospels in the fact that generations should have accepted as part and parcel of the fourth Gospel a passage so intrinsically Lucan. And the fact that this affinity is difficult to account for directly—there is no evidence of a personal meeting between the two Evangelists—may itself be accepted as bearing significantly upon the truthfulness of the record of each, and linking, as has been said, the Synoptic picture of Christ with the Pauline and Johannine conception.'

The commentary is brief and businesslike. One welcome feature is the frequent reference to works of art. Thus: 'The Visitation has formed the subject of numerous sacred pictures of first rank, as by Giotto, in his Padua series of frescoes, Tintoretto (in the Scuola di S. Rocco), Ghirlandajo (in the Louvre), where Elisabeth kneels to embrace the B.V.M. Better known is that of Albertinelli

(in the Uffizi), which the Arundel Society reproduced. There is a fifteenth-century picture in the National Gallery by Patinio (No. 1082). P. L. W. (*Childhood*) has one by A. Pirri.'

BIBLE AND SPADE.

A competent survey of archæological discovery, as it touches the Bible, was made by the late Professor John P. Peters, Ph.D., Sc.D., D.D., in the Bross Lectures for 1921. The lectures have now been published, under the title of *Bible and Spade* (T. & T. Clark; 8s. net). There are a few full-page illustrations, which are quite new. It is evident that even yet we have not had all the effective and illustrative scenes in Palestine photographed for us.

The lectures are original also. Dr. Peters was himself one of the most successful explorers, and he had the gift, always desired but not always enjoyed, of making his discoveries known. He writes simply, sincerely, attractively. This book is quite good enough to create an appetite for Palestinian exploration—and this is a good time to create it.

Dr. Peters has not fallen into the mistake of thinking that archæology is of use only when it proves the accuracy of the Bible. 'We shall not,' he says, 'get the best results until we stop talking or thinking about *defending* the Bible, and devote ourselves wholly and unreservedly and without any *arrière pensée*, in Bible study as all other study, to the search after truth for truth's sake. I am not concerned in these lectures to support the Bible record by the results of archæological research, I am concerned to find points where the written documents of the Bible and archæological discoveries throw light one upon the other, either giving us two witnesses to a fact, or the one explaining the other.'

But the impression made by the book is certainly in favour of the historical and topographical reliability of the books of the Bible. Sometimes Dr. Peters lets himself go on a bit of criticism. He says that about 150 A.D. the Hebrew text of Is 7^{14} 'read "the virgin," which was later changed, at the expense of the sense, to "young woman," out of *tendenz* against the use of the passage by Christians.' In other places he illustrates a text with much acceptance. He has an especially important section on the Deuteronomic passage which speaks of the eagle stirring up her nest. 'The passage in Deuteronomy is written by one who knew what he was talking about and who had seen it himself.'

MASONRY.

Mr. W. L. Wilmshurst has written a book on *The Meaning of Masonry* (Percy Lund; 10s. 6d. net). He sets out to tell his fellow-masons (and such of the uninitiated as care to listen) 'the purpose the framers of our Masonic system had in view when they compiled it. To this question,' he says, 'you will find no satisfying answer in ordinary Masonic books. Indeed there is nothing more dreary and dismal than Masonic literature and Masonic histories, which are usually devoted to considering merely unessential matters relating to the external development of the Craft and to its antiquarian aspect. They fail entirely to deal with its vital meaning and essence, a failure that, in some cases, may be intentional, but that more often seems due to lack of knowledge and perception, for the true, inner history of Masonry has never yet been given forth even to the Craft itself.'

So, for once, a writer has discovered an empty place and has determined to fill it. He has the qualifications. He writes clearly, effectively, at times even charmingly. And he has a high opinion of what Masonry may be, has been indeed, and is. 'During the last two centuries the Craft has been gradually developing from small and crude beginnings into its present vast and highly elaborated organization. To-day the number of Lodges and the membership of the Craft are increasing beyond all precedent. One asks oneself what this growing interest portends, and to what it will, or can be made to, lead? The growth synchronizes with a corresponding defection of interest in orthodox religion and public worship. It need not now be enquired whether or to what extent the simple principles of faith and the humanitarian ideals of Masonry are with some men taking the place of the theology offered in the various Churches; it is probable that to some extent they do so. But the fact is with us that the ideals of the Masonic Order are making a wide appeal to the best instincts of large numbers of men and that the Order has imperceptibly become the greatest social institution in the Empire.'

Yet Mr. Wilmshurst hides nothing from you that

you may think unsatisfactory in Masonry—its equal affection for, or indifference to, all religions, for example. If you think that the Christian religion is to be preached as a substitute for other religions (and you are bound to think so if you know Christ Jesus) you cannot be a Mason. Not that Masonry ignores Christ. Under the name of Hiram Abiff, and beneath a veil of allegory, 'we see an allusion to another Master; and it is this Master, this Elder Brother who is alluded to in our lectures, whose "character we preserve, whether absent or present," *i.e.*, whether He is present to our minds or no, and in regard to whom we "adopt the excellent principle, silence," lest at any time there should be any among us trained in some other than the Christian Faith, and to whom on that account the mention of the Christian Master's name might possibly prove an offence or provoke contention.' Mr. Wilmshurst quotes with much approval 'that great authority and initiate, St. Paul.' But not so did St. Paul keep silence.

THE COLVERS.

'The period of American history from early Puritan days in New England, or for nearly three centuries, was spanned by a line of eight successive members of the Colver family. All of them were good, patriotic citizens, who helped to promote the public welfare in one way or another. Five or six of them rendered military service, and assisted in building up and safeguarding new settlements. Four of them were Baptist ministers, at least two of whom gave themselves unreservedly to advancing the spiritual and moral welfare of the people over wide areas of the country. The last one—a woman—was an unusually successful public-school teacher and principal, who devoted her life to educational work in the city of Chicago.'

All these Colvers are commemorated in *Through Three Centuries* (University of Chicago Press), by Jesse Leonard Rosenberger. The book is an extended biography. Three Colvers are fully described; the rest are used as excellent introduction. Of them all the greatest was the Rev. Nathaniel Colver, D.D., whose activity first found its opportunity in Boston, where he was the pastoral founder of the Tremont Temple Church. Slavery and intemperance he fought unremittingly and unflinchingly at every turn, even in the face of mobs. Then, in Chicago, he not only had much to do with the founding of, but he gave the first regular theological instruction at, the old University of Chicago, for the Baptist Union Theological Seminary, which is the Divinity School of the University of Chicago to-day. Last of all, when he might well have claimed the right to rest, he went, regardless of the effects which it was likely to have, and did have, on his health and in the shortening of his life, to Richmond, Virginia, where he opened, in an old slave pen, a school for the freedmen which, with accretions, has become the Virginia Union University.'

At one time—this was in Cincinnati, Ohio—'Dr Colver announced a series of Sunday evening lectures on "Slavery as a Sin." The house was crowded to overflowing from the very first. He was, by turns, closely argumentative and energetically denunciatory. He was humorous; he was pathetic, sometimes his irony cut like a Damascus blade; again, it tore in pieces and burned, as when the lightning strikes an oak. In one of these lectures he declared, as he had at other places, that the Fugitive Slave Law was a flagrant outrage on the laws of God, and that, as such, men ought not to obey it. One of his hearers became so much excited that he called out, "That is nothing but rank treason." Dr. Colver paused, drew himself up to his full height, and, looking keenly at the man for a moment, said in his most majestic tones: "*Treason to the devil is loyalty to God.*" The effect on the audience was something wonderful. An indescribable thrill ran through it, men turned pale with excitement, and it was a common remark afterward that "Dr. Colver made my blood run cold."'

THE ZAMBESI.

Miss C. W. Mackintosh, the author of that fine and now famous book, *Coillard of the Zambesi*, has written an account of two journeys which she made to North-Western Rhodesia, the one in 1903, the other in 1920. She calls the book *The New Zambesi Trail* (Marshall Brothers; 10s. 6d. net).

On the second journey Miss Mackintosh was greatly impressed with the progress made since her first journey took place. She saw the signs of it everywhere, and nearly all the signs were good. At Bulawayo: 'What a change since I was here last! Instead of the ankle-deep expanses of dust, littered with packing-cases, tarpaulins, rusty barbed

wire, and crumpled bits of corrugated iron, a series of broad, neat platforms extends to the fine stone-built offices, through which the traveller passes out into well-metalled roads. Instead of the shabby little victorias charging 12s. 6d., a smart rickshaw drawn by a Matabele, magnificent in plumes and anklets, takes one the same distance—viz. to the Rhodes memorial in the centre of the town—for 1s. 3d.'

At the Mission Stations the signs of civilization were quite as evident. 'Most of the stations have good gardens now, and the natives too are raising European and tropical fruits and vegetables for sale from seeds and cuttings supplied by the missionaries (and by the Government, which is also developing rice and cotton-growing). It is only within the last few years that this privilege has been enjoyed. During the earlier years the natives could not be induced to work for regular wages. Digging was woman's work, and she had enough to do for her family. Needs, too, were few, and when the man had earned two yards of print (at 6½d. per yard) for a setsiba they were amply met, and he went off home. Nowadays stuffs are costly; moreover, the tax has to be paid (10s. a year), and the more intelligent are learning the value and necessity of permanent employment. So that the gardens can flourish, and bananas, paw-paws, pineapples, peaches, pumpkins, tomatoes, potatoes, lettuce and even strawberries are abundant. Formerly, again, the seeds sent out from Europe took so many months to arrive, and had to survive so many accidents, that they hardly ever prospered. M. Coillard had many disappointments of this kind. But for some years past leading English seedsmen have given special attention to the preparation and packing of varieties suited to the tropics; and arriving as they do a few weeks after dispatch they usually do very well.'

Miss Mackintosh is not a missionary, but she has much interest in the work of the missionaries in Africa and much sympathy with their difficulties. One of the keenest questions is how far to go in 'living as the natives live.' To go far is with 'the almost invariable result of death or degeneration.' 'People at home,' she says, 'often express the opinion that missionaries should suit their requirements to the resources of the country. I can only say they would think differently if they could realize that the issue is not as between asceticism and self-indulgence, but as between sinking to the level of the native or raising him, if not to ours, at anyrate nearer to it.'

THE APOLOGETIC OF THE NEW TESTAMENT.

In the Bohlen Lectures for 1915, now published under the title of *Apology and Polemic in the New Testament* (Macmillan; $3.50), by the late Professor Andrew D. Heffern, D.D., of the Philadelphia Divinity School, we receive an able and original contribution to one of the most difficult fields of New Testament study.

Professor Heffern believed that much of the polemic of the New Testament which is usually supposed to be directed against the Judaizers is really directed against Gnosticism. He believed that Gnostic speculations appeared very early in the Church; and that they are dealt with even in the Epistles to the Thessalonians. 'We find no reference to such a movement in Galatians, which on the South Galatian theory can be regarded as the earliest of the Apostle's extant letters. In the Thessalonians, however, written from Corinth at the beginning of the fifth decade, we meet with a definite polemic against a special perversion of the Pauline teaching. Almost always this controversial element is viewed as due to attack upon the Apostle by unbelieving Jews. Such attack would naturally consist of denial of the original propaganda preaching that Jesus is Messiah. Yet there is in the Epistle no reaffirmation of the original apologetic from prophecy, the witness of Jesus' life, words and deeds, His resurrection and the believers' gift of the Spirit. On the contrary his only reference to the Jews, I Thess. 2, 14ff., is in regard to their persecution of his converts for their stedfastness in the faith that Jesus is the Christ. In reference to this tribulation, the first Epistle is a stimulation of the patience inspired by the Christian hope of glory at the Parousia of Christ.'

'Writing from Corinth, he asks the prayers of the readers for his deliverance from "the definite body or class" (Findlay *in loc.*) "of absurd, or eccentric or perverse and wicked men": II Thess. 3, 2. Ellicott admits: "who these men were is somewhat doubtful." They are, however, not the heathen, since nothing is known of opposition to the Gospel or of danger to the Apostle from the Corinthians, cp. Acts 18, 10. Nor are they, as in the usual view, unbelieving Jews; else he could be

expected to name them as such, as he does when speaking of their persecution of the Thessalonians, I, 2, 14, and of the persecution by them which he anticipates in Jerusalem: "those who are disobedient in Judea," Rom. 15, 31. He would not moreover describe as "absurd and irrational," the Jews to whom he presented in the synagogues his elaborate arguments from Old Testament prophecy, and to whose objections against Christianity he offered, with most solemn protestations of devotion to his nation his profoundest teachings in Rom. 9–11. Neither could his opponents in Corinth be Judaizing Christians for the same reasons: he could not have called either their attack a Jewish attack, which was clear-sighted and based on deep conviction, as being against all reason. Further, his added remark, "faith does not pertain to all men," could not refer to pagans or Jews, since it would be pointless to assure his readers that these classes had not accepted the Christian faith. Nor could the threefold description of the opponents apply to Judaizing Christians. They could indeed be called by Paul, as in Gal. 2, 4, false brethren; yet with definite reference to their denial of the freedom which we have in Christ, and not to denial of the faith professed by the Church of Jerusalem, of which they were members. Even they, however, are not treated in Galatians and Romans as ἄτοποι, and are not characterized as πονηροί, immoral men.

'We conclude, therefore, that the reference may most naturally point to a group of men within the Church whose claim to be believers Paul repudiates, and whose immoral behaviour, based on principles contrary to all reason, is hindering the progress and success of the Gospel. These, it may also be noticed, are prominent features in the later description of the false teachers in the Pastorals. There, the men who within the Church withstand the truth are reprobate concerning the faith, are corrupted in mind and without understanding; evil men, πονηροί, and impostors, γόητες; and as such are contrasted with those that would live godly in Christ Jesus, II Tim. 3, 8–13.'

The discovery of Gnosticism and its refutation occupies a large portion of Professor Heffern's book, and is undoubtedly its most challenging feature. So thoroughly and so fairly is it worked out that it demands the attention of every student of the New Testament. But the more practical part of the book must not be neglected for it. For earlier chapters present a valuable survey of the way in which the Gospel was offered to, and pressed upon, first the Jewish and then the Gentile world. To the preacher, but most of all to the foreign missionary, they are of very great value.

SAINT JANE FRANCES DE CHANTAL.

Messrs. Longmans have issued a further series of Letters of Saint Jane Frances de Chantal, translated by the Sisters of the Visitation, Harrow-on-the-Hill, and with a Preface by His Eminence, Cardinal Bourne, Archbishop of Westminster. The title is *The Spirit of Saint Jane Frances de Chantal* (21s. net).

The previous volume of selected letters was issued in 1917. It has been so much enjoyed by the faithful that a demand has been made for more. The opportunity has been seized to correct some errors into which, it is held, Miss E. K. Sanders has fallen in her Life of the Saint. The chief error, if it is an error, seems to be in giving too much importance to Angélique Arnauld of Port Royal. As the Abbess of Port Royal fell out of favour and missed her saintship, it is inevitable that a different judgment should be formed of her by a Protestant and a Catholic. Perhaps Miss Sanders will have something to say.

Meantime the important matter is, are the new letters good enough to justify the new volume? The answer is in the affirmative. They are just as lively and just as tactful as the letters already quoted. Take this for tactfulness. It is from a letter addressed to Mother Marie Jacqueline Favre, Superior of the Second Monastery of Paris: 'We have seen your history of the foundation of Troyes. The style is simple and natural. It pleases me greatly. The only remarks I have to make are: that I think you need not have said that the Bishop of Troyes is not esteemed, but you can very well say, that because he favours religious houses he is not liked. And again, where you speak of the rudeness of those gentlemen, it ought to have been mentioned with a suave graciousness. You should also have named the sisters who were employed on the foundation. See how we are of one mind, dearest daughter, you and I, and how we treat each other with perfect frankness.'

Could a mere man have written the last sentence?

But we must quote a letter complete. This was written to a Mistress of Novices:

'Learn to yield an absolute submission of your

higher powers to God, and to hold your spirit in sweet authority over your passions so that they may be ruled according to reason, and preserve your equanimity in all events. Be at all times and under all circumstances kind and gentle. Win with such discretion the hearts of your daughters, that while opening theirs you may open to them your own. Never be surprised to see them commit great faults, and let them not even be surprised at themselves, although their faults may be serious; but turn them very gently to the knowledge of their own misery. We should aspire to the perfect virtue required of us by our vocation, but it does not follow from this that we may not commit faults. Oh no! for the finest virtue is only acquired amidst contradictions. But if it has already been attained with labour, then things most painful no longer cause us pain; not that the merit is less, since the preceding conflict renders very meritorious all that is afterwards done, with an increasing advantage. Natural virtues are meritorious only through the care which we take in directing our intention. In a word, the greater the combat the greater the crown, and the more glorious is the triumph. Nor must we avoid it under any pretext whatsoever, nor be astonished at the rebellion of our passions, nor at the repugnances shown by those others; such persons we must meet with much amiability, remembering that each one, like ourselves, has two sides, one tending to good, the other to evil. Turn to God at all times and occasions, my daughter, above all in times of perplexity. Never let your heart grow remiss in comporting yourself with the utmost exterior suavity of manner. Keep unceasingly before your mind the gentleness and charity of God to His creatures, above all to Magdalen and to all sinners. Think of those kind words of His to His Apostles, "Do you not know that I am not come in the spirit of Elias?" When you see others in trouble, meet them with words of tenderness and love: for what are we to merit so great a grace as that power should be given us by God over these angels whom He destines us to guide! This thought should never be absent from us. Turn from the repugnance that you feel for your charge, and often say: "O my God, my dear Saviour, rather a thousand times may I die than live according to my own inclinations! No, my God, all I wish for is a piece-abiding humility and a sweet love of my own lowliness by which I gain perfect acquiescence in Thy will. I stand before Thee humble and tranquil with perfect trust in Thy divine goodness."

'We must, my daughter, have great courage in order to serve God in whatsoever way it shall please Him, now by consolations and again by the troubles and afflictions incidental to our charges—above all to yours, seeing that in it your only aspiration should be to please God and to employ your heart, your spirit, your person in His service, so as by humility, gentleness, and charity to become a saint. Never need you be troubled as long as you lean on the strength of God and not on your own.'

Messrs. Burns, Oates & Washbourne are making steady progress with the translation of *The Summa Theologica of St. Thomas Aquinas*. The Second Part of the Second Part (QQ. clxxi.–clxxxix.) has been issued (12s. net), 'literally translated by Fathers of the English Dominican Province.' The volume contains the Treatise on the Gratuitous Graces, the Treatise on Active and Contemplative Life, and the Treatise on the States of Life. The translation is evidently done with care. 'Literally' does not mean 'slovenly.' As for the contents, it is not in place to deal with them; but one is struck on reading the first chapter in this volume on the Nature of Prophecy with the difference time has made, not on the apprehension, but on the expression of Bible truth. Thus, as to the event turning out otherwise than the prophecy, read this, and then read Skinner:

'Sometimes, however, the prophetic revelation is an imprinted likeness of the Divine knowledge as knowing the order of causes to effects; and then at times the event is otherwise than foretold. Yet the prophecy does not cover a falsehood, for the meaning of the prophecy is that inferior causes, whether they be natural causes or human acts, are so disposed as to lead to such a result. In this way we are to understand the saying of Isaias (xxxviii. 1): *Thou shalt die, and not live*; in other words, "The disposition of thy body has a tendency to death"; and the saying of Jonas (iii. 4), *Yet forty days, and Nineveh shall be destroyed*, that is to say, *Its merits demand that it should be destroyed.* God is said to repent, metaphorically, inasmuch as He bears Himself after the manner of one who repents, by changing

His sentence, although He changes not His counsel.'

There is a curious difference in feeling between Britain and America in regard to commemoration. We commemorate the Christian saints—some of us and some of them—they commemorate their country's heroes. They even commemorate their country's events. They have a Washington Day and a Lincoln Day; and they have an American Flag Day. And on these days their great preachers preach their greatest sermons. You will find a volume of these sermons entitled *Sermons for the Great Days of the Year* (Doran; $1.50 net), preached by the Rev. Russell H. Conwell, D.D., Minister at the Temple, Philadelphia.

'Extracts from the Minutes and Advices of the London Yearly Meeting of the Society of Friends were published by it in 1783 and 1802. A third and enlarged edition in 1834 included for the first time extracts from the epistle written by George Fox and others in 1671 to the Governor of Barbados, and other extracts relating to Christian doctrine. Fourth and fifth editions were issued by the Yearly Meetings of 1861 and 1883, the book being divided into three sections, Christian Doctrine, Christian Practice, Christian Discipline. The section on Christian Practice was carefully revised in the four years preceding 1911, and was issued as a separate volume by the Yearly Meeting in that year. The section on Christian Discipline is also issued separately, and is kept up to date by including in the new copies issued any fresh regulations made by the Yearly Meeting.

'In 1919 the Yearly Meeting directed the holding of a representative Conference to consider the question of revising the section on Christian Doctrine, with power to bring forward a draft revision. In 1920 the first draft of the present volume was prepared, and early in 1921 was carefully revised by the Conference for submission to the Yearly Meeting, which approved it, subject to final revision by an Editorial Committee.'

And so here it is, its title *Christian Life, Faith and Thought*, being the First Part of the Book of Christian Discipline of the Religious Society of Friends in Great Britain (Friends' Bookshop; 2s. 6d.). Perhaps one must be a Friend to obtain the full benefit of it, but to enjoy it one has only to be a student of religious life. The literary charm cannot be missed; the biographical interest is very strong; but the essential worth of the book is in its testimony to the fact of true religion.

The Rev. E. Basil Redlich, B.D., has published the first of two volumes with the title *Old Testament Stories and How to Teach Them* (Macmillan; 6s. net). Mr. Redlich is a fearless critic of the Old Testament and a firm believer in its moral and spiritual usefulness. Moreover, as Director of Religious Education in the Diocese of Peterborough, he has experience of the teacher's troubles in the teaching of those narratives. He shows the teacher how to disregard their historical interpretation, how to ignore their symbolical interpretation, and how to treat them as primitive legendary folklore. He is resolved that, as far as in him lies, the child shall not be taught out of the Old Testament anything that he finds contradicted elsewhere.

Take 'the Story of the Walls of Jericho; the child reads and hears that the walls of Jericho, as they were at the time of the invasion of Canaan under Joshua, have been discovered by archæologists, that the walls are still standing except for a breach on the south-east side; he wonders, therefore, what value is to be attached to the O.T. narrative of the capture of Jericho.'

Mr. Hubert Ord, M.A., desiring to know and to tell others *What the Churches Stand For*, persuaded one prominent member of each of them to deliver a lecture and explain what his Church stands for. Then, under that title, he edited and published the lectures (Humphrey Milford; 2s. 6d. net). The Rev. E. G. Selwyn's is the longest and most searching of the lectures, as it no doubt ought to be, its subject being 'The General Catholic Position.' The Rev. Clement F. Rogers, M.A., who follows, on 'The Church of England,' is out of touch with all the rest, being quite convinced that the other churches are not churches, and that to talk of re-uniting, when what is wanted is return, is folly and treachery. Yet it is he that says this: 'I readily concede that the Evangelical bodies far surpass us in nationality, that they really interpret certain sections of society and thought better than we do, that they actually represent English religion more effectually.'

Dr. Garvie speaks for Congregationalism, Dr. Ryder Smith for Methodism, Mr. Grubb for the

Society of Friends, Mr. Thomson for the Baptists, and Dr. Macgregor for Presbyterianism.

A Soul with a Sword is the title which the Rev. Alexander G. Lee, a Chinese missionary, has given to a volume of Sermons which he preached during a furlough in this country (Morgan & Scott; 2s. 6d. net). A soul with a sword is better than a hand with a sword—in China as elsewhere. Time is now long enough to prove it so. Mr. Lee insists that the soul must have a sword: Christianity must be aggressive.

The Sermons have been worked up into chapters, making a most readable book. The titles of the chapters are: Love, Union, The Cross, Prayer, The Holy Spirit.

Mr. G. B. Ayre has revised and enlarged his *Suggestions for a Syllabus in Religious Teaching* (S.C.M.; 4s. net). He says it might almost be described as a new book.

In *The Social Implications of Christianity*, by Mr. John Lee, M.A., M.Com.Sc. (S.C.M.; 4s. 6d. net), there is much wisdom, and it is the wisdom that cometh down from above. In spite of his title, Mr. Lee is intensely interested in the individual, and insists on his place in the Kingdom. 'There is no ground,' he says, 'for Mr. Stewart Headlam's dictum that "Those who come to the Holy Communion ought to be holy communists." There is an essential individualism at the heart of Christianity. It is emphasized by the individualism of the recitation of the Creed, for "We believe in God the Father" would be meaningless. Men cannot really believe in common, for belief is trust and trust is personal. The Church has her precious corporateness. We meet at the Altar and partake in common of the Loving Cup. We are members of each other. But the souls of the multitude are dealt with one by one. The thief on the Cross received his particular and pointed blessing at the most solemn moment in the history of mankind. One poor woman, when the crowd thronged about our Lord, touched the hem of His garment and was blessed. The Church looks upon any process of securing justice between man and man with the criterion of spiritual values, and thus with a regard both for the social and for the individual welfare. She looks all the time at inner motive, and she has learned from long experience that outward changes do not always affect inner motive. Increase of wages, in itself a just process, may induce expenditure in fripperies which are akin to the luxuries of the classes who have been held to be primarily acquisitive.'

One of the 'best sellers' is Augustus Jessopp's *A Short History of the Church of England*. It has reached its 213th thousand. And now it is issued in paper covers at 4d., and in cloth at 1s, by the S.P.C.K.

Professor G. Abbott-Smith (whose New Testament Greek Lexicon has been so well received) has edited a volume of Pastoral Theology written by the late Rev. F. J. B. Allnatt, D.D., D.C.L. The title is *Studies in Soul Tending* (S.P.C.K.; 4s. 6d. net). Posthumous books are rarely successful. This book deserves to be, and probably will be, an exception. It is the evident outcome of a consecrated life's long experience. The chapter on the treatment of individual souls is, like the word of God itself, quick and powerful. Here is wise counsel on a matter of much importance—the right attitude in prayer:

'It will be found, I think in all cases, that the exercise of devotional thought, prayer, and meditation is carried on more effectively, and with greater satisfaction to the worshipper, while walking—whether to and fro in a church or other building, or continuously in the open air—than in any other bodily position or attitude. I have, myself, found that when engaged in the exercise of meditation (or even ordinary prayer) in the attitude of kneeling, any new access from any cause of earnestness or fervour would invariably be accompanied by the impulse to rise and walk to and fro; and that the exercise resumed in this condition of movement would be carried on more effectively than in the attitude of kneeling or any other stationary position. Nothing is more conducive to spiritual activity, or to life in the practice of devotion, than a walk in the woods, or some quiet spot, where the worshipper feels his capacity for devotional activity enhanced by the companionship of nature.

'Evensong in the Woods.[1]

'"Hush, let us say 'Our Father,' in this wood,
And through bare boughs look up into the sky,

[1] *Poems*, by Frederick George Scott (Constable & Co., 1910).

Where fleecy clouds on autumn winds go by.
Here, by this fallen trunk, which long since stood
And praised the Lord and Giver of all good,
We'll sing 'Magnificat.' With curious eye,
A squirrel watches from a branch on high,
As though he, too, would join us if he could.

Now in our 'Nunc Dimittis,' soft and low,
Strange woodland voices mingle, one by one;
Dead songs of vanished birds, the sad increase
Of crumpled leaves on paths where rough winds go,
The deepening shades, the low October sun—
'Lord, let Thy servant now depart in peace.'"'

A Beginning.

By the Reverend Arthur J. Gossip, M.A., Aberdeen.

'The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.'—Ac 1^1.

All that Jesus began both to do and teach! what Jesus did and taught—as a beginning!

And this is Luke's account of his own marvellous Gospel; his final estimate of the amazing life of Jesus Christ, far and away the biggest thing that human nature ever did, a thing unique and unapproached, towering there, in its height and strength and purity like some vast virgin peak, how far above the rest of us stumbling and slipping in the mud of our tame commonplaceness. And yet Luke dismisses it almost as if it were no great thing for Jesus Christ, or at least as a mere introduction, a first chapter, a brief preface, arresting, no doubt in itself, and very wonderful; and yet impressive mainly because of its sure prophecy of even bigger and more central things to come. 'The former treatise have I written unto you of all that Jesus did and taught—as a beginning.'

That surely is the very finest tribute ever paid to Christ. The rest of us with any eyes to see are held spellbound by the immensity of our Lord's gifts. And little wonder! For who can estimate, even approximately, the colossal difference He has made. With all its knowledge, had the world not possessed these four slim pamphlets—they are nothing more—we call the Gospels, how bare and pinched and niggardly life would have been. Is it not here that we have learned to know what God is really like? Certainly there are most impressive hints and adumbrations elsewhere, shrewd and audacious guesses at the truth, which hit it with a curious exactness. And yet, apart from Jesus Christ, would you ever have suspected that God could be what you now know He is? Once in the Upper Room Christ turned in grieved surprise upon an interrupter, and remarked quite casually, as if stating a very obvious thing, 'Surely at this time of day you don't need to be told that if you want to know what God is like, you have only to look at Me.' And with that we hold our breath; for the speaker looks like a tired and disappointed peasant teacher—nothing more. And yet it was not blasphemy, but sober fact; so literally true that you can't think of God except in terms of Christ; know that if there be a God at all, then He must have Christ's eyes—as kind, as searching, as understanding; and hands like Christ's hands, ever leaping out in new unselfishness; must live His life after Christ's very fashion; that this that we see is, so to say, the same thing reduced to human scale, and lived within the limits of our human possibilities.

Is it not there, too, we have found what our own life might be, come upon new and honouring standards for ourselves before which our poor character and conduct, which we thought quite creditable, shrink into shamed unworthiness. As Alcibiades put it to Socrates in the Symposium: 'Somehow the words of other people don't affect me much: but yours, even stray fragments passed on inaccurately at second hand, grip the soul of every one who hears them; make me ashamed of what I am, so that I know I couldn't live beside you and still be it.' And is not that far truer about Jesus Christ, who has become a kind of conscience, that won't silence, to innumerable souls? When they do wrong, it is Christ's hurt eyes that they see; the pain in them that makes them miserable. And is it not in these same Gospels multitudes have come upon that strange new spiritual power which has lifted them up above themselves, made possible what they could never do in spite of all their willing? A favourite quota-

tion of both Wordsworth and Coleridge was those lines from Daniel:

> 'Unless above himself he can
> Erect himself, how poor a thing is man.'

And it is Christ who has endowed him with the power to do it. Of a truth 'of his fulness have we all received, and grace heaped up on grace.'

And Luke, too, knows the truth of all that, more, perhaps, than almost any other. And yet Christ is so big to him that he feels clear that even Calvary cannot exhaust Him; that, whatever we have received from Him, it is but the overflow spilt from full hands that are as full as ever, and held out for us to take it all: that always beyond the best that Christ has given us there is a better still, if we be willing to appropriate it. And so he writes his Gospel, and gives it as a heading the audacious title 'A first chapter in the life of Christ!' 'The former treatise have I written of all that Jesus did and taught—as a beginning!'

And that is but a vivid illustration of the characteristic attitude of the New Testament. Apparently, in those with any souls at all, to be face to face with Jesus Christ awoke a greedy spirit of illimitable expectation. Whatever He did they received it, with a gasp of astonishment indeed, but also with a curiously certain feeling there was going to be something even greater, even better, even more. As that blunt Roman soldier put it in his telling way: 'I myself am merely a subordinate officer, yet what I say is done, because behind me, working through me, mine to draw upon, is the whole irresistible power of mighty Rome; and therefore the man goes or comes as I may choose to order him.' And so, when people looked at Christ, they felt that all the power of God was at His back; that nothing was impossible for Him; that what He willed would to a certainty get itself done. And thus constantly out of their smelly alleys there came hirpling dreadful creatures, maimed for years by the hideous disfigurements of loathsome Oriental maladies, incurable diseases, as they only too well knew, and asked, with hope and confidence, that He would heal them. And broken folk picked up the pieces of their poor soiled, wasted lives, and asked that He would piece those shattered things into a whole again. And He met every call upon Him, the most foolishly impossible, with a strange glorious ease. They brought Him the old, age-old, problems that have always puzzled human minds; and without thinking, He immediately flashes out a swift impromptu that remains the final word upon them to this day. They carried out their desperately ill, even their dead, to Him, and without any strain He touches them, or speaks a word, and passes on, leaving them—healed. It was not only what He did that so impressed men, it was almost more the fashion of His doing it, with its sense of enormous reserve powers not yet called into play, and so they felt that even more must come. Always, extraordinary though it was, it was only 'a beginning.'

And so it was in spiritual things. Paul tells us, in the Acts, that when he met with Christ his entire life was changed, and he himself transformed into another man. As he puts it in one place, what happened in his heart was only comparable to the creation of light. For æons and æons the world had spun, finished and yet dead; till one day, groping and feeling its way through the darkness that enshrouded it, there came a something, a just perceptible dimness, a greyness less black than the dark, that flickered on its face, and stayed. And with that everything was possible, and the world's history had begun. For light had come; and with it an infinity of unthinkable consequences—warmth, colour, beauty, life itself,—the witcheries of Beethoven, the glories of Shakespeare, the mystery of Jesus Christ—all had grown possible, for light had come. And, says Paul, that day God, who made the light once to shine out of darkness, caused it to touch my cold, dark, sterile heart. A tremendous thing had happened. And yet even then he felt that this was only 'a beginning,' knew that the Christ who had done so infinitely for him would do infinitely more; tells us that a main feeling in his mind that night was that he was to be a witness of this that he had seen, and of other visions which he felt quite sure were certain to be sent to him! And Luke writes the story of the Crucifixion; and actually adds the daring postscript, 'The former treatise have I written of what Jesus did—as a beginning.'

With those who bring Him such an attitude of mind Christ can do anything. And the reason of the futility of our religion is that we deny it to Him. No type of mind does Christ find more baffling than one that is so content with what it has, that it wants nothing more, and can't believe in anything better. 'Verily, verily,' He says

almost impatiently, 'you shall see greater things than these.' But that is what we find it difficult to credit. We come to Christ, and He does amazing things for us, and then we settle down. We have had our experience of Him, and must henceforward live our life in the memory and strength of that. There is, we feel, no more that we could have. But that is as foolish as for a child, having mastered the rudiments of the first primer—f, a, t, fat; c, a, t, cat;—never to advance further, but to continue to old age reading only that, shut out by premature contentment from the real glories of our teeming literature. Whatever you have received from Christ, says Luke, however wonderful it be, remember it is only 'a beginning.'

Now here are we at the start of a new season of work and fellowship and common worship. Might we not make some real advance in the knowledge, and the living out, of Jesus Christ?

Take it, to begin with, of our Personal Religion. I know that that is an immensely unpopular phrase these days. Plotinus blushed that he had a body; and many earnest-minded people of our generation seem to blush because they have a soul; to be really ashamed of any trouble and time and struggle they give to its culture and education, as a mere selfishness. The patron saint of our bustling age is surely Wilberforce, who, when asked, 'But what time have you for your soul?' replied that, what with meetings and committees, and endless organizing for the slaves, and this and that, he really hadn't time to remember that he had a soul! One likes the chivalry behind that mood; and yet is it not all a huge and disastrous mistake? 'It's not what I have or what I do, it's what I am, that is my kingdom,' says Carlyle. The Church to-day must take it in that untiring organization can't take the place of the Holy Spirit, and that much fussy restless hard breathing activity is not really as efficient as the rushing and mysterious winds of God. If you want to be serviceable to Christ and your fellows, it must be, mainly, through your own personality. If you yourself will live out Christ, will shape, with toil and pains, the dour lump of your character into His likeness till there emerges from it a dim something that grows to a face, Christ's very face, Christ's very ways, Christ's very nature, then, but only then, you can be sure you will be helpful to Him and to others. Tertullian tells us he and most of the converts of his day were won, not by reading the Scriptures, but by watching how the Christians lived and died, until a wistfulness sprang up in him to gain this something so impressive that these others obviously had. So it is that the faith has always spread. And to-day those outside the Church tell us quite candidly that they are there largely because they see no difference at all between us with Christ, and themselves without Him. Cross us, they allege, and we are just as irritable as they are; watch us in business, and we are every whit as worldly and as earthly in the make-up of our minds. We must get back to personal religion and to hard toil there, if we are to be really useful to the cause. But as it is, what has Christ done for you? A marvellous thing, you say. And so indeed it is. For has He not convinced you that this vast Universe is not run on our petty human huckstering plan, whereby so much is grudgingly doled out for the exact price paid down for it, but is a place of grace, where all that really matters is given away, 'gratis,' as old Wyclif has it, just because it can't be earned; that God is Love, which three words, says Romanes, have done far more for mankind than all the discoveries of science and philosophy heaped up together; that we are children living in our Father's house, who can depend upon His care and remembrance of us, His strange affection and continual unselfishness on our behalf, and so can face this difficult life of ours and all the daunting silence of the unknown future—holding who knows what—with hearts not too perturbed, and pulses calm and steady. All which means very much. 'No array of terms can say how much I am at peace about death and about God,' says Whitman. That is a mighty gift. To know that God is altogether lovable and absolutely to be trusted, that we need never be suspicious of Him, or uneasy lest He may forget.

And yet that is not Christianity, but only its 'beginning.' For it offers more and better, greatly better, vastly more. Look at the gospel hopes, the New Testament promises, what are they? If you will let me, says the Master, I can make you—not merely a somewhat expurgated edition of yourself, but 'perfect': will so deal with you that you will stand before the Judgment Seat of God, with those pure eyes of His upon you, without shame or fear: will change you into My own likeness, so that naturally and spontaneously you will do what I would do were I there in your place. All this, of course, we know and believe

in a way, yet have no expectation of it actually happening to us, and are not hurt because it doesn't. A bungling amateur at the piano is not really distressed because he can't play like Paderewski, and though he knows that it is theoretically possible, never seriously hopes for that—contentedly derives a certain pleasure from his own wooden strumming. And we look with admiration at Christ Jesus, but it doesn't hurt us much to be so woefully unlike Him. That of course, we say, is not for us, is quite beyond our reach. And so, the full years come and go without any very conspicuous spiritual gains to mark them, and we are not surprised at that, never expected any other outcome of it all; are not taken aback because the plain definite promises seem to achieve little or no fulfilment in our case. As Seneca put it in one of his letters, 'I am still toiling with all my might at my old task of seeking to eradicate my old faults.' Christ or no Christ, we too have old, old faults; and they don't seem to leave us. Yet Christ came, not alone to hearten and thrill and inspire, far less to send us to a hopeless warfare. He is called Jesus because He saves people from their sins. And, did we let Him, us too He would save. It is only a beginning that we have received from Him as yet; the gift He offers is not merely His affection, wonderful although that is; not only His forgiveness, though that sounds impossible, but His own character.

Or again, every age, viewing the Master's teaching from a slightly different angle, sees in it certain aspects that had lain more or less in shadow to previous eyes. And we must learn the lesson God is teaching men in our own time. There is no doubt that the rising generation lays the emphasis on brotherhood, and the service of our fellow-men. And probably there is in that a danger that we all may be swept by the current into speaking as if better hours and cleaner houses and more wages—mere social reform—can in itself satisfy and fill the huge immortal hungry heart of man. The Church, these days, requires to shout aloud and hold to it, 'Man does not live by bread alone; he needs the Word of God.' And there is truth, too, it may be, in Denney's stinging saying in one of his letters, that many younger ministers are 'going in for social reform because they have no gospel,' and think, like certain politicians, that is the way to gain a following. And yet surely it is well that the new generation puts the stress upon a central thing, and is not losing itself in mere bypaths, as the Church has too often done. They are not much interested, one fears, in theology; they are not worrying at all about their orthodoxy, but they have a blunt Johannine way of getting to the point, are absolutely sure that, if a man love God, then he must love his fellows also; and give no weight to a religion which fails there, look round upon this world so full of evils and soreness and rank injustices and then at us, and ask with a directness that is disconcerting, If you allow these to remain, how dwelleth the love of God in you? To many theirs may seem a shallow and an even irreligious type of mind. And yet Paul felt that faith was good, that hope perhaps was even better, but that far the best of all was beyond question love. And if they are emphasizing that, are they not on sound lines? Did not the Master Himself tell us that at the last we shall not be asked much, anything perhaps, about our souls except just this, 'Did you so train yours that you could not bear the sufferings of others in the world, could not allow them to continue, had to rise up and spend yourself to put things right, so far as in you lay?' Surely it is the simplest fact that we are, as yet, only at the beginning of the Master's teaching here. It is so easy to lose oneself in words. We all feel amicably towards mankind, and so long as we ourselves are not pinched in the process, nor bothered overmuch, we wish them well and hope their difficulties may be lessened and eliminated. But what comes of it? How are they the better for our being in the world? Mr. Rowley, in *The School for Scandal*, remarks of another character, that he possessed 'as much speculative benevolence as any private gentleman in the kingdom, but he is seldom so sensual as to indulge himself in the exercise of it.' We have all a mass of speculative benevolence, but what comes of it other than some broken fragments of charity, which, our own wants satisfied, we toss to the unfortunates who ask not charity but justice? Surely we do need to be taught the lesson which the younger voices keep reiterating, that if Christ laid down His life for us, we in our turn should give ours for our brethren; that what Christ claims is a 'clean people zealous for good works.'

In any case we must remember this—that Luke's second life of Christ is called 'The Acts of the Apostles.' Stephen suffered, Paul preached, Peter toiled, but Luke felt it was Christ Himself who

really worked through them. And to-day we are the apostles—the disciples,—Christ's body through which alone He can express Himself. If folk are to be reached, then it must be through us; if the world is to be won, it will not be by theologians or preachers, but by ordinary people as they move about their common tasks displaying something in their character that needs Christ to explain it. To us there comes that staggering promise that, if we believe, the works that He did we shall do also, and 'greater works than these.' Wherefore do not let us be prematurely satisfied with what is after all only a foretaste and a mere beginning. We have been with Christ on Calvary and have received there vast gifts from a Lord incredibly generous; but if we still abide with Him and journey with Him further, He will do yet bigger things that will astonish us who know Him long and well; will send to us the Holy Ghost to dwell within our hearts.

In the Study.

Virginibus Puerisque.

Get that Hole Mended.

'He that earneth wages, earneth wages to put it into a bag with holes.'—Hag 1^6.

That was a silly kind of thing to do, wasn't it? Fancy working all the week long, getting up perhaps when the children were all cosy and asleep in bed, and going out into the dark cold air, and working on and on long after your little ones are home, and lessons finished; and that all Monday, all Tuesday, all Wednesday, all the week, till Saturday came round, and then at last he got his wages, and set out for home tired a bit, tired a good deal, but pleased and happy. For he had got what would get food for the bairns, and those shoes they needed, and a little present for the girlie's birthday that was coming soon. It meant so much to him, he had so many things to do with it that he felt he must keep it very safe. And so he put it in a bag and carried it home carefully, thinking out all the way what he was going to do with every penny of it. And yet when he reached home, there was nothing there. The bag had had a hole in it, more than one, and every piece of money had slipped through, was gone, and he was not one bit the better for his rising when he felt so sleepy, and working on and on in the hot sun; was just as poor as if he had been idle all the week. That was hard luck, wasn't it? You remember Stevenson's *Kidnapped*, how when the boy is smuggled on board the ship, and it gets wrecked, and he is cast up on a lonely islet, all alone, with no place to sleep in the pitiless wet weather, when it rained and rained and rained, and his throat got so sore he could hardly swallow, and he sickened of the shell fish that was all he had to eat—cold, wet, ill, miserable, he had one comfort—he had plenty of money, if anybody came to take him off, and with that something tinkled at his feet, and bounded off the rock into the sea—a gold piece! And you remember how he clapt his hand to his pocket and found it was almost all gone, that precious money. There was a hole, and his coins had kept dribbling through; and though he searched and searched, he found but few of his bright golden pieces, was poor now in that wild land, as well as sick and cold and wet and wretched and like to be left to die.

You've felt like that, haven't you, in a way? You've had a hole in your pocket, and lost all your treasures. Yesterday you were so rich. You had your knife, and your favourite pencil, and some stamps, real good ones, too, and quite a lot of money for you; you had been saving up. And now, there is nothing at all. There is a hole and nothing else. I'll tell you a secret. If you look between the lining and the cloth you'll maybe find some of them there, but perhaps not; perhaps they are all really gone. Mend up that hole at once, if you are wise; or, if you can't, then get mother to do it for you.

But we've got another pocket, another bag. Big people, who like long words, call it memory. But it just means a pocket, where you put things, keep things, carry things about with you. A boy's pocket in his suit is a wonderful thing. Turn yours out and see what's in it. I'm sure you'll make discoveries of much you had forgotten all about. Why, what a heap of stuff there is! Still

more, and more, and more yet. Are you never going to be finished? How did you pack all that into a pocket? Here are your knife, of course, and a holder with no pencil in it, and a notebook, and a handkerchief—two or three handkerchiefs, four or five handkerchiefs, rather cleaner as you come up to the surface, but pretty awful as you burrow farther down—and some sealing-wax, and a bit of a bicycle bell, and a ball, and some seed for canaries, and what's this—this sticky lump? Oh, that's toffee you put into your pocket weeks ago, and forgot all about it, and lots of things more. Ah, but this other pocket is more wonderful still, holds heaps and heaps of things—reading, spelling, sums, Latin, French, the places of the teams in the League Table, the averages of the bowlers and the batsmen, all about Duncan and Braid and Wethered and his sister, all about Parkin and Mead and Hobbs, heaps upon heaps of things all jumbled in together. But if you have a hole in it, that *is* a pity. For things will keep on trickling out. Your lessons. You do try ever so hard; you sat up quite late; you stuck at it. But you can't remember; it all runs away again. There's a hole in your memory.

That's hard lines, isn't it?—to work all the week and lose your wages, to do your lessons and find them gone.

Well, your teacher will mend that hole for you, if you really try.

But, worse still, we forget other things; we try to learn other lessons and they, too, run away and we can't remember. We make up our mind we won't be cross. We put that resolution in our pocket, and it slips out and we forget, and are as angry and cross as ever. We don't want to be selfish, know it's horrid to be selfish, and yet we keep on being selfish. There's a hole in this bag—that's what's wrong—and there is no use putting things in until we get it mended. And what are we to do? We can't stitch it up ourselves; we've tried, and it's no better. When there is a hole in your pocket, what do you do? Take it to mother, and it's soon as good as ever. And if there is this hole in our memory and we can't remember we were to be straight and true and good-natured and unselfish, take it to Jesus Christ and He will put it right for you. It's no use you sitting there with that needle and terribly long thread trying to manage for yourself. But Christ has the cleverest fingers; He is just splendid at mending broken things. Many and many a girl and boy brought Him their broken toys in Nazareth and He put them to rights again, made them as good as new, though even their mothers had said they wouldn't mend and would have to be thrown away. But Jesus made them just as good as new, and better! Take Him that big hole in your memory; tell Him you can't remember to be what you ought to be, and want to be, and He will put things right for you. You try and you will see!

When I'm Grown Up.

'Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.'—Lk 17^{33}.

What are you going to be? What do you mean to do with yourself when you grow up? Ah! you think, it will be splendid. Then I shall be able to sit up to the end of the chapter whenever I like, and not be bundled off to bed just at the most exciting moment, pulled back out of it all, the sunny seas and the long white breakers, and the lovely Treasure Island, and the glorious creepy things, to find myself there in the same old room, and mother getting really cross about my being up so late. And then I shall lie on in bed until I choose to rise, not have to get up half asleep and shivering in the dark cold mornings just because silly people make the school go in so early. And then I shall always have pocket money, and none of the long empty gaps between, when, searching every pocket, you can find nothing at all except an old French coin with a hole in it, that isn't any use at all. It will be splendid to be grown up. But is that all you are going to do with it? That seems a very poor use to make of it all. Jesus Christ feels quite sorry for you, for a little lad or lass who doesn't know how to make the best of things, and such splendid things; feels for you as you do for the rather milksoppy kind of boy that spends his Saturday just moping about and doing nothing special, while you have got so many ploys—that camera to try, that Philip Mead cricket bat to show off to the other fellows, that stream you want to fish, that book that your friend lent you—only, the day is far too short, and you can't squeeze into it a half of what you meant to do, and this other fellow hangs about, and eats sweets and does nothing at all and calls that enjoying Saturday. Well, Jesus Christ feels like that about you, if that's all you are going to do when

you grow up. For He knows God means us to be happy; the birds sing, because life is so glorious, the lambs play hide and seek with one another, the flowers glory in the sunshine, and He loves to see them all so gay; and then He looks at you and grows quite sad. For here, He feels, is a little one who isn't going to be happy, who is taking the wrong road and can't ever reach it. If you wish to get to Italy with its sunshine, you must go south; turn north and you'll reach the Pole and darkness and bitter cold and long bleak winter weather. And Selfishness, to think what we would like, to grab the best, never leads to Happiness, but to a horrid country called 'Mother, what'll I do now?' You've been there, haven't you? You remember that Saturday when you had played all the games, and read all the books, and done just everything, and there was nothing left to do at all, how cross you got, how peevish, how bad tempered, and how horrid it all was! If you want Happiness, to be bright and jolly and cheery, you must think of other people and not yourself—what they would like, and not always what you would choose. You don't believe that, yet it's true. Take the cuckoo. You know its silly call. Some of the poets have admired it, but poets sometimes say the queerest things. Any old clock can do as well as a cuckoo. 'Cuckoo, cuckoo!' There's no song in that. When a lark starts up and goes straight towards the heaven, pouring out its heart, we all stand with our necks craned up, listening and listening to its lovely song. That's singing. That's real singing. When on the moors we hear that 'Courlie, courlie, courlie, courlie, courlie!' of the curlew calling to its mate, that grips the heart; it is so sad and yet so very beautiful. A blackie can whistle, a thrush can sing, but 'Cuckoo, cuckoo!' is just a silly noise.

And why has it so poor a song? I think it's a punishment, and it deserves it. When a cuckoo lays an egg, it doesn't lay it in a nest of its own, and then sit there for weeks keeping it warm and cosy, glad to be doing it, though it must be slow work, dreaming all the time of the wee bird that is coming, hearing already its cheep cheep, and of what fun it will be to feed it, and to guard it, and to teach it to fly, and so not minding one bit having to sit there, pretty tired and rather stiff and cramped for weeks and weeks. That is what all nice birds do! But the cuckoo! She lays it in another bird's nest when that other is not looking, and leaves her to do the work. 'I want to be happy,' says the cuckoo. 'I'm not going to be bothered working, and having babies; I'm grown up. I can sit up as long as I like and lie in bed as much as I want, and have heaps and heaps of worms all to myself.' That's to be happy, thinks the cuckoo; and I'm going to be it. And so when the cuckoo sings, there is no love, no affection, in its note. 'Come,' it says to its mate, 'and we'll have such a good time together; we'll have no bother, no children to worry us. We'll just flit about all day long and do what we like. Cuckoo, cuckoo!'

But when the lark sings, it is saying, 'Come to me, my dear, and we'll build a little nest, just we two together, and we'll have babies, real babies, all our very own.' 'Really ours,' sings the other. 'Yes, really ours. And we'll work for them, live for them, and love them.' 'Oh, that will be just splendid,' says the other, and they sing and sing, real glorious singing, because they aren't thinking of themselves at all, and so are really happy. And they do work. I know a chaffinch. In spring he's a fat, handsome little fellow. But when his family comes, he works and works and works; brings them a meal every twenty minutes, grows quite thin over it. And still these hungry little bills keep opening expectantly, and still he finds them more and more and more, and always something more. He works hard all the time. And yet he is such a happy little fellow; and sometimes he'll snatch a minute's rest, and sit in a bough and sing for sheer happiness. If you want to be happy, says Jesus Christ, don't think of yourself, but of other people.

And because the cuckoo thinks of itself, God has given it a poor note that a mere wooden toy can make. But because the lark, and the blackie, and the thrush, and the curlew think of others and live for others, God has given them a glorious song and a happy life.

So you're all wrong in the road you're taking. What are you going to be? What do you mean to do when you grow up? If you want to be happy, if you want to reach Italy and its sunshine, not the bleak, shivery polar seas with their long night, and ice, and bitter cold, then think of other people and not just of what you want, and of what you would like, and what is the nicest and the softest and the easiest thing for you.

The Christian Year.

THIRTEENTH SUNDAY AFTER TRINITY.

Christ's Friends.

'Ye are my friends.'—Jn 15^{14}.

It is to the innermost circle of Disciples that Jesus specifically gives the name—'Ye are my friends.' He tells them that He chose them to be such. How deliberate was His choice we may remember, but when it was once made, He went the whole length of friendship. 'Ye are my beloved,' He says. But lest any of them should be betrayed into mere sentiment, or into thinking that this high honour might be put to base uses, He adds—'Ye are my beloved, if ye do whatsoever I command you.' If Christ's friendship is a great joy, it is also a drastic discipline. This is true of all friendship worthy of the name. Love carries with it both enlargement and restriction. At first, intercourse with one's friend widens the vision and expands the heart, as room is made for him in the affections. Then comes the perception that if the intimacy is to go deeper, one's self-interest must be given up. Under the discipline of love one's own opinions and aims will be modified, and if the friendship is real enough, life itself must not be counted more dear than love.

Nowhere is friendship more critically analysed, or more beautifully described than in the words of Jesus at the Table of the Last Supper. 'This is my commandment, That you love one another, just as I loved you. There is no greater love than this, that a man lay down his life for his friend. You are my friends, if you do what I command you. No longer do I name you bondservants; for the bondservant does not know what his master is going to do: but I have called you friends, because whatever I heard from my Father I made known to you. It was not you who chose me, but I who chose you, and I have appointed you, that you, in your turn, should go and bear fruit, and that your fruit should abide; so that whatever you ask of the Father in my name, he may give you. This I command you, that you love one another.'

We know that the Twelve, because they had to live together, often fell into bickering and jealousy (Mk 10^{32-45}). How were they to prove themselves worthy of Christ's friendship by learning to love each other? The answer lies in our Lord's way with them, whereby He restricted their selfishness and enlarged their self. The double process may be more simply put by saying that Christ demands certain things from, and bestows certain gifts on, those who seek to be friends of His.

1. His Demands.

(1) The first demand on men who would be intimate with Jesus is for obedience. 'Ye are my friends, if ye do what I command you.' The condition sounds strange. It would not hold in friendship as between man and man. But the demand was always made by Jesus, and if it were not conceded, the seeker got no further. The young ruler, the 'divers who would follow him, but upon conditions'; Judas Iscariot, who already in Jn $6^{70.\ 71}$ is being sifted out of the circle, though he is still one of the Twelve—all these are examples of men who failed of intimacy because they did not meet the initial demand for full obedience. Those who continued within the circle, and grew in friendship with the Master, confessed that they counted the world well lost for Him. 'Lo, we have left all, and followed thee.' 'Lord, to whom shall we go? Thou hast the words of eternal life' (Lk 18^{28}, Jn 6^{68}).

Jesus' demand for obedience as a condition of friendship was not arbitrary. He could do no other, being what He was. His moral supremacy enraged His critics and amazed His followers. They felt that He Himself, and the words He spoke, were the embodiment and expression of what was perfectly right. The Gospels artlessly preserve for us the atmosphere of astonishment that prevailed in the circles through which He moved. The answer to those who asked about Cæsar's tribute silenced His enemies, not because it was so clever but because it struck with one thrust to the heart of the right and wrong of the whole situation. 'I am the Truth,' He said, and men's hearts told them that He spoke the truth in saying it. If, therefore, a man came seeking His friendship, but not prepared to follow the truth wherever it might lead him, he disqualified himself. How could any one be a friend of Jesus and act contrary to His principles? Judas is the answer. How could people remain friends of His if their hearts were filled with self-love? Let His words to Salome be the reply—a reply which is all the more significant because it was addressed to one who came 'worshipping him' (Mt 20^{20-28}). From first to last, the Gospels show us that refusal to be

true to the best one knows is the greatest bar to friendship with Jesus.

The obedience which Christ demanded was not to be the obedience of slaves. In the passage under consideration, as indeed throughout the Fourth Gospel, Jesus regards the relation between His friends and Himself as in some degree a reflexion of that which existed between Himself and His Father, where perfect love cast out fear, for fear brings restriction. Between the Son and the Father there is absolute harmony of purpose and will. So is it to be between the Master and His disciples. And this spells obedience on their part. On this condition, and on this alone, it is possible for Him to make known to them 'all that their Lord doeth,' and to reveal 'all things which I heard from my Father.' Obedience is the way to unfettered intercourse.

A shadow rested on the upper room as Jesus spoke. He had said that He was leaving them. Was the intercourse then all over and ended? It would have been if it had been they who attached themselves to Him. But, 'Ye did not choose me, but I chose you,' and that for a definite purpose. Was the purpose defeated and the plan cancelled by His going? We do not need to deny that the doubt arose in their minds, but the way in which they lingered about after the Crucifixion, as if they half-consciously expected something to happen, shows that they had to some extent taken Christ's standpoint. We do these men injustice if we picture them as being in the same spiritual state as they were when Jesus first chose and called them. They must have felt that His was a mission to the world and for the world's blessing. If they thought, in their dismay at His going, 'What shall *we* do without Him?' would they not also wonder, 'What will the world do without Him?'

(2) In answer to this unspoken question, Jesus presents His second demand, a demand for co-operation. 'I chose you (as my friends), and appointed you that you yourselves should go away and bear fruit, and that your fruit should abide.' Mark the fulness of co-operation that Jesus asks. To the measure of their ability they were to do what their Master did. He was 'going away' to bear fruit. Atonement, Eternal Life, the Gift of the Holy Spirit—what fruit was to follow His going away! (Jn 16^{7}). Now with marked emphasis He tells them that 'you yourselves' are to 'go away' into the world for which He died, and carry on His work. He called this fruit-bearing, and the fruit was to remain. The word takes us back to an earlier part of the conversation—'If ye abide in me, and my words abide in you, whatsoever ye will ye shall ask, and it shall be done for you. Herein is my Father glorified, that ye bear much fruit, and that ye be my disciples' (Jn 15^{8}, R.V. margin).

Co-operation meant for Christ not only common service, but a common life—'Abide in me'; and a common inspiration—'Whatsoever ye shall ask of the Father in my name, he will give it you.' It is more than we mean by co-operation. It is the sinking of self in the life of Christ, and the adoption of His aim; the sharing of His sacrificial suffering: a union with Him in life and sympathy as close as the union of the branch with the vine. That is possible only to those whom He calls His friends.

(3) We have already hinted at the last demand laid on the friends of Jesus—a demand that they should love one another. In some ways this is a harder task than obedience paid directly to the Lord Himself. It is possible to be happy in the service of one greater than yourself—if you love him. It is not so easy to love and serve your equals. But the Master knew that His whole purpose would be nullified if, after His departure, His followers fell apart through any lack of understanding or sympathy among themselves. He knew also the reality of the danger. The Gospels are very frank in depicting it. If on any occasion He was withdrawn from them, it usually happened that some jealousy emerged. Even on the last journey to Jerusalem, while He was going on before them, and the cloud of mysterious sorrow that was over Him seemed for a moment to separate Him from them, even then James and John could be plotting for precedence in His Kingdom. What hope was there that, after His final departure, they would agree on things that touched that Kingdom? Events proved that, after Pentecost, the apostles remained for a long time in Jerusalem. Had the infant Church been disrupted there by faction, there would have been no possibility of its spreading to 'Samaria and the uttermost parts of the earth.' Jesus, therefore, was thinking not only of the development of the character of His followers, but of the very existence of His Kingdom on earth, when He said, 'This is my commandment, That ye love one

another, as I loved you.' Love was the only possible way by which the dangers foreseen by Christ could be averted. Differences of endowment, of temper or of outlook, would all be spanned by love, and by love alone. Only so could His Kingdom come. 'By this shall all men know that ye are my disciples, if ye have love one to another.'

2. His Gifts.

He gave them His love. Let us look at some examples of the way in which Jesus expressed His love.

(1) It was a habit of His to talk familiarly with them (Lk 24^{32}). We are apt to think that Jesus never spoke of anything but religion. But surely there must have been other topics of common life, about which He and the Twelve would converse in their walks together. 'Talk (among friends) has none of the freezing immunities of the pulpit. It cannot, even if it would, become merely æsthetic or merely classical like literature. A jest intervenes, the solemn humbug is dissolved in laughter, and speech runs forth out of the contemporary groove into the open fields of nature, cheery and cheering, like schoolboys out of school.' Good humour is a great solvent of error and selfishness, and without it we may be sure the little company could not have held together. It was the sulky man who fell out.

(2) Jesus was the personal centre round which all the thoughts of the group revolved. In every perplexity they relied absolutely on Him. Were they faced with the task of feeding a starving multitude? Jesus would be able to do it. Did they want to know how to pray? Jesus would teach them. He was like the alpine guide who goes ahead of his party, cutting steps in the difficult ice. The attitude of Thomas on one occasion is instructive. When the news of Lazarus' illness came, Jesus 'saith to the disciples, Let us go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?' Then Jesus 'saith unto them, Our friend Lazarus is fallen asleep. . . . Let us go unto him.' Thomas, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him (Jn 11^{7-16}).

The incident shows how Jesus dominated His followers, but it was a domination of love. The Gospels make it quite clear that Jesus did not work miracles in order to enslave the minds of the disciples. Of course they were affected by His 'mighty works,' but He said expressly that He so worked 'to the intent that ye may believe' (Jn 11^{15}). Believe what? In His power? Yes, certainly; but in something deeper also. The Gospels constantly note the compassion which moved His power to action (Mt 14^{14}). His pity was the child of the love for all men that filled His heart. He desired His disciples to believe in Him as the embodiment of pitying, healing, saving love.

(3) He taught His friends to rely also on His perfect understanding. They were conscious that He knew them through and through, both at their best and at their worst. There were times when they felt themselves growing under the stimulus of His confidence in them. They asked Him to increase their faith (Lk 17^{5}), a faith by which already they had achieved surprising things (Mk 6^{30}; cf. Lk 10^{17}). If, on the other hand, He had occasion to rebuke them, He did it with such tact that they felt the healing more than the severity of the rebuke. When out of His hearing they sometimes quarrelled, but they found that He knew all about it (Mk $9^{33.\ 34}$). He did not scold them, but 'sat down, and called the twelve, and he saith to them, If any man would be first, he shall be last of all, and servant of all. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive this little child in my name, receiveth me . . . for he that is least among you all, the same is great.'

(4) They learned, too, the strength of His protection. Nine of them were left behind when He went up into the Mount of Transfiguration. When He descended He found them helpless before the scribes who were jeering at their failure to heal an epileptic boy. 'What question ye with them?' He asks indignantly, and straightway cured the sufferer and put their enemies to shame (Mk 9^{14-27}). In the Garden of Gethsemane, He hears the tramp of the company which the traitor had brought to arrest Him. Quickly He rouses His sleeping disciples, but it is too late. So He stands between them and His enemies. 'Whom seek ye?' He asks. 'Jesus of Nazareth,' say they. 'I told you that I am He,' Jesus replies; 'if therefore ye seek me, let these (pointing to the men behind

Him) go their way.' The Evangelist adds, 'that the word might be fulfilled which he spake, of those whom thou hast given me, I lost not one.'

It may be that it was not till a long time had passed that the disciples learned the quality of Jesus' love for them. The records show that they learned it partly by contrast. 'Greater love,' said He, 'hath no man than this, that a man lay down his life for his friends. Ye are my friends.' The inference is plain. Now hear Peter. 'If all shall be offended in thee, I will never be offended.' Jesus said unto him, 'In truth I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.' If tradition speaks truly, Peter did die for his Lord. But that was when he had laid aside his boasting, and had learned his lesson. The contrast had gone home; and when that happened, he had arrived at the final stage, when 'it was granted to him not only to profess belief on Christ, but also to suffer on his behalf.'[1]

FOURTEENTH SUNDAY AFTER TRINITY.

Holiness in Practice.

'Be ye holy, for I am holy.'—1 P 1[16].

If we are holy we shall show it in daily life. We shall love what God loves, hate what God hates, and do what God is doing.

1. What, then, are the chief objects of God's love? Those, certainly, that hold in themselves the greatest possible sum of excellencies. Then He must supremely love Himself, His plans, His Church, and, as embodying and interpreting these, 'His only-begotten Son,' Christ Jesus the Lord. All goodness out of God attracts the benediction of the goodness in His all-perfect and sympathetic nature. As is the Divine love in its elective affinities, such approximately is that of His saints. 'As He is, so are we in this world.'

2. What are the objects of the Divine aversion? Not man as such, certainly—not any man simply as a man, for man was made in the image of God, and God cannot but love Himself when seen, however fractured the image in its setting. Not evil as such, for evil is an impersonal force, having neither will nor moral life; there is neither good nor evil separate from the doer. God is angry with the wicked every day. It is against the unrighteousness of ungodly men, knowing better and doing worse, that He denounces His wrath. And into this war against the unholy actions of ungodly men the Christian's sympathy is unsparingly entered. He can have no fellowship with the unfruitful works of darkness; no participation with, no interest in, no tolerance for the sins of men. Do not I hate them, O Lord, that hate Thee? and am not I grieved with those that rise up against Thee?

3. And what are the chief activities of God? 'My Father worketh hitherto,' said Jesus, 'and I work.' What is all this ceaseless, infinite working of the Father and the Son about? In whose interest? What direction does it take? And where and how is it seen? The activities of the Father are not immediately or chiefly busy with the creation of material worlds, for that, so far as the present economy is concerned, is ended; no new shaft has been opened in the solitudes of space, no young worlds or systems of worlds have been organized into being, of which we have any authentic record, since the sixth of our creative days, when the heavens and the earth were finished and all the host of them; and God rested on the seventh day from all His work. Not with Providence, however wide its sweep, or grand its events, or minute its inspection; for that is not an end, but a means to an end. Providence is a factor in the interest of a preconceived purpose, a magnificent scheme of confederated agencies in the service of Christ, who is the head over all things to the Church. It is in Redemption and for it, through the creation and government of the world, that the Father and the Son continue ceaselessly to work.

If, then, there are special means yoked immediately to this end, such as the Christian ministry, the weekly Sabbath, the Sanctuary, the Church, and the School, the confederacy of benevolent agencies going out into the world to seek and to save that which was lost, if there are Christian governments, and Temperance organizations, and Guilds of art and literature and science, having for their end the furtherance of this plan and purpose of God, undoubtedly there will be with all these a Divine sympathy, acting with and along their several lines of agency, and giving to them its almighty support. And in our human sympathy with this preordained purpose of the Eternal, in working out our sympathies into these elected grooves of the Divine action, we put on the holi-

[1] R. W. Harding, *The Authority of Jesus.*

ness of God. We come into harmony with Him, in what He is, and in what He is doing. And this is, so far as the finite in its limitations can impersonate the infinite, to put upon our human personality the injunction of the text. The Father's will in heaven is our will on earth. His work in the interests of humanity is our work. His glory is our honour, and His praise our exceeding great reward. He is above all dependence, and beyond all patronage, and indifferent to all neglect, in the immeasurable plenitude and perfection of His being; but we are never separate in sympathy from Him, and in the fellowship of life and work He is never absent from or indifferent to us; and in whatever He wills and we do, there, in the ongoing of the mutual life, is the focalized centre at which the Divine and the human meet and consentaneously blend: 'I in them, and thou in me, that they may be made perfect in one; and that the world may know thou hast sent me.'

FIFTEENTH SUNDAY AFTER TRINITY.

The Three Kinds of Sin.

'Sin not.'—Eph 4^{26}.

There are three main aspects under which most forms of sin may be grouped, the first two answering to two leading forms of temperament:

1. First, there is the sin of *self-indulgence* in its various aspects and developments.

This form of tendency is often associated with a character of kindness, even generosity, and especially with dispositions of easy good nature. A person with this type of temperament will be placable, not easily offended, and easily appeased. He will even exhibit a certain capacity for self-denial (so long as it does not touch the true inner springs of his selfishness) for the sake of giving pleasure to others, the motive being the pleasure thus afforded to himself in gratitude or reciprocal good offices. The evil of it consists in the underlying motive of self-pleasing. It may go to the extent of the foulest vice, or excess in any form, depending on the constitution and circumstances. In any case, such a one is a lover of pleasure rather than a lover of God. Dives is a type of this form of sin. 'In their lifetime they seek their good things.' Such people make this present state their rest, and that rest is in creature comforts. What is their sin?

It is represented by the Second Commandment in the First Table and by the Seventh in the Second Table (see Rom 1^{25}). Paul, in the first chapter of the Epistle to the Romans, verses 25 to the end, gives an awful picture of the depths of abomination to which indulgence in this form of sin may lead. But the extent of the sin depends not so much on the grossness of its form as in the degree in which the sinner yields himself to the temptation as it appeals to his particular case; upon the degree of completeness in which he gives himself up to it, in which, in fact, he forsakes God for the idol. For example, a man who would shudder with horror at the form in which this sin is depicted in the passage to which reference has been made may, nevertheless, incur guilt as deep in the sight of God by his indulgence in what may appear a much less heinous aspect of it, simply because this latter happens to be the only form in which this kind of sin has an attraction for him.

2. The second form of tendency is that which we might designate as consisting in the spirit of *uncharity*.

Its root is pride. It may be accompanied by a considerable capacity for real self-denial and a fair degree of freedom from tendencies towards indulgence in the natural appetites or in the habit of indulgence. It is active and energetic; in fact, one of its symptoms is that of contempt for those who are otherwise, for the idle, self-indulgent, sensual. One of its leading symptoms, therefore, is that of a spirit of censoriousness. Its developments are exhibited in a disposition for malice in all its forms and degrees; it may go to the extent which tempts to murder or the infliction of other injury, or it may simply take the form of permanent resentment. It may exhibit itself in the shape of hasty anger (*θυμός*) or of settled ill-will (*ὀργή*). The extent of the sinfulness would depend not so much on the actual degree to which it has been carried, as on that degree and form to which the position and circumstances of the sinner would tempt him to carry it. Hence the impossibility of appraising the degree of sinfulness in any case. The varying constitution of the sinner and the varying forms of temptation as applied to various instances may bring about the result that the sin, which is intrinsically identical in two or more instances of its performance, may be attended with widely varying degrees of guilt in the perpetrators.

One main characteristic, and at the same time

most serious form in which this class of disposition is manifested, is that of the spirit of unforgivingness. This is one of the most obstinate forms of sin; most difficult to eradicate. It may not lead the sinner to any overt act, or even language expressive of the feeling, but it lies hidden in the heart, making it impossible for the sinner to use the Lord's Prayer with any reality, and hence, of course, for him to obtain pardon for his own sins. The vital necessity for special attention to, and drastic dealing with, this form of sin is manifest from the fact of our Lord's reference to it in this prayer, and also from the corollary which follows this prayer in Matthew's version of it, 'For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.'

3. There is a third class of sin which may be called *Satan-sin*, and may be said to consist in the defiance of God.

It is no doubt the sin against the Holy Ghost, and is that which lies at the root of the Third Commandment, being the sin of direct enmity against God. Profanity, in a sense, may be regarded as a sin under this class, for profanity has its source in anger against God.

The case to which our Lord refers in speaking of this sin should be carefully noted. It was after the dawn of conviction began to show itself in the hearts of the observers of His miracle of evicting a dumb spirit, leading them to cry out, 'Is not this the son of David?' The Pharisees at once set themselves to stifle this budding life at its outset; they ascribed our Lord's miracle to the agency of Satan himself, against whose tyrannous rule it was actually aimed. The sin consisted in the fact that the Pharisees recognized the budding life as true life, and the work of God's Spirit, yet, nevertheless, set themselves in opposition against it from motives of enmity against Christ as its Giver. If the charge had been actuated on their part by mere fanaticism or ignorance, it would not have been an act of direct and conscious antagonism to the Holy Spirit. Hence, blasphemy against the Holy Ghost signifies the direct and conscious attempt to oppose His influence for the promotion of life in the hearts of others, and is therefore spiritual murder so far as regards the will and effort of the perpetrator. Moreover, to be really guilty of it, a man must necessarily have stamped out within himself whatever he had of the Spirit's life or capacity for life; he must have committed spiritual suicide before he can wilfully attempt spiritual murder—*wilfully*, for a man may even lead others into temptation and sin, and thus bring fearful guilt upon his soul, without yet having reached the condition of one who has wholly abandoned himself to the opposition against God as God, and good as good; and for him there may be hope. His motive may have been simply that of self-gratification in some form. The penitent who is troubled by fears on this subject may be comforted by the assurance that the very fact of anxiety on the subject is a strong presumption that the Holy Spirit is still striving with his soul, and hence, that the door of hope is still open to him.

It must be remembered that every form of sin has as its natural issue the final result of death—death in its full and ultimate sense—that of utter separation from God. Whatever produces wilful separation of the human will from God's will, or of the human heart from God's love, is soul destroying, and has death as its goal, the death that means *hell*.

There are different degrees in this condemnation corresponding to differing degrees in glory, 'even as one star differeth from another in glory.' Sins which have their source merely in passion, in the abuse of natural faculties and dispositions, are, no doubt, as surely fatal to the soul's life as any other form of evil. They incur damnation, yet not so deep and so black as that which represents the condition of the man who has deliberately assumed the position of a satan (an *enemy* to God and good), ranging himself under the standard of the great Satan as fighting in the ranks of Hate against the Love-principle of the cosmos. This latter is, no doubt, the 'sin unto death' of which John speaks as past praying for (if this is the meaning of the passage 1 Jn 5^{16}), *i.e.* sin which has carried the soul to the actual consummation of spiritual death.

We may safely take it as an unquestionable fact that no sin is in itself unpardonable if only the will to repent and turn from it be present. Sin which is characterized as beyond the reach of pardon is only so because the sinner has destroyed within himself the faculty for repentance. Sin against the Holy Ghost then may be said to represent the climax of a course of wilful self-hardening, whereby the will has not only extinguished within itself, deliberately and knowingly, every invitatory im-

pulse which the Holy Spirit lovingly exerts for its salvation, but has definitely placed itself in a position of conscious antagonism to the will of God as such. The reading adopted in the Revised Version for Mk 3^{29}, 'Is guilty of an eternal sin,' would seem to represent the true solution of the difficulty often alleged in the idea of an infinite penalty for a finite sin. The fact is that the sentence is eternal only because the sin is eternal, and is actually the natural accompaniment of the sin and not an external punishment. Repentance can never fail in securing pardon.[1]

SIXTEENTH SUNDAY AFTER TRINITY.

Fleshly Lusts.

'Beloved, I beseech you, as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul.'—1 P 2^{11}.

1. 'Beloved' (A.V. 'dearly beloved'). The Apostle uses that term of endearment only once more in the Epistle; and it is the more weighty the more rare it is. He rises to it when the greatness of the danger or trial draws him more strongly to the brethren whom he would guide. They were among foreigners. For the mark of God's favour was upon these Christians. The Israelites when they served in Egypt were not more separate in thoughts, in race, in hopes, in worship, from the people whom they served than were these new Israelites, the children of a new separation, 'a chosen generation, a royal priesthood, a peculiar people,' from the nation, whatever its name and speech, in the midst of which they sojourned. A duty lay on them as strangers, as sojourners, tarrying for a while on their way to the city of God, to show a bright example of purity, the virtue of which perhaps the Gentiles knew the least. And by this strange abstinence from one common form of evil, they would win over those who misunderstood them and their strange ways; so that the Gentiles would glorify God 'in the day of visitation,' not in the day of judgment—for so the passage is often misunderstood—but the day when Christ should visit these Gentiles in their turn with His offers of mercy and peace. Won over and subdued by this sight of a religion pure amidst a world of lust; brought to glorify God for this miracle of His power, in making pureness possible, they would themselves bow before the God of purity, and pray Him to sanctify them too with the purifying fire of His Spirit.

2. Both the Jewish and the Christian Scriptures speak of our physical nature with honour. They never represent the body as the work of some inferior and perhaps malignant deity, who so contrived it that we should be constantly tempted to sin. It is God's own handiwork—'fearfully and wonderfully made.' It is the visible temple of the Holy Ghost—the only visible temple in which God has dwelt since the glory passed away from the inner sanctuary at Jerusalem. Death is not to destroy it. Sown in corruption, it is to be raised in incorruption; sown in weakness, it is to be raised in power. The body, therefore, with its instincts and wants, is not to be treated as the enemy of the soul, but as its friend—a friend of inferior rank, but still a friend. It asks for warmth and clothing, food and shelter, and for ease and rest after labour; and it should have them all. Let men say what they will in praise of the celestial influence of hunger, whether voluntary or involuntary, it is difficult to see that hunger encourages any human virtue, or any Christian grace. As for a hard and severe life, as a rule, it is probably as injurious to the intellect and the heart as it certainly is to physical health and beauty. When the Apostles warned men against 'fleshly lusts' there is no reason to suppose that they meant to require Christian people to live a life of discomfort and privation.

But that it is necessary, if we are to live a pure and devout life, that we should firmly control our inferior instincts and passions, has been the common faith of all saints; and carelessness in the discipline of the body is, perhaps, the real cause of the miserably ignoble life of many Christian men. If a man is conscious that his spiritual nature has no elasticity, that his religious life is dull and heavy, that his prayers have no heart in them, and his thanksgivings no rapture, that his Christian work is feeble and mechanical, a burden to himself and no blessing to others, let him ask whether the flesh has not mastered the spirit, and set himself vigorously to assert his freedom.

(1) Let him ask himself, for instance, whether he would not be a better man if he drank less. It is not merely men who drink till they are drunk who are guilty of intemperance; there are many people who do what is perhaps worse than that. Medical men give it as their deliberate opinion

[1] F. J. B. Allnatt, *Studies in Soul Tending*.

that a man who gets drunk once a month receives less physical injury than a man who never loses self-command, but drinks habitually. Which suffers most morally it may be hard to determine. Unhappily drinking which does not end in positive intoxication is regarded as innocent. The men who are guilty of it would resent even an implied censure on their excesses. They think they 'live freely,' but that they are blameless. Their friends become used to their habits; mere acquaintances say that they never seem very bright or active, but charge them with no sin; their own consciences are drugged into silence; but all moral nobleness and all lofty devotion inevitably disappear from their character.

(2) The moral degradation which comes from another 'fleshly lust'—physical indolence—it is less easy to define. We all know men who continue to the end of their days 'unfulfilled prophecies'; who have shown in their youth the promise of high achievement, and perhaps the sign of genius, but who leave the world with their poems unwritten, their schemes of philosophy unorganized, or their social and political reforms unattempted. Such men are often illustrations of the failure that is the inevitable penalty of indolence. Its moral effects are not less disastrous. Some men fall into such physical habits that they never seem to be fairly awake. Hard work of every kind, whether of muscle or brain, they systematically evade. They 'take things easy.' They 'do not excite themselves.' They think they are very harmless, and even very praiseworthy people; and do not see that indolence has grown upon them till the soul is no longer master of itself, or of the body which ought to serve it. The immorality of their life it may perhaps be impossible to make clear to them; but they may be made to perceive that habits which destroy all intensity and depth and vehemence of religious feeling must involve them in guilt. Every spiritual impulse is enfeebled, every devout affection is deadened, every act of worship is made a weariness, by the sluggishness into which they have permitted themselves to sink. The fiery chariot in which the soul should rise triumphantly to heaven in exulting praise and rapturous adoration has had all its splendours quenched; now and then they may be feebly stirred by the fervour and passion of men of nobler temper, but it is only for a moment; 'of the earth, earthy,' they have become incapable of the diviner movements and joys of the spiritual life.

The Psychology of the Twelve.

By the Reverend S. Tonkin, B.D., Ilkley.

I am convinced that many of us have been gravely unjust in our estimate of the twelve. We have not sufficiently allowed for the fact that we seldom hear and see these men when they are each alone with Jesus and at their best. We see them in the group. Well, then, let us turn to 'The Group Mind,' as expounded by W. McDougall. 'We seem to stand before a paradox. Participation in group life degrades the individual, assimilating his mental processes to those of the crowd whose brutality, inconstancy, and unreasoning impulsiveness have been the theme of many writers; yet only by participation in group life does man become fully man.' Jesus chose twelve strangely assorted men that they might be with Him, learning at last to dwell with, and help, one another. But the fine venture had its dangers, and one of the twelve went down before those dangers. Would a better understanding of the strange chemistry of the group lessen the blackness of the sin of Judas in our eyes? Did, for instance, the oddities of Peter, or some obscure companion like Thaddeus, act like an irritant poison on his soul? We have no right to overlook the fact that the traitor was not Judas, the solitary individual, but Judas, 'one of the twelve.'

I.

It is very instructive to notice the difference between the individual and the group in their intercourse with Jesus. McDougall points out that not only large crowds but even such bodies as juries and committees 'are notoriously liable to pass judgments, to form decisions, to enact rules or laws, so obviously erroneous, unwise, or defective, that any one, even the least intelligent member

of the group concerned, might have been expected to produce a better result.' If this be true, its truth will be evident in the New Testament no less than in histories of the French Revolution. And, indeed, in the Gospel of Mark it is very evident. It almost seems that Mark himself has noticed the contrast, and in his own way would call attention to it. Again and again he reports the fine things said or done by individuals—the man named Legion, Jairus, the woman with an issue of blood, the Syrophœnician; and one is tempted to believe that, designedly, these things are set in direct contrast to the activities of the various groups—the scribes, for instance, who 'murmured' because He forgave the paralytic; or the Pharisees—many of them good and devout men—who plotted with the Herodians to destroy Him because He healed the withered arm. What fine psychological insight it was that guided the account of one insistent woman, more powerful than a whole multitude. 'His disciples said unto Him, Thou seest the multitude thronging thee, and sayest thou Who touched me? And He looked round about to see *her that had done this thing*' (Mk 5^{31}).

This contrast grows striking in the case of the disciples. He sent forth His disciples two by two, and 'they cast out many devils and anointed with oil many that were sick, and healed them.' But when a father brought to the group of nine (Mk 9^{18}) his epileptic son that they should heal him, 'they were not able.' Apparently it was not the intrinsic difficulty of the case that baffled them; they were so surprised at their failure that, later, they asked Jesus the reason. 'And he said unto them, This kind can come forth by nothing but by prayer.' For nothing, so much as prayer, can safeguard us against the limitations of the group mind.

I am inclined to think the most instructive example of all is that of the great confession at Cæsarea Philippi (Mk $8^{27ff.}$). The impression left upon the reader is that Jesus put His question more or less individually to His disciples. The little company had become broken into smaller parties as they walked; the individuality of each had a chance to assert itself. Peter's fine personality revealed itself magnificently in his inspired answer, 'Thou art the Christ.' Then comes the extraordinary anti-climax, or rather the convincing contrast: Jesus proceeded to teach them 'openly'; as Dr. Swete comments, 'in the presence of all the twelve.' The group mind reasserts itself, and Peter proves again that the man who, in private, has the tongue of an angel, is capable, in public, of speaking like a fool or an upstart.

There is no need to multiply instances. I submit that the very natural inference to draw from these examples is this—that the disciples were greater men than we have often assumed; that Peter, for instance, is photographed more accurately in his Epistle than in the Gospels; and that the presentation of these men from the pulpit will gain in force and suggestiveness if we lay more stress on the fluidity of personality, and the unfavourable conditions under which we see them.

II.

The basest of all the acts of the disciples needs special attention to group influences if we would understand it. We must not forget that when a number of people come together, each person's sense of responsibility tends to grow thinner. A jury of twelve will frequently deliver a verdict for which none of them would be willing to accept sole responsibility. And it is quite conceivable that any one of the eleven disciples, had he been alone with Jesus at the time of the betrayal, would have gladly remained to face with Him the prospect of death. 'Ye are they which have continued with me in my temptations' (Lk 22^{28}). But they were eleven. Then 'cometh Judas, one of the twelve, and with him a multitude with swords and staves.' To find such a rabble as that led by one of their own number—that is the kind of experience that drives good men mad. If that has happened, anything may happen. One of the most terrible incidents in connexion with 'The Rise of the Dutch Republic' was the Sack of Antwerp; and one of the most terrible sentences in Motley's description of it is this: 'The burghers saw themselves attacked by many of their friends, deserted by more. Whom were they to trust?' That is the question men always put to themselves in the presence of treachery. The less familiar they are with treachery, the more completely does it for the moment unman them. The eleven forsook Jesus and fled, *just because they were so devoted, so honest, so simple hearted.* The treachery of one was a thing so horrible and unexpected that for the moment reason itself was shattered. I do not

suggest they were innocent. They had played their part in the development of Judas, and in the terrible irony of events their sin had found them out.

III.

I have not emphasized the advantages of the group in the training of the twelve—or the eleven. I believe most of them were felt later. As the disciples gained insight into the meaning of Jesus for them, that insight knit them into an organized group. McDougall's chapters on 'the highly organized group' and 'the group spirit' are valuable for an understanding of the courage of these men after the Crucifixion and Resurrection. But the presence of the living Spirit of Christ in that little company is the greatest factor of all. For a long time I found it difficult to understand Paul's phrase in Eph 1^{23}, where he speaks of the Church as the body of Christ, 'the fulness of him who all in all is being fulfilled.' Dr. Armitage Robinson in his commentary and the Rev. K. E. Kirk in his admirable volume, *Some Principles of Moral Theology*, gave me some help, but not as much as I wanted. '"Christ" is not just the same as, or just a title of, Jesus. "Christ" is "the Christ" and is the Lord Jesus together with His faithful. And as the number of the faithful increases, and as they more and more grow in holiness into the likeness of their Lord, the head of this body, so the Christ grows, is all in all being fulfilled.' The sentence quoted is from *The Faith of the New Testament*, by Dr. Alexander Nairne, who adds, 'This doctrine had been almost forgotten'; forgotten, I would suggest, because so difficult to realize in thought. It is a little like a mathematical formula; we can work it out on paper, but cannot easily visualize that which the formula represents. I have found some help from the Psychology of the Crowd, and I offer it here for what it is worth. It is possible that it is cruder than I think. It sometimes happens that we find ourselves in a great congregation. Our whole personality has become merged into the personality of that congregation. We laugh, we cry, we become magnanimous, or revengeful, not as individuals, but as parts of that vast unity. Our soul, for the time being, is but a part in the overmastering soul of that great crowd. The physical nearness of the other bodies blinds us often to the nature of what has taken place. The influence is mental and spiritual. If sudden darkness were to fall on that assembly and, in the first shock of surprise, utter silence reigned, we should then be each a part of the silent, invisible, and—for some purposes—omnipotent soul of that crowd, thinking its thoughts, feeling its emotions, rather than our own.

Is it not true that the height of our religious development has been reached when we allow ourselves to be gathered up into the Spirit of Christ in some such way as that. Ourselves—a part of Him; He, actually greater because we are a part of Him; we ourselves having designedly and willingly become His servants, His limbs almost, responding to His thoughts and wishes. That is—as far as I can understand it—the most creative experience of the eleven after Jesus was risen from the dead.

Entre Nous.

FOR THE MINISTRY.

In his chapter on Style, Mr. Paul B. Bull (his book is noticed in the 'Literature') says there are some things to be avoided in writing sermons.

'1. *Avoid Long Sentences.*—Sentences, excessively long, strain the attention. It is a useful exercise to take some turgid and ponderous composition and break up the involved periods into their equivalent in short sentences. In criticizing the report to the Archbishops on "Christianity and the Industrial Problem," Dr. Chadwick says: "Much of the writing is very involved. In one sentence I find 101 words, broken by two commas; in another, 143 words, divided by two semicolons; in a third, 180 words before we reach a full stop" (*Church Times*, January 3, 1919). If we compare this turgid style to the style of the Gospels or of the

works of Mr. Blatchford, whose writing in his earlier books was a model of staccato style, crisp, detached, distinct, and pointed, we shall learn to become intelligible.

'2. *Avoid Difficult Words.*—It is said that the British working man has a vocabulary of only eight hundred words, and prolonged attention to his conversation suggests that these include only one adjective! But, in any case, the preacher should avoid difficult and technical words; or if these are used for the sake of rhythm they should be followed by a paraphrase.

'3. *Avoid a Flamboyant Style.*—By which we mean a style so rich in meretricious ornament that the mind is distracted from the vital thought which is seeking expression. Mr. H. G. Wells, in describing the arrival of a flamboyant lady, writes: "I must admit that Lady Beach-Mandarine was almost as much to meet as one can meet in a single human being, a broad, abundant, billowing personality, with a taste for brims, streamers, pennants, panniers, loose sleeves, sweeping gestures, top notes, and the like, that made her altogether less like a woman than an occasion of public rejoicing." This may serve for a description of the exuberant or flamboyant style in preaching.

'4. *Avoid both Exaggeration and Excessive Caution.*—The person who habitually exaggerates destroys his own credit and the meaning of words. It is painful to see how the multiplication of superlatives diminishes the force of words, until the American who wants to say that something amused him can only express his meaning by saying that "it tickled me to death." The constant use of exaggeration destroys the value of a man's word, and persons soon learn to discount his every statement. But if exaggeration exposes a man to many a wound on the battlefield of debate, it is much to be preferred to that excessive caution which never arrives on the battlefield at all. There seems to have grown up a habit of excessive caution in speech which tends to make it almost worthless by its under-statements. It began at our ancient universities fifty years ago. It was born of a conscientious desire not to overstate the truth; it ends in such an under-statement as fails to present the truth at all. It was born in the controversies of university professors who are excessively afraid of being laughed at in their common-rooms, and it spread to those episcopal utterances which give such an uncertain sound that no one prepares for battle. But the disasters of a caution which nervously fails to seize an opportunity are far more serious than the rashness which oversteps the mark. Almost without exception in the parables of our Lord the lost are lost for what they left undone.

'This style of scientific caution flings out clouds of parentheses, like the ink of a cuttle-fish, and revels in double negatives. Instead of saying, "Those who commit mortal sin will go to hell unless they repent," they say, "I trust that I may be allowed to venture to suggest that if anyone commits mortal sin—if any sin can rightly be characterized as mortal, a point which has been much disputed among theologians for many centuries—and if he fail to repent, it cannot be regarded as wholly certain that he will go to heaven."'

SOME TOPICS.

Though One rose from the Dead.

'A Frenchman and Catholic wrote a little volume in which he set himself to answer the following question: "Did Dante return a better man from the other world?" He answers the question in the negative, taking into consideration the poet's tenderness for seductive sins, his lack of compunction for his own faults, and the fact that the only fault which seems to bother him there at all is the omission of a "vendetta." Although he accomplishes the formulas of penitence with a very good grace in Purgatory, he thinks a great deal more of earthly than of heavenly things, and shows himself to be rather an observer full of curiosity than a penitent. In Paradise, he is a sort of student at a good series of lectures.'[1]

The Age of Science.

Principal Iverach, who still keeps his finger on the pulse of philosophy, tells us that the great struggle of the future is to be for the rights of the individual. But first it seems as if the struggle were to be for the rights of the soul. Every other book is a book on psychology, and every other book on psychology offers to explain everything that happens in us and through us as due to our physical upmake. Given nerves and a brain, with such other bodily parts as enable them to function, and there you are.

[1] B. Croce, *The Poetry of Dante*, 81.

Character is determined in the development of the brain cells. Conversion is 'the outcome of disease rather than of health, and results from a previously overstrained condition of the nervous system.'

The last sentence is a quotation from the latest book on the subject. Its title is *Christianity and Science*; its author, Mr. W. A. C. Allen (Croydon: Roffey & Clark; 2s. 6d. net). It is a clever reverent book. The author is anxious to see Christianity in possession of the world. But he believes that civilization is passing into a new phase. We have had the artistic age in Greece, the administrative age in Rome, the religious age in Palestine. The next age of the world will be the scientific age. Everything will be explained, as everything is determined, by the observation of the laws of nature and obedience to them.

'The real life of a man, the soul which survives death and has the possibility of eternity, consists in what he is, and this is determined by the arrangement and the relative development of the groups of nerve cells which form the highest portion of the brain.' Even communion with God—for there will still be a God with whom we have to do—will be telepathic, a form of wireless telegraphy.

Telepathy and Prayer.

'Mental telepathy, or the communication of thought from one person to another without a medium appreciable to the senses, is to-day very widely, if vaguely, believed in. In this connection the analogy which may be drawn from wireless telegraphy is very instructive. A wireless instrument sends out messages which radiate through space; yet only those instruments which are specially tuned for the purpose will receive these messages. A wireless operator sits with the telephones over his ear. Thousands of messages may be passing through the ether in his immediate neighbourhood. Of these the great majority will pass by him unheeded; some will be heard merely as vague sounds; a few will convey a distinct meaning, and will perhaps provoke a response. In something the same way it is not impossible that a train of feeling or of thought not only throws into action the series of nerve-cells within our own minds, but also radiates messages outwards, and that other minds sufficiently in harmony, that is to say, tuned with the sender, may be capable of receiving these messages. The day, however, may well seem to be far distant before any number of human beings will be in such complete mental harmony with one another as to be able to make a conscious and deliberate use of this means of communication. Yet there is one direction in which mental telepathy might be a power of immense influence at the present day. Even by materialists and sceptics prayer has been acknowledged to be a valuable asset, if only a subjective one, in the moulding of character. It is easy to see how this may be. For the purpose of prayer the individual believes that he retires into the presence of God. He there puts aside, as far as he can, the trivial cares with which the day has beset him, he disburdens his mind for the time being of greater anxieties, and thus makes, if it be only for a few moments, an upward step in the formation of his character. Such acts, frequently repeated, must have an accumulative value, and in the course of a lifetime the result gained by them must be of great importance. Infinitely more must this be the case if we believe that there really is a God who knows all our thoughts, but to whom our prayers, as being more harmoniously tuned with divine nature, radiate the most directly of all. Also, even if we are little able to communicate directly by means of telepathy, with the minds of those whom we love, there can be no doubt that prayers for their benefit are, so to speak, radiated back for their assistance, and that therefore through the divine medium we are able to benefit others, even when absent from them, in a more certain manner than if we could enjoy direct communication with them ourselves.'[1]

NEW POETRY.

G. R. Woodward.

The Secretary of the S.P.C.K. has issued still another selection of *Hymns of the Greek Church* (2s. net), that vast storehouse of hymnody and hagiology, translated by Mr. G. R. Woodward. The Greek originals are to be found either in the 'Menaia' (Athens, 1905), the twelve volumes of which consist of 2123 pages folio in double column, or in the 'Greek Horologion' (Venice, 1892), containing 560 pages quarto. Here is a fair example of Mr. Woodward's work:

[1] W. A. C. Allen, *Christianity and Science*, 100.

APOLYTIKION.

While in Jordan's water-ford
Thou wast being christ'ned, Lord,
Then the worship of the Blest
Trinity was manifest;
For the Father did declare
Thee His darling Son and heir,
And the Holy Ghost, above
Hovering in form of Dove,
Was beheld as certain token
Of this testimony spoken.
Christ, reveal'd as God, whose rays
Light the world, to Thee be praise!

C. S. Loch.

Sir Charles Stewart Loch, formerly Tooke Professor of Economic Science and Statistics in King's College, London, and for many years Secretary to the Council of the London Charity Organization Society, is also a poet. At the end of his life and long service he has published a volume of poetry, to which he has given the title of *Things Within* (Blackwell; 3s. 6d. net). Some of the poems were written more than forty years ago, one of them just fifty years ago. We quote a sonnet. It was written in 1881.

THE MASTER.

When mounting waves do break upon the beach
Rolling the rounded pebbles to the shore;
When winds in solitudes do utter speech
Crisping smooth seas or twisting snow-wreaths frore,
Rustling the grass blades in some great expanse,
Rocking huge trees, compelling high piled clouds;
When spring returns and child-like joys outglance
In buds and flowers and songs of birds, and shrouds
Of winter's death are cast; when stars look down
From the infinite dark-domed immensity
On loitering sheep, dim fields and sleeping town
Or on the spacious anarchy of sea.
Then to my soul doth from the mountains call
A poet's voice 'God lives, God lives, in all.'

Edith King.

Mr. Basil Blackwell of Oxford has published an anthology of children's poetry from books recently published by him. The title is *Fifty New Poems for Children* (2s. 6d. net). This is one of the poems. Edith King is the poet.

USEFUL THINGS.

I'd like so very much to have
Some of the useful things
That lucky birds and beasts have got,
And first of all their wings;

For then into the apple-tree
I should not need to climb,
And graze my legs and tear my frock,
In getting down each time.

Then when the flies are troublesome
I'd like to have a tail,
And when I'm battling with the wasps
The beetle's coat of mail.

When I am bathing in the sea
And find it hard to float,
I'd like to borrow from the duck
Her webs and oily coat.

For thus provided I could live
On land, in air, or sea,
And fly and flap, and fight and float,
Just as it suited me.

Ruth Young.

In Ruth Young's volume, *The Serpent's Head* (Blackwell; 2s. net), there is a short dramatic scene, 'The Supper at Bethany,' in which we are shown, very naturally, the better side of Martha and the affection between the two sisters. The lyrics are also quietly effective.

THE DIVINE CRAFTSMAN.

Lord, there be many who would wait
Under Thy Cross
Seeing Thee, throned in state
Of utter loss,
And in Thy dying count their gain.
I cannot pray
Prayers such as Angels carry to Thee:
Scarce can I bear to see
Thy holy Body, bleeding, throned
In pain.

Yet—if *one* relic I might choose:
Just one small piece of wood
From Joseph's Shop I'd take,
Never to lose:

From something Thou did'st make
For a paid job—
Chip from a poor man's table,
A wooden knob,
From the door of a rich man's stable:
Such could I treasure,
Something Thy Hands had wrought at leisure.

My mind shirks the mystery
Of Thy dread Passion.
Oft have I tried to worship Thee
After the fashion
Of Saints who have died in sanctity.

Yet when I think of those long thirty years
When Thou did'st work in poverty
Hour after hour, day after day,
Week after week,
My heart rejoices in a solemn way
And, could I speak
In Angels' tongues, I'd sing a song
Such as would echo down Eternity
Ages along,
Such as would even reach the Angels' ears.

Lucia.

The author of *Sonnets from Tuscany, and Other Poems* (Blackwell; 6s. net), whose name is given as Lucia, has been captured by the sonnet. After the wealth of sonnets there follow but a few lyrics and they are of less account. The range of subject in the sonnets is wide and the wording often felicitous. One of the simplest and most pleasing is called

SAFETY.

My dog comes close to me, and in his meek
And searching way, touches my outstretched hand,
Trustful, unconscious making mute demand
Which wells with things unvoiced his soul doth seek,—
Or mounts upon my lap—a cradled sedge—
To lie content there, finding refuge clear,—
Or, happy if he but know his goddess near,
Does curl himself upon my skirt's dropt edge.
So do we lie within the lap of God,
And rest upon His garment's hem, and touch
His hand, not knowing aught beyond the sense
Of a proved and constant love,—our worship such
That neither man nor creature, fire nor flood,
May sever us from Him, our God, and our Defence.

W. C. Braithwaite.

William C. Braithwaite, before he died, selected a volume of poems for publication. It is now published, with the title of *Verses* (Swarthmore Press; 5s. net). The poems are in many moods, for W. C. Braithwaite was a man of many interests. The humour is sometimes what is called rollicking, as in 'The Uses of the Halo.' But we shall choose one of the more serious.

The world has fetters cruel for gentle minds,
Chill want, hard penury, and iron toil,
A routine pacing of the prison-soil,
And then again the hungry treadmill grinds.

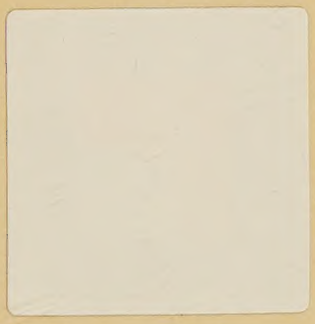
I see their pallid faces, garret-pent;
I hear the wearing of their souls away:
Not love but greed is lord and king to-day,
And for dead gold our living gold is spent.

No biting air our bubble wealth must greet,
Made by a breath and by a breath o'erthrown;
While heaven-sprung man, in whom God's life is blown,
Lies crushed and wasted 'neath our careless feet.

The galley-slave must labour at the oar,
With bruisèd eyes confronting life's despair,
His mind divine untaught to do and dare,
Pinioned his fiery soul that longs to soar.

But God an equal balance holds for all;
His love shall heal the bruises man has made;
Some feast with Him; the rest shall sink afraid
Into the darkness of the outer hall.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.



DEMCO

FOR REFERENCE

Do Not Take From This Room

UNITED THEOLOGICAL SEMINARY